

# **TOWARDS THE MYSTERIES**

BEING SOME TEACHINGS OF THE  
BROTHERS OF THE HOLY HIERARCHY,  
GIVEN THROUGH 'THE BOY'

EDITED, WITH COMMENTARY AND  
ANNOTATIONS BY

SWAMI OMANANDA

TO HIM TO GAVE THE TREE THIS FRUIT IS OFFERED

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## PUBLISHERS' NOTE

Swami Omananda worked against time to complete this book before she died, after long illness, on 2nd June 1967.

She left extensive notes for Appendices F and G which were then compiled by her friend Mr. Robert Kennison.

Illustrations were not referred to in the manuscript but are included as being of particular interest.

## INTRODUCTION

This book is a chronicle of teachings and events connected with an experience of lofty Beings calling themselves “Brothers”, which lasted over many years. The wonderful man through whom the Brothers spoke and worked was a simple, natural fellow — a young, almost illiterate, stoker from Bow, in East London — who never vaunted his great gift, and took it so normally that he used to get irritated at people’s attempts to explain it. The circumstances of his unique life led some of us to accept as fact, that he was a genuine python for the Brothers in this manifestation.

Perhaps this Introduction could throw light on the matter; but it cannot cover the whole ground.

Probably the most reliable evidence of the existence and continued operations of divine beings — call them what we will — is the use the Brothers made of ancient scriptures. Could anything be more convincing, for example, than to have heard through the lips of an unlearned Cockney stoker, allusions to the most venerable and authentic scriptural lore of ancient China and India, none of which was in my mind — with the exception of the *Bhagavadgita* — until many years after I had met the Boy?

Despite earnest investigation, the source of the phenomena associated with the Brothers’ advent remained deeply hidden; but this did not deter us from observing and trying to understand all that we could about them and the media through which — at intervals of centuries, perhaps — they come out into this world. Our experiences with the Brothers and “the Boy” — as my husband first called their instrument — were utterly astounding, and differed from anything one had read of or come across before. I have heard many arguments against them; but I can only answer that they became real to people through their mightiness; they were mighty in action, love, and sweet reason. But in order to receive their impact, some study of their backgrounds and methods of presenting their teaching, is helpful. Those backgrounds, as I have indicated, have proved to be immense, commensurate with the immensity of the whole affair.

After years of contacts with them, my husband and I felt that these holy beings together with their python — “the Boy” — were re-enacting a true approximation to a revival of the ancient Mysteries, such as, for instance, those which took place at Eleusis; we realised, therefore, that the experiences through which we were passing could be enlightening to modern mankind.

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The Brothers exemplified an approach to religion which is sorely needed in our time; for nowadays the craving is wide-spread and earnest for religions of *experience*; the hunger is *for actual contact with the realities of God* — ‘personified’ or ‘unpersonified’. In ancient times, the answer to this hunger was the mystery-cults. Perhaps it could never be otherwise.

Nowadays, hunger for the Real is seen in the enthusiasm of the scientist for absolute truth; in the artist, for absolute beauty; in the social worker, for perfect love; the plain man or woman, for achieving content in existing simply according to his or her nature — in sensing a Path to Divinity amid commonplace things. It is the mystic urge for face-to-face contacts with the Saviours and their spiritual children, whom some call Masters or initiates, and who belong to congregations of the Liberated, such as the communion of saints. The teachings, acts and presences of the Brothers compelled us to recognise them as being of such groups. We were conquered by their spirituality, occult powers, and profound knowledge; and above all, their unflagging compassion and zeal for souls, which in a way resembled that of Christian evangelists.

The keynote of the Mysteries was and might again be, actual contact with holy beings such as these, and the assimilation of their powers according to our merits. We long that the mysteries of life should be revealed to us; and it is clear enough that there *is* a body of Revelations which came to the peoples of ancient times, and has come to a few ever since. Great voices like Plato’s were raised in heartfelt tributes to the Mysteries. Such voices — and there are many — silence criticism.

The Mysteries were not a hierarchical priesthood such as we know it; but the priesthood seems to have largely or wholly consisted of initiates; and anyone who became a genuine initiate in the Mysteries was *ipso facto* a hierophant, although he may not have claimed it — Saint Paul, for instance.

I have called this book *Towards the Mysteries*. It had to be that name because the Brothers with their python were genuine pointers to the sacred cults, and experiences with them truly became, to a considerable extent, participation in those cults. Moreover — and here I must make a personal digression — in the Brothers and their works I recognised significant fulfilments of prophecies on the return of the Mysteries, which were given through me many years ago; the advent of the Brothers

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having made it necessary for me to break a silence of the greater part of a lifetime. Those prophecies came out of the blue, with immense force. I have included them herein as, seen in retrospect, they are evidently part of a plan of which I knew nothing when it was flashed upon me.

Throughout these events I was but a humble general assistant, scribe, and keeper of records. The central matter was the Brothers'; the central figure, their "Boy". Owing to the circumstances of my life, I could only record comparatively few of their outpourings of teaching and amazing activities, but this was done as accurately as possible. Just because I insist on an accurate chronicle, this book may at first give the impression of being unorganised, repetitive and diffuse; but it could not be otherwise and remain a faithful account.

I hope to publish more of the teachings. Many more exist. Things like this, however, cannot be laid out neatly under heads; they can only be broadly sectionalised and presented somewhat as diaries, using places, events and some dates. I have not been able to discover any other way to achieve a true presentation of facts about a series of experiences which judge P. B. Mukharji of the Calcutta High Court has described as "momentous", and Professor Emeritus Daniel Jones of the University of London, as being "probably unique in our time". (I can only give some of them in this volume.) Many such opinions have sustained me through years of record-making and research.

Long ago I consulted the late W. B. Yeats about the form which a similar record — but in this instance teachings and demonstrations of holy beings through me — should take, and he agreed with my view that it could not be organised, tabulated or "trimmed up". He said: "It is a human document and should be published as it is — that is, with the added commentary and notes."

I have written largely from the angle of ancient India and the East, not only because the Boy and I found ourselves in India for some twenty-one years, but because the story and teachings are justified in their sublime literatures, and seem to be rooted in whatever inspired them, which is universal. The Brothers' advent *vis-à-vis* these ancient cultures enhances this universality; for here we had a British working man of the old type, teaching and *doing* things known only to very few real

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*yogis* and adepts, with beautiful naturalness, without training, striving or fuss, or the least trace of looking on himself as being apart — who remained under all circumstances, a good British working man, except when, in his easy, effortless trances, he became — Others.

He met us under miraculous circumstances;<sup>1</sup> left all to come to us, unrequited; and thereafter rapidly blossomed into a “pure and dedicated instrument of inspiration”, as Muriel Lester of Kingsley Hall fame put it; and in countless ways — as Python of compassionate and powerful Masters — became a rare and noble vehicle.

She remembers our short meeting at my London home in the early thirties, when a Brother spoke to her through the Boy. Recently — April 1966 — she has written several times to me in the spirit of her above-quoted words, and has kindly allowed me to publish here the relevant portion of one of her letters:

“. . . How clearly I remember dear (X’s) arrival at our teetotal Pub and Club House, Kingsley Hall, Bow, E.3.

He lived in a near-by street and had a job at the local Gas Works. But it wasn’t till about 1928 that he walked in, looked round, asked a question or two, and decided to come again and bring some new laid eggs as a present. He soon became one of us, a valued club member: tall, kindly, always reliable, and very quiet. When one day, dear friend, you came to Kingsley Hall, you immediately recognised in him something rare, very precious and of great worth. From then on he lived under your care and once I had the privilege of visiting your home and seeing his newly-developed understanding.

It was a joy to see him again in India. There was the old look of serenity and confidence, the same quiet manner, the same gentle understanding.

It was only for a moment or two that we confronted each other, but the eternal can be relied upon. It is lasting.”

Again:

“God’s love linked us together many years ago and I rejoiced in being your guest in London and in the *miracle* which you started which so used our mutual friend” (the Boy) “to bring so much joy and healing to others in his short life. The love and the Spirit of God shone clearly in his life.”

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While in India, we had to surmount innumerable obstacles and endure great sufferings, including the poignant tragedy of my dear husband John Foulds' sudden death, away from his family and the Boy and Brothers. We found sorrow, as well as wonder and great peace, in that land.

The sojourn there from May 1935 to July 1956 was not, however, specifically a mission to India; for the Brothers' mission was — to use their own words, **for all mankind**. I imagine that one of their reasons for insisting on our going there was because philosophic and religious thought flourish in that country, and the psychic climate, if not the physical, is kind to those who seek the Narrow Way and to all teachers of that Way.

In due course it became clear that the Brothers must have foreseen that the teachings which would be poured out in the years ahead should be supported by a background of authority — not only Biblical, but also of the venerable Hindu, Buddhist Chinese and other scriptures, which are easily accessible in that ancient land. Thus, encouraged by the holy Ones, I found the books I needed. I could not have fittingly presented my reports, showing the high source and validity of the Brothers' office, had I not found authentications from these great scriptures. Most Indians accepted the teachings on face value; but as the Brothers wished them to reach "all mankind", I decided that, on the whole, a moderately well-authenticated account, necessarily drawn largely from Eastern sources, would be acceptable to many Western readers.

A further reason for using numerous excerpts from world scriptures and other authorities, was to highlight the Boy's magnificent mediumship and draw attention to the great powers which must have been used by the Brothers in bringing things through that were new and strange to most of us.

I have been criticised for quoting too much and confidently from the East; but it was natural to turn to world-scriptures when seeking substantiations of the Brothers' teachings. In general, I used the Christian Bible, Hindu *Shastras*, and any other genuine scriptures when fortunate enough to find them. I was spurred on in my — oft-interrupted — studies by increasing wonderment and thankfulness as scripture after scripture proved that the Brothers spoke from the heart of the world's religions.



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In the case of abstruse psychology, such as the Hindu conception of the nature of man: they took it for granted, *and went on from there*.

*Ex Oriente Lux.* We may remember that Christ was cradled in that Light. The Brothers' teachings suggest that the light of the East, reflected in the West, may become a light to the world.

People of all denominations — mainly Indian — came to the Boy in considerable numbers, and the Brothers opened their great hearts to them, and to me also. In this atmosphere my scrawled longhand records developed and grew into material for several books of which, as far as I can ascertain, this is the first which has been *collectively* created by members of a sacred Hierarchy of Masters who in this instance seem to have been initiates and Hierophants in the ancient Mysteries. Perhaps they were also associated with lofty Beings within the Christian Communion of Saints, and the angelic Kingdoms. We did not question them on such matters, for their words and deeds proclaimed their high status. On comparatively minor matters, of course we questioned them freely, even asking their names!

The whole body of the Liberated has many names. When we asked some of them who they are, their spokesman replied simply, **Call us Brothers. We ARE your Brothers.** Elsewhere he said, **Christ called the man next to Him 'brother'.** He might equally truly have called the god or angel next to Him 'brother'. We also might call — must have called — some of the beings who came to us through the Boy, 'Brother'; for we were (and I still am) uncertain as to the ranks of all these august visitors. Some may be human, and others, gods or angels. Evidently the intention was that even these last should be regarded as our Brothers; anyway, when I perceived that some of them are more than human, and called them Brothers still, I was not corrected.

I quote from *The Boy and the Brothers*:

“Some prefer to call the Brothers '*mahatmas*'. The word is Sanskrit, but the conception is not solely Hindu; for *mahatma* only means 'great spirit', and there are great spirits everywhere. The *Rig Veda* describes them:

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‘These are they who are conscious of much falsehood in the world; they grow in the house of Truth; they are the strong invincible sons of Infinity.’ (Sri Aurobindo’s translation. VII, 60, 5).

When they come to stay in the world they are sometimes called *avatars*. The *avatars* manifest themselves when suffering humanity needs them. Each seems to bring a different message; yet it is always essentially the same: *Come Home!*

. . . Others prefer to think of the Brothers as *rishis* (seers of Truth), or again as *devas, devis*, (Hindu names for male and female beings-gods, goddesses, angels), or as saints, sages, prophets. The Greek and Egyptian Hierophant; the Chaldean mage; the Buddhist *arhat*; the Hindu *jivanmukta, muni* — all these titles carry more or less the same meaning. Humanity has orphaned itself by losing contact with such beings.”<sup>2</sup>

Finally, however, I have left my judgement free as to the cosmic status of these compassionate friends who call themselves Brothers and never presume on their high rank.

Those of the Brothers who, one gathered, are incarnated, seem to have several nationalities. I definitely knew one as Italian and another as Chinese. My own Master seems to be or to have recently been, in an Indian body, and in the past, Greek. An Italian Brother was well known to me and my husband years before we met the Boy.

Among those Brothers who frequently spoke to us, was a Chinese (a Brother informed me) whom I found to be a magician as well as a wise teacher. I first came to know that he is in a Chinese body because all the Brothers spoke affectionately of **our Chinese brother**, and often mentioned when he was present, or on the way; in fact, we got into the habit of naming him “Chinese” — “ ‘Chinese’ will do it — ask ‘Chinese’,” etc. His presence among us caused me to look up Chinese classics, from which I have quoted in this book — not without regret that, owing to prevailing space ‘laws’, I cannot quote more.

The Chinese Brother has an endearing nature — quiet, self-effacing, patient, and so expert in whatever he sets out to do, from giving advice to a youngster or teaching a group of statesmen and philosophers, to high theurgic operations. (I will give an account of one of these, later.)

We would speak of him as “*dear ‘Chinese’*”! His voice was even, and gentle, like his manner. Often, I did not recognise him; and at such times I would ask, “Are you

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the Chinese Brother?” and his answer was usually a soft, almost apologetic, **Yes — I am — the ‘Chinese’. Didn’t you know?**

Part of the old Mysteries seems to have been a close, conscious communion with gods and goddesses. Under the name *‘devis’*, goddesses were known to the Brothers who often brought them to us. They brought other beings, of whom I was sometimes aware. They used to write messages and teachings from *devis*, whose high, gentle voices were seldom heard speaking through the Boy.

“The Eleusinian mystae lived in the miracle of intimacy with the goddesses, he experienced their presence. He was received into the sphere of their acts and sufferings, into the immediate reality of their sublime being. His famous vision was not mere looking on. It was sublimation to a higher existence, a transformation of his being . . . And is not this rebirth? A meaningful perspective opens when we consider the ancient cult in this light.”<sup>3</sup>

I have personally experienced, in addition, the Sisters’ healing power, moral and physical, which is of a high order. (An instance: Shortly after my return to England, I had a severe nasal haemorrhage. A district nurse happened to be in the house, and she motored to a nearby town for adrenalin wherewith to plug the nose. I was lying alone, faint and frightened, when the perfume of a goddess, which was known to me — a Brother had identified it — strongly pervaded the room. A few deep breaths, and I reached out for my knitting, and sat up as the nurse ran in. “*That’s* how I like to see you — bonny!” she exclaimed. (The perfume had gone. I was well.)

Wherever “humanity has orphaned itself by losing contact with such beings”, it has also hurt itself by neglecting to create dedicated institutions for the masses which would be concerned, *with the aid of the God-realised*, in keeping open paths to soul-liberation. Such institutions should be international, non-sectarian and State-protected, and should include the flower of our scientists, philosophers, artists — men and women of learning and wisdom, and inspired achievements.

With the foregoing in mind, I questioned a Brother about the future of spiritualism, and he made it clear that some Spiritualists have strayed from their true destinies which should be in the forefront of modern Mysteries. Yet they and others

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need not be disheartened; rather, they should become helpers, even leaders, in a great revival. Numbers of Spiritualists are endowed with beautiful sensitivity, deep ardour, open-mindedness and selfless devotion; the Masters of life, and the gods and goddesses — angelic beings — need the help on earth of such people — among whom it is possible to find true pythons and pythonesses — so that they and these with them *would inspire mankind as of yore*. An exalted destiny lies within near reach of even the humblest mediums who, if they have dedication as of disciples, can become instruments of the Most High. (Even so, mediums should be protected by custom and law.)

The Brothers do not deprecate mediumship — how could they, since the Boy himself was an “incomparable medium”?<sup>4</sup> They are on the contrary concerned for Spiritualism, that it should spread, and be practised at its best for the noblest purposes. Their teachings help aspirants towards the topmost pinnacles of life. A shining example of Spiritualism today is the healing movement which is going forward with powerful, sacred momentum, and the approval of the Anglican Church, expressed in The Churches’ Fellowship for Psychical Study.

In India, *yoga* systems for Liberation are followed by individuals mainly in solitude. The Greater and Lesser Mysteries, on the other hand, were religio-social institutions from which people derived what they were capable of assimilating, and their spiritual progress, whether in the world or in solitude, was assisted thereby. They could leave the crowded temple for the mountaintops, and return to contribute the fruits of their solitary contemplations and practises to the throng. Those who attained or were going towards what the Hindu calls *jivanmukta* — Liberation while still living in this world — belonged to the Greater Mysteries, wherein gods and goddesses appeared to devotees, and initiations were bestowed. This has come down to us in the writings of many great men.

Visions of the gods mentioned in such writings may indicate that some of the pythons and pythonesses were materialising mediums; but on the other hand — if we are to believe such writers — unaided initiates could at times assist earnest seekers by raising their consciousness, even though temporarily, to a state in which they themselves could exercise higher faculties such as communing with deities, or even passing through the Innermost Portal. Brothers occasionally raised my consciousness in such ways.<sup>5</sup>

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There is an account in Chambers' *Encyclopaedia* of those who had been initiated at Eleusis:

“Those who wished might undergo a second initiation later; such persons were called not simply ‘initiates’ but ‘beholders’ ...A necessary preliminary to initiation was attendance at the lesser mysteries’ celebrated yearly at Agrae in the month of Anthesterion, of which we know practically nothing. Other mysteries were numerous, e.g. those connected with the Cabiri.”

There is also a fairly considerable account of the Roman Mysteries, which were derived from the Greeks and largely based on Eleusis. In the same section we learn that the Mithraic cult was also popular in Rome.

That some of the Brothers are high initiates was established when one experienced, by means of their directly-perceived aid, these definite changes in consciousness, accompanied at times by changes in the ‘strata’ of one’s being, even so far as to be taken into and to know something of planes beyond the astral. There are also extensions of seeing and hearing apparently through the physical senses. (I pass this on for the encouragement of friends of the Mysteries.) I have had many experiences of openings into inner planes of my being, as well as hearing and seeing, through the powerful action of Brothers, which I cannot attempt to explain; and have occasionally learned of their operations among others. Here, for instance, is a simple example of a sense of higher states — simple by comparison, though on the same lines. It was given in a joint letter to me from a lady and her husband — both utter strangers — who live in Australia. After reading *The Boy and the Brothers* they wrote:

“Reading your book . . . my husband and I felt a marvellous feeling of peace and utter relaxation envelop us and the small cottage in which we live. Now, although we have spent many years in exploring the teachings of the Great Ones . . . this is the first experience we have had of enveloping power and peace . . . We shall not forget the confirmation of faith in the constant guardianship of the exalted Ones and this wonderful feeling that is still with us.”

This is typical — “My peace I give unto you” — a sign of the Holy Ones.

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That beings so lofty as they should have come into our world and ministered as they did over a period of twenty-six years up to the Boy's death, was indeed — apart from its immense mystical significance — a major occult achievement; in which last especially, the Boy was probably only equalled by persons like the phenomenal Python or Oracle who filled the role described by Iamblichus in *Theurgia, or the Egyptian Mysteries*.<sup>6</sup> Those Pythons of the Mysteries seem to have been exactly like our Boy, except that they were succoured, protected and publicly revered.

Iamblichus wrote a description of pythons in the Mysteries which applies with beautiful exactitude to our Boy and his heavenly Brothers:

“Another thing which the god brings to notice in the displays appears to me to be nothing less than a superhuman wonder: for as he sometimes makes a man of moderate attainments and understanding utter apothegms full of wisdom, through which it is made plain that the occurrence is not a human, but a divine performance, so through agencies destitute of knowledge he reveals perceptions which were prior to any knowing. At the same time the god makes it manifest to individuals that the signs and tokens which are exhibited are worthy of belief, and that he is superior to the realms of nature, and exalted above it.” (p. 140.)

This is a perfect description of the Brothers and their Python at work.

One wondered if the holy manifestation had its basis or inception *even behind* the humans or gods who so often visited us. We knew their leader, whom his brothers obeyed; but even that leader, great as he was (and *is* — he and his brothers still come to me), used to defer to One — or was it only One? — who seemed to be the inspiration behind their ministry.

According to tradition, the hierophants of the Mysteries, as we have seen, were instrumental in bringing members of their congregations into the presences of supreme teachers and initiators, and the very gods and goddesses themselves. To accomplish such missions may entail great sacrifice. Even nowadays, for instance, they come out to the world from their Himalayan seclusion, despite obstacles to surmount which must often mean entry into conditions presenting almost insuperable difficulties. Doubtless, the hierophants also had sometimes to shoulder similar

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burdens to bring their people to the gods. This world has not so greatly changed. Some of the Brothers seem to be hierophants, and like these, are strong, unconquerable, and changeless.

Sometimes they hinted at their position with regard to beings greater than they, as when an astonished man enquired of one of them, “Who are you?” and was told:

**I am just a Voice — the Voice of my Master.**

Again, in answer to the same question:

**I am just something that has been sent to take the blinkers off your eyes.**

One felt that one was in the presence of a high initiate who had achieved a major transformation of consciousness in which the personal self is finally transcended and he becomes at-oned with his guru-in-God, in this instance — as he informed me some years later — a *maha-guru* (Great Guru). As I wrote down his answers my thoughts clamoured: “Whose Voice? — Who sent the Brothers out? — Who? — *Who?*”

Thus Brothers emphasised that the teachings were not wholly theirs, but are principles on which those teachings were based — keys to which they were tuned. The following could have referred to the main body of teachings as emanating from a source above them:

**They are not our teachings. These teachings are OF the world (*the real World of the Masters, Saviours*) FOR the World (*the world of suffering humanity*).**

*When we were given such information we held our breaths.*<sup>7</sup>

I had thought that some of the Brothers were Buddhists, because many of their teachings — such as those on right and wrong desire which they described as effortless and effortful, and on ‘religions’ generally — are pure Buddhism. Here, however, I may have failed to grasp the universality of their outlook, into whatever faith they were born; for I had also observed that at times they taught in a manner similar to that of Christ or Shri Krishna. (Hindus noticed the latter, Christians the former.) Taken as a whole, some of the teachings may have been theirs as Buddhists; but we felt that most of them were given out ‘under orders’, if only because their descriptions of themselves suggested this.

They behaved as a unit, and had no predilections as to religions. Long before the advent of the Boy, when my own contacts with holy beings were through waking trance, I was fumbling for clarification on a question of identifying the authorship of

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certain teachings, as between two of the great Brothers. I said to a Brother, in effect: “But what part of the message relating to the book came from Master . . . , for he is dictating the book to me? Please make this clear.” He answered sternly:

**Do not trouble us with such trivialities, WE ARE ONE.**

This sustained one-ness led me to form the idea that this group might be a multiple *avatar*, (although I had never heard of such a thing) ; for the Brothers invariably demonstrated perfect unity in diversity.

To return to Buddhism — in this instance, Zen Buddhism: When the Boy’s death was near, one who appeared to be a very old and holy Buddhist monk came to us. I saw him clearly, sitting cross-legged on the Boy’s bed; hands tucked into his wide sleeves; parchment-like skin; shaven head. Ill as the Boy was, and recovering from an anaesthetic, the Brothers used him for the last time. Years after, I read in Dr. Suzuki’s *Introduction to Zen Buddhism*, that the sentence (*sutra*) spoken by that old monk, and of which we were quite ignorant, “considered to be the most concise of all the Prajna *sutras*, is daily recited in the Zen monasteries; in fact it is the first thing the monks recite in the morning as well as before each meal,” (p. 50) I quote from *The Boy and the Brothers*:

“Something made me lean over the Boy, just as I had done twenty-seven years before. The anaesthetist came across:

‘Don’t bother about *him*. He’s only talking nonsense. They all do. You’d better come out on the verandah and leave him to it.’

He meant well, but ‘Please leave me doctor,’ I said. ‘You don’t know about this man. *He’s different.*’ The doctor went out, sneering.

The Boy was still muttering incoherently. I bent closer. Then over his wan face stole that radiant peace which is as it were a hallmark of Brothers; but alas! his eyes were closed — those eyes that had shed the Brothers’ light upon us for so long; yet I knew that a Brother was there.

I gulped down the pain in my throat . . . memories . . .

Then, a low compassionate tone broke from him. Very slowly, very gravely, with sorrowful emphasis, the one who appeared to be a Brother in the guise or person of a Buddhist monk, spoke: ‘**THERE ARE NO BEGINNINGS AND NO ENDINGS**’ . . . and, with those last words to me through their Boy, faded away.”<sup>8</sup>



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Another link with Buddhism was beautifully shown at the Brothers' London home:

“My husband and I often went into the orchard at sundown to watch Buddhist monks ‘steaming’ up out of the grass, and gently drifting about. We saw the gilded saffron of the sunset brighten their scant ochre robes, and their haloes — for we were permitted to see them — glimmered in it. Thus our evenings were suffused with beauty and holiness and our convictions strengthened; for in some way, for which we would not presume to offer explanations, Lords and Saviours mingled with our Brothers. We two musicians accepted these marvels simply, as evidence of the Creator’s glory.’<sup>9</sup>

Having glimpsed these golden shadows, I venture to accentuate a stronger impression. My mind was ever confronted by the Brothers’ clear grasp of ancient philosophies; their mastery of psychological approach in case after case; their skilful handling of difficult and diverse situations with which they were often called upon to deal; their occult information and demonstrations; their astounding management of the tempestuous Boy, and so on. By these things, simply — and often silently — demonstrated, any doubts that I had had were dispelled and I was compelled to face the fact that the Brothers were giving us near-perfect representations of parts of the Mysteries, for day after day we were in them.

Occult knowledge and theurgy were integral parts of the ancient Mysteries; and we observed that the Brothers are both occultists and theurgists.

Even if they do not all practise theurgy, they all evidently possess occult — sometimes called *yoga* — powers, without which theurgy cannot be fully employed. Their manifestations through the Boy sufficed to prove that they used these two means; but I know that they use them still.

They were not intent on exhibiting their powers, unless, in the course of their work, exhibition was unavoidable. I have not given undue precedence to several of these, because the Brothers’ main work was to teach; besides, the faithful delivery of their message was occult and theurgic action of a high order.

As I have suggested, I have experienced their powers in several ways; for instance, I know a Chinese Brother who, by manipulating my head and spine for a few minutes, brought about a veritable conflagration of light, like white electricity, in

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my spine.<sup>10</sup> When we were in the Lower Himalayas in 1936, another caused me to do a feat of walking known to Tibetans as *lung-gom-pa* — a seeming impossibility for an elderly semi-invalid — “just to experiment with you,” he explained afterwards, rather apologetically. Brothers also gave me (momentary) power to see inside my body; they juggled with my senses; once or twice they made me see through one of my knees. They caused me to appear to crowds of people forty miles away, in full daylight; and also to appear to, and teach, a friend’s wife nightly for some little time, standing by her bedside, ‘I’ being unconscious during such adventures.<sup>11</sup>

The Brothers cured many sick people and some silly ones, as when they made a naughty little fellow into a good little fellow in twenty-four hours, and so on. There was no end to it! It continued up to a few days before the Boy died, and — in lesser degree — has gone on ever since. I have known Brothers to operate theurgically in several ways — for my lungs, head, heart and general health — *from inside*, as well as from outside, and they sometimes still do. But these physical manifestations do not happen to me so often or so strongly now, because my physical body is old, and should not be keyed up. Nevertheless, in emergencies, they have power to overcome the resistance of old age. Here is a case in point. I subjoin my own and my daughter Marybride’s accounts. First, her statement:

Yesterday morning, September 29th, 1965, when I went upstairs to Swami, I found her in some dismay because her right eye, which on waking she had found to be bloodshot and recessed behind swollen red rims and eyelid, was giving much pain and watering profusely. Both eyes were, in fact, so painful that she could barely open them to move about her room.

Realising that it would mean serious dislocation of her work — if not its total cessation — were she to lose the use of her eyes, I suggested she might spend a week at a hospital in London, where her oculist could see her, and meanwhile that she apply some Golden Eye Ointment which happened to be in the house. She applied some, sparingly, to the right eye, in my presence, afterwards donning a pair of dark glasses in an attempt to ease the pain.

I returned downstairs and, in about half an hour, took some breakfast and mail up to Swami. I found her sitting up in bed, entirely oblivious of her surroundings, intoning one note in a powerful and clear voice. (Because of her age, her normal singing voice is husky). So I put the letters and the breakfast on the bedtable —

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which was pulled up close across her knees for work — and went downstairs, remembering having heard similar notes when she was curing by sound years ago.

Knowing Swami, I was not entirely surprised to find her eye completely cured of its swollen, bloodshot and watery appearance when I returned to her room shortly after. She also mentioned that the pain had ceased completely, and had removed the dark glasses as there was no more distress over light.

It occurred to me that excellent though it is, there had not been time for the lightly applied touch of ointment to have effected the cure in such an acute attack, which indicated that this was another instance of healing by sound—the more unusual for being a case of self-healing.

*My Account, dated Wednesday September 29, 1965.*

I awoke with bloodshot (bright pink) eyes, red swollen lids, tears dripping, great intolerance of light, in fact, of *looking* at anything. All I ached to do was to close the eyes in a dark place. The right eye was the worst.

I was in trouble, for, some years ago — circa 1960 — I had had a similar attack when staying with my eldest daughter in Lincolnshire. The curtains were then closely drawn and I lay in misery. About a week after the start of this, I got to London somehow and went to a highly-recommended oculist, who said that my description of the attack sounded like “pink eye” which often leads to blindness, and he told me to be *sure* to telephone him at once if it recurred, when he would take me into hospital for immediate treatment. The attack only recurred on this September 29th 1965, but I remembered his strong urging and passed it on to my younger daughter with whom I was living, and she told me that she would make all arrangements to get me over to London at once.

I sat in bed waiting for breakfast; but I lost all interest in that, as suddenly, without premeditation (I never went in for self-healing) I began to sing, spontaneously, without aim or object. (Afterwards I realised that a Brother must have been behind this).

I was absorbed in the (for me, at my age) unusual experience of giving voice to wonderful notes — the note E, over and over again in two octaves, sung at great length:

{ GRAPHIC GOES HERE }

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repeating one or the other seemingly without plan, as if following a strong instinct to sing that one —

{GRAPHIC GOES HERE}

or this one —

{GRAPHIC GOES HERE}

So it went on and on, louder and louder, pure as crystal, and potent. I forgot my surroundings, my eyes were closed, I was absorbed in that single sound.

At last I opened my eyes, which were no longer wretched but NORMAL; and they alighted without pain, on a pile of letters and my breakfast tray which had been pushed up close to me.

*I read the letters easily*, and got up and went downstairs to Marybride to tell her the glad tidings. Yes, she had seen, and heard me singing, apparently asleep!

The attack did not return even in a mild form; although I was working my dim eyes so hard in those days, concentrated on the final touches to my book of Brothers' teachings which I named *Towards the Mysteries*. Well, this had been part of the Mystery of Sound.

(Signed) Omananda.

Among other theurgical activities, the holy Ones dealt with the dead and dying, and practiced different aspects of exorcism. I have been present when a Brother changed the atmosphere of a gathering from profane to aspiring, in the matter of a minute or two, without uttering a word.

They produce pure sounds with exactitude in choosing the right one — that is, the sound which brings about results needed by the listener or recipient, and envisaged by the producer. I heard these clairaudiently very often, even through such physical disturbances as the din of violent head-noises and other obstacles which were smoothly surmounted by a Brother using sound. He would produce — or command another being to produce — sounds of which the impressions remained long in the

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surrounding atmosphere or in my suffering body, in which last they are often temporarily localised.

The Mystery of Sound should be — as a high Brother put it — part of that **new movement — vibration movement** — (*which can*) **radically alter our worlds.**

Such compassionate labours in which the Holy Ones are engaged, arrest all criticism; their works are science and theurgy, and also beauty.

The Mysteries (which include the Orphic Mystery) should be, as a high Brother again put it: **cast out into the world.**<sup>12</sup> A widespread practising acquaintance with the lovely Sound-Mystery could liberate immense forces for the healing of the nations. Thus, for instance, we may permit ourselves to imagine accurate reproductions of the sounds made by celestial choirs — which are most healing on every plane-reaching and re-creating millions through radio, and in other ways, and bestowing new leases of life on all who would truly hearken. (But the sounds must be accurate reproductions, not fancied.)

A revival of the Mysteries could not merely be a copy of ancient forms, but should result, in time, as I have suggested, from spontaneous contacts with gods and Masters as of old. It might even be as we met them through the Boy — their coming again among us, but openly and simply — which to several of us meant a re-living of our own past in the ancient cults, in a further phase, possibly a higher octave, with perhaps more intelligent co-operation and a deeper sense of significance.

A true revival would be due to a wide renascence of urges towards the perennial paths, travellers on which are guided by Masters in spirituality.

Re-living these sacred experiences should not court — though it might provoke — antagonisms. People who go through such things would exemplify the words of the supreme Hierophant:

“In my Father’s house are many mansions.”<sup>13</sup>

Some years after the Boy died, I found records of the Mysteries in antiquity which further strengthened my conviction that what had happened almost daily in our midst was intrinsically bound up with them. I subjoin a few passages:

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“In all likelihood, the Eleusinian Mysteries were not originally secret, or at least no more so than the religious festivals of other; archaic peoples and of primitive peoples today. We may regard them as a great example of that cult of the gods which goes back into prehistory and extends far beyond the Greek world; and in them we can discern that original religious spirit which we may call a spirit of rebirth (initiation? Omananda), though in a sense not usually associated with that word. In the Cult, the human community meets the godhead. They were taken into its sphere, just like those primeval ancestors who were known to have enjoyed the most beautiful intimacy with the gods (Cf Hesiod, *Theogony*, 35, fr 82; Pausanias, 8, 24, and elsewhere) in the Golden Age when men still lived in paradise. Now with the beginning of the festivals with the coming of the gods themselves, that wonderful age was back again, the myth was present and fully real; the congregation entered the myth, became again as the primeval ancestors, the ‘golden’ race, who were said to have been happy and ‘beloved of the blessed gods.’<sup>14</sup>

The Mysteries spread wide and deep in many lands:

“It is evident that there was a Gnosis, or sacred Doctrine common to the religions of the principle countries, and that its focus was at Babylon. Compare *Jeremiah* LI, 7, and *Revelation* XVII. Iamblichus lived chiefly at Khalkis in Syria, and was familiar with the magi and learned men of Persia and Assyria.<sup>15</sup>

Greek Mystery cults made their appearance in Rome. Many Romans became initiates of the Eleusinian Mysteries. Cults from the East flowed in; Mithraism — so popular in Rome — was of Persian origin.

(It may be asked why the great religions of all lands did not have their mysteries. Admitting that there were some corruptions, failures, or suppressions, we may yet believe that they did have them; here and there perhaps in minor degree, because in earlier times humanity as a whole was not suffering enough — perhaps not aware enough — to call out with all its being for the liberating enlightenment which is its birthright.) To continue: the translator remarks that

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“In archaic periods, the worship and literature of every people was exclusive. Every repast being accompanied by religious ceremonies, the Egyptians would not eat with foreigners. Ashmes II broke through this restriction and made treaties of friendship and commerce with several Grecian and Ionian states. By his command, and at the instance of Polykrates of Samos, a tyrant-king, Pythagoras was admitted to instruction at the temples, and formally initiated into the sacerdotal caste. After the Persian conquest, others resorted to Egypt for similar purposes; among them Plato, Demokritos, Archimedes, Chrysippos, Euripedes.”<sup>16</sup>

Iamblichus continues:

“By such a purpose, therefore, the gods being gracious and propitious, give forth light abundantly to the Theurgists, both calling their souls upward into themselves, and providing for them union to themselves in the Chorus . . .

In his *Phaidros*, Plato gives a great description of his initiation the Mysteries:

“Divine beauty was then splendid to the view, when we, in company with Zeus, and others with other gods, beheld together with the Blessed Chorus, the divine Spectacle and were initiated into the Perfective Rites, which are rightly called most happy. Being ourselves entire and unaffected by the evils which await us in the Aftertime, we took part in the Orgiac Drama, and having become both Mystics and Beholders (mystae and eoptae) we beheld in the pure light, apparitions that were complete, unique, calm and felicitous — being ourselves pure from earthly contamination and not encompassed in this investiture which we now call ‘Body’ and by which we are carried about, fastened like an oyster to his shell.”<sup>17</sup>

Saint Paul seems to have referred to his own initiation in the Mysteries, in his *Second Epistle to the Corinthians*. (“A man” is — obviously — himself):

“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” “I knew a man in Christ above fourteen years ago. (Whether in the body, I cannot tell: God knoweth); such an one caught up to the third heaven.

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And I knew such a man, (whether in the body or out of the body, I cannot tell: God knoweth);

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter . . . And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me lest I should be exalted above measure . . . ”<sup>18</sup>

In 1917 I described the appearance of some august visitors as “golden” because they were thus seen by me in waking trance, and emitted light as of the sun. I was heartened to learn many years later, through Iamblichus, that I had then been shown part of the ancient vision:

“. . . the divine irradiation shines upon them all” (the gods) “just as the sun illuminates every object . . . with his rays . . . As the light of the sun is present in the air without being combined with it . . . so also the light of the gods shines while entirely separate from the objects illuminated, and, being firmly established in itself, makes its way through all existing things’ . . . The whole universe . . . is distinguished with reference to the one and indivisible light of the gods . . . By an absolute power and by an infinite superiority, (it) fills all things as a cause, and unites them everywhere with itself.”

“. . . the fire of the gods shines brilliantly, as undivided flame without sound, and it fills all the depths of the world like a conflagration, but not after the manner of a worldly occurrence.”

Iamblichus describes some of the ways of the oracles: how an oracle may contain or contact a god. The oracle is fasting and sipping water; but prior to a “purification of the light-like spirit” in himself, through which he becomes “able to contain the divinity . . . the presence of the god . . . flashes in from above like lightning.”<sup>19</sup> (Such a description reminds me of certain states of the Boy, when a Brother would seem to flash in, completely interrupting whatever he was doing.)

I should give some account of my own mediumship here. It grew on me naturally, for both my parents were very sensitive and psychically gifted. I used to go into the



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trance state without losing consciousness. The condition came about spontaneously; I had never sought to develop it. I was unable to move about during this state, or even at times to write, yet I was tremendously keyed-up, and experienced a high degree of sensitivity when — for instance — even the crackle of a piece of paper could sound like a pistol shot; yet one had to endure noises! In the early days I had to write down, unaided, whatever was given to me in my trances; but my husband wrote for me and gave valuable assistance later on.<sup>20</sup>

We came to believe that our impression about the Brothers and the Mysteries was true; yet they evinced no wish to strengthen it in us, hence never proseletysed even by the least hint. Nevertheless, their words and deeds throughout their many years with the Boy, clearly indicated that they had a far-reaching plan. The hearts of these compassionate beings must have been aflame with a great hope for humanity, and to carry out their high Masters' behests. But such charges as seem to have been laid upon them could only be fulfilled through unattached and liberated souls, in whom God comes first; therefore they worked on, with and for us, aiming to lead us out of bondage, but still holding their great secrets.

As I saw and pondered all this in my small way, *the perennial mystery-drama was being set in outline among us from day to day*, adorned with wisdom and deathless powers. For music, those of us who had been taught through them to hear some of it, had that of the gods, sometimes called "the music of the spheres", and with its magic was mingled the perfumes of the fields of heaven.<sup>21</sup>

Teachings for the Path were imparted. Prophecy, revelations and further instructions were poured out from high and holy sources; and the oracle *never failed* the gods or initiates who operated through him; in fact, the temperamental Boy's behaviour as he pursued his prodigious vocation, was seraphic throughout. (Perhaps my testimony may have some value, as I worked with him and the Brothers almost uninterruptedly for twenty-six years, in addition to my contacts with them alone since early childhood.)<sup>22</sup>

It seemed indeed, as if some of those who in ancient times had consulted oracles or sybils at Delphi or elsewhere, or had participated in Mysteries such as the Dionysian or Eleusinian, may have been gathered about him again. Statesmen, philosophers, professors, poets and artists, sufferers of all kinds, the world-worn, aspirants for widening of consciousness, such as occurred in varying sort and degree

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through earnest approach to and participation in the sacred Mysteries of old, and were known as initiations, and bestowed at the signal of the Most Holy — all these types were here again now, perhaps much the same as before.

The foregoing may seem to be the ravings of a mere crank — possibly worse; but the Brothers' teachings and the circumstances of their delivery, justified such a claim; and I believe — because I have witnessed it — that a short time with them would silence any honest doubter and render him harmless, even if still unconvinced.

At the end of my life I remain the chief witness of this towering wonder. Dare I hope that my account of it will be believed? How could I face death with monstrous fabrications on my soul? I am a Swami; therefore, materially, I have nothing to lose or gain by passing on this true record which, inadequate as I know it to be, is part of an attempt to wipe off a fraction of my debt to divine Masters, unchanging gurus. Spiritually, their wisdom as shown in the teachings and actions, is a gift of incalculable value.

The Brothers never hesitated.<sup>23</sup> Their manner announced that they were certain of what they were about, and that nothing could deflect them from their lofty purposes, one of which — then unguessed by us — was to restore the true Mysteries in modern life. (Characteristically, their remarks gave no hint of that very restoration on the early but important stages of which they had embarked.)

Their rare pronouncements on the subject were spread over some years. Several of the first were given through me in 'waking' trance, many years before we met the Boy. They are included here.

Their former frank teachings to me on the Mysteries had stimulated intuitions, latent tendencies and even some occult powers in me, but with the lapse of time, these — *as teachings* — had been wholly forgotten or overlaid. Moreover, the Brothers were reticent on the subject; perhaps they chose that I should devote myself to the Boy and their work through him until some moment which had not yet arrived. They had, as it were, allowed me to forget, so that I might continue to develop my slight measure of worthiness to receive further revelations. I had to 'grow'; and theirs is infinite patience.

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Their second pronouncements on the Mysteries were made when the Boy took the field. Speaking through him from their angle, one of them said:

**The Western world is in a state of super-chaos, (*worse than chaos*) and the Eastern world is under that chaos, (*meaning affected, even dominated by it*).**

Questioner:

*How can we get out of it?*

**The restoration of dynamic cultures can alone bring the nations into their own — the arts, science — TRUE science.**

**Understanding is the true (*method and realisation of*) science.<sup>24</sup>**

The Brothers regard most modern ‘cultures’ as adynamic. Their attitude to the sciences and arts evinced deep links with the Mystery cults. In music, for instance, I could have said with them “dynamic”, as I had had evidence of this dynamism in practising some of their teachings which were given through me from 1906 onwards, on the nature and uses of sound. My husband and I therefore experienced higher powers of sound, and tested their value in musical compositions, public performances, and healing.

**God made man Individual. Krishna was Individual; Muhammad was Individual; Christ was Individual. Should the nations aim at being less than these?**

The implication here is that we do not achieve our true Individuality — hence the capacity for true understanding — without having passed through initiatory stages. (This need not mean initiation on the path of perfection, though it might.) The Brothers took us towards the heart of the Mysteries; for it was evident that they believed in them as accessible, inspiring, and power-giving — something that should protect, and in turn be protected by, the nations. The Brothers and their kind *have* protected the Mysteries in the past and we observed that they are prepared to do it again.

Parenthetically, it was a matter for surprise as well as rejoicing when, after having worked close to them and the Boy for long, I finally accepted the idea that this Manifestation must be linked with the venerable Mystery-tradition which I had been permitted to learn of many years before, in the presence of my husband and a few intimate friends; and that these earlier — and later — contacts may presage a genuine

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revival, which would perhaps become even more dynamic and truly popular than were the ancient cults, because of the advanced — and still advancing — stages reached in our arts and sciences; whilst increasing numbers of people, also, are trying to find higher powers and meanings in life, including arts, sciences and-above all-religion, whether inside or outside the churches.

In his thought-compelling book, *Towards a Third Culture*,<sup>25</sup> Charles Davy would seem to indicate that the frictions which nowadays exist between arts and sciences, could end by their being united in the cults of the Mysteries. He envisages the changing qualities of consciousness which come with evolution; and then, a joining in pursuit of deeper knowledge and greater service to nature and man. Such a joining would liberate higher evolutionary urges; ensuring quickenings of consciousness, and increasing the boundaries of life. The writer does not specifically refer to these stages, but they are implied; for his thought tends to indicate the Mysteries as natural meeting-points for the best in arts and sciences. In view of the existing tensions between these last, he asks:

“Where is the ‘counter-current’ to come from? . . . I mean by it two things:

1. A humanising influence which would correct the tendencies of science to subordinate human values to technological ends, and to lose sight of the whole human being because of the inevitability of specialisation.
2. An influence which might extend the resources of knowledge available for guiding and illuminating research . . .

. . . I think we need, and shall need increasingly in the future, *new sources of knowledge both for illuminating science directly and for regenerating the old culture*, so that it may speak once more with authority in its own fields and also become an effective critic of scientific excess. . .

Some scientists . . . feel that they have only a limited understanding of the energies they handle or of the reactions they set up, whether in the interior of matter, in the subtle process of the human body or in the depths of the human mind. But even those who feel this are usually fairly confident that by existing methods of research they will in time obtain all the necessary knowledge — if nothing disastrous intervenes.

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I am of course not questioning the potency and austere virtue of these methods, nor suggesting that a counter-current could offer science a more effective way of obtaining its own particular form of power-giving knowledge about the world. The question is whether this kind of knowledge is adequate for coping with the powers and perils which science itself has brought into modern life; *and if not, whether other ways of obtaining authentic knowledge with some relevance to science, are or ever have been available.*

. . . If one looks back widely through time and space to the major civilisations of the past, it seems to me parochial to suppose that they had access to *no* genuine knowledge about nature, and *rash to take it for granted that the only way of access to such knowledge is by the methods of modern science.*

Nowadays we assume that all reliable knowledge about nature and the world is such that it can be acquired by anyone with the necessary ability who spends enough time on it. In early epochs it was held that certain forms of knowledge, with a very definite bearing on the human situation and on man's dealing with his environment, could be acquired *only by someone who was prepared to work on changing himself.* This was the basis of initiation, and of the numerous myths of the hero who has to undergo some ordeal, or to undertake a perilous journey, in order to lay hold of a treasure. The essential outcome was not that the knowledge was then told to him, or that he was given secret books to read (though sometimes he probably was), but that his inner eyes were opened, and he acquired the knowledge by experiencing it."

This last, again, is anubhava, knowledge-by-becoming — the "understanding" of the Brothers. To return to Mr. Davy. Referring to initiations in the ancient Mysteries, he writes:

"Early initiations were perhaps carried out almost always under priestly direction . . . but the essence of initiation is an inward process which can be accomplished with no outward ritual, though it may always involve something like death and rebirth."

He develops this theme; for instance:

". . . I am not suggesting that 'crossing the threshold' in initiation, and 'crossing the threshold' in the sense of modern psychology, are the same. Perhaps there is need for *a modern way of initiation*, and it may be because this need is not recognised — because indeed the very idea of initiation has come to be generally

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associated with pre-scientific mumbo-jumbo — that psychiatric methods of penetrating the threshold are in such demand. Or it may be that because of the unbearable dryness of the island of modern consciousness, *there has arisen a craving both to explore and to let in the sea.*” (pp. 104-8.)

Elsewhere (p. 127) he writes:

“I am not suggesting any reversion to medieval ways of thinking, but trying to indicate some possibilities of advance beyond the limited onlooker-range.”

Touching on the characteristics of the “two paths” of occultist and mystic:

“It is the knowledge sought by the occultist, rather than the more inward experiences of the mystic, which could be relevant to modern scientific research. But ‘occultist’ and ‘occultism’ are words I dislike . . . Their etymology suggests the cultivation of some kind of hidden knowledge, the preserve of secret societies with strictly guarded admission rites. This may have been generally true of occultism in the time of the Mysteries, but *such procedures are unsuited both to modern social conditions and to the stage in the evolution of consciousness that has been reached today. We must banish these associations in approaching the question of the next stage in the evolution of consciousness — a question bound up with the possibility of a ‘third culture’ arising in the future.*” (p. 110. *Italics mine, Omananda.*)<sup>26</sup>

This brings us to the Brothers’ pronouncements on the need to restore the Mysteries in modern life. These first came through me in and following the year 1917, when I used to go into trances without becoming unconscious.

Among the teachings thus received during the German air-raids on London in the autumn of that year and recorded by my husband, I find the following:

**In the old days the Mysteries were kept in profound secrecy. The people were so childlike that no mystery-teaching could be given broadcast with any hope of eliciting discriminating response in the masses. There was no danger of revealing the secret knowledge through the written medium, (*either*), as the masses could not read or write. The secrets of the Mysteries could not escape in that way.**

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There were then no trades concerned with publishing on a large scale, as there are today, and so in that direction (*too*), there was no scope for the charlatan or profiteer.

(*Teachings in*) the Mysteries were in the main orally transmitted, and the rules of ‘caste’ were so rigid — and ‘caste’ in itself such a real thing — that those belonging to the cultured classes did not even contemplate discussing such matters with the profane. Thus, again, the secrets were preserved.

Now, all is changed. Today it is well-nigh impossible to keep a secret, nor indeed is there any need to do so. ‘Caste’ has been destroyed. (*Note by me in the script: It will have to be built up again, but it will be built by the people for themselves*). Secrets can no longer be kept by reason of exclusiveness of learning or birth; and today, if the great truth of the Mysteries is to reach and touch those who need it on the physical plane (*in the world which consists of three planes, the mental and emotional ultimately sheathed in the physical*), it must be given publicly, so that they may find it. Secrecy today must take another form. Protection of the Mysteries today will be otherwise than it was of old. The ignorant and the profane are ‘protected’ by their own ignorance and profanity from that understanding, even of published facts, which would enable them to enter into the inner sanctuary. Moreover, if some few try to force a way in, and suffer consequently, the lesson must be (*will then be*) learned; (for) humanity is no longer at the child stage. It must pay for the independence of adulthood, and the wisdom to be gained is worth the price.

**MAKE THE MYSTERIES PUBLIC: YOU CAN NEVER UNVEIL THE INNERMOST. CAST THEM OUT INTO THE WORLD: THE SHRINE WILL STILL REMAIN INVIOLETE.**

The Mysteries nowadays are for the people, and their chief votaries will be found among the people. The people have earned this. Those leaders who have not lost touch with the Great World, have earned this too.<sup>27</sup>

For some years before and after 1917, the Brothers had given me sacred teachings mainly for artists and craftsmen, but also about industry; and I kept, or my husband helped me to keep, a number of diaries on our hallowed experiences and experiments — for he joined me in some of them.

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Many instructions were given in the arts — especially music — for public and personal practices and comparatively large-scale modern developments towards divine realisations; and on one unforgettable occasion when, after knowledge of divine arts and sciences had been imparted to a few of us for many months, a most glorious being enveloped us in his golden presence, and spoke:

**WHEN I HAVE OBTAINED THE CONDITIONS — THE PHYSICAL-PLANE CONDITIONS — EVEN IN A PARTIAL DEGREE, I WILL FREQUENTLY MANIFEST MYSELF, NOT ONLY TO YOU AND A FEW OTHERS, BUT TO MANY PERSONS. WHAT I WANT YOU TO REALISE IS THAT, GIVEN THE CONDITIONS, I CAN AND WILL ESTABLISH THE MYSTERIES AMONG THE WORKERS. I AND MY BROTHERS CAN AND WILL APPEAR TO MANY, AND REVIVE THE ANCIENT SPIRIT AND THE ANCIENT BELIEF.**

The “ancient spirit” is with the God-realised — the Communion of Saints, the sacred Hierarchies of the angelic and human kingdoms; and of course, not necessarily “a reversion to medieval ways of thinking”. We discovered that it truly *is* a Spirit and a Power, and that when need arose, that Power could be set in operation.<sup>28</sup>

A high Brother came during another of the same series of trances. He described to us the Mystical House or Temple of the Mysteries as still being in existence and functioning. As he proceeded, his visions came before me, not as mere mental pictures, but as overwhelming actualities. Plato’s words, “*in company with the blessed chorus*” took on the reality of things present:

**That Temple is His Temple Who is the High Priest spoken of before. Nothing goes out from that Temple which is not of the divine order of the Cosmos consecrated through Him to the uplifting of the worlds. The great angels serve Him in lowly obedience, for the Will of the Lord of Lords Himself is His. It is perfect. It is their highest joy (*to do that Will*). Even now, as the great spheres roll in space, can you not hear the shouting of the voices of the angels? Can you not see the mighty globes of colour, mist and fire, dancing in the Space which is His breath, glowing in the glory of His life, Who shall presently draw space into His being again to dwell there in the consummation of Nothingness?**



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**Where the breath flows from the Mighty One, the Lord of Lords, there is the Temple of your High Priest, of whom all ye who worship Him are the followers.**

**And I who tell you these things am one of the servants in that Temple. You have heard my name, though at the time you knew it not. Always by that name call me, as I spoke it to you tonight.<sup>29</sup>**

**I live in a realm of gold, bright gold; golden seas — golden sun — golden sunsets in all-pervading pure fire — that fire which consumes all who are not pure enough to bear it. Purity is fire; fire cannot consume fire.**

**The Lord Christ cannot speak but through Our voices. Out of the notes, the chords, which are Our Being, He maketh the supreme melody. We are the golden harp which He holds in His hands. Even now, His fingers strike the chords of Our Being, and the echo, reaching down into the deep gloom of earth's valleys, you hear. Only an echo. You could not live and hear His music. Our bodies temper the divine pitch. All true church music is an echo of His music.**

There was a pause, during which the great Brother became ensouled by Another. Then the voice became supernal:

**DO NOT FEAR TO TELL MY WORDS TO ALL MEN, FOR THEY ARE HUNGERING, AND I SEND MY CHILDREN (*angels, holy Ones*) TO FEED THE HUNGRY, AND MY SPIRIT WILL SPEAK TO YOU THROUGH THEIR SPIRIT, AND MY PEACE WILL COME TO YOU THROUGH THEIR PEACE. LEAD THEM (*the people*) INTO THE VAST NOTHINGNESS WHICH IS THE VASTEST FULNESS. ESCAPE SIN BY STANDING BESIDE SIN. ESCAPE THE LITTLE SELF BY BECOMING THE CHRIST-SELF. THE LITTLE SELF *IS* THE CHRIST-SELF.<sup>30</sup>**

Many were the humble, homely circumstances which were transformed to heavenly heights by the presences of Brothers, and their words. Here is another entry from the long-forgotten records. It was written down sitting at my kitchen table, after a combined light supper and 'waking trance', on "November 24, 1919, 9 p.m.

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M.M.C. <sup>31</sup> is alone in the house. She is at supper, when she sees one of the Brothers and becomes partially entranced . . . The Brother taught her and she easily received his words in a state of deep union.

**You notice that it is easy for us to ensoul you when you are at meals. This is only because your physical body is (*usually*) happy and harmonious then. If you always kept it like this, you would always be available for us to ensoul. . . Extend this mood to your household. Make EVERY act a joy and a harmony. This kind of spirituality is invincible. It is atonement. It is part of God's Plan, and that Plan cannot fail. It depends upon you, and you alone, whether it shall be yours now or at the end of all time. Yours ultimately it *must* be. You may fail on the way, but in the end you must become spiritually attuned. The 'when' is for you to decide. And this attuning means endless power — the power of those who give up all and are working only for God.**

After a pause, he resumed:

**Yes, He will teach through a pythoness again;<sup>32</sup> but it will not be quite as it was in ancient days. For today the Mysteries are to be made public, and the pythoness will have to do in public what she did in the innermost secrecy of the sanctuary. Nevertheless, 'the Mysteries' remain. There will still be a sanctuary, but that which will be taught therein will be far, far beyond that which was taught in olden time, and (*it will still be*) inaccessible to the mass of the people, excepting through symbol and myth and allegory. Veil after veil will lift, and still there will be the Mystery beyond. That which you call 'the Mysteries' now, will be part of the common life.<sup>33</sup>**

I had lived so close to the Brothers for many years, watching and listening to them at work on bodies and souls, through their python or oracle, the Boy, that the conclusions I reached were, so to say, forced upon me, and my husband shared them. We both felt that the Brothers are deeply involved in the Mysteries; and this was confirmed when, for instance, we witnessed significant signs of an unseen drama which became sublimely real to us. We saw the Brothers over and over again, asking for instruction or information from some invisible person or persons on their left — invisible to us — whom they invariably addressed with great respect in an unknown, Eastern-sounding tongue. We were profoundly impressed by the sight of them stopping whatever they were saying or doing, and turning with bent head and joined

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fingertips to these Beings who seemed to be all-wise friends and mentors. After a few moments they would bend low, and return to the group and the matter in hand. (They spoke rapidly and, it seemed, received quick replies.) We noticed that they appeared refreshed and encouraged, and saw this happen so often that we were finally confirmed in the opinion that all these Brothers are, without exception — at any rate in this Manifestation — *briefed and under orders* which they seek devotedly to carry out. But however much they may have been ‘briefed’, the Brothers never gave us the impression of imitating anybody. They are strongly themselves — **Individual without being individualistic.**

Year after year we received the torrent of their wisdom and observed the perfection of their actions; and thus came to believe that the radiance of a spiritual Sun was pouring upon them, and through them to us. Who or What was it? In such circumstances curiosity is sacrilege. The Brothers bowed their heads, and we could but do the same.

Both of us received ineradicable impressions, sometimes of Christ, sometimes of the Buddha; but this is almost beyond describing. Hypocrisy and fear can go veiled as humility, with the result that such tidings may be withheld from those who most need them; therefore I have tried to set down these things simply, and to avoid over-reticence about the Most Holy.

I gave details of such experiences in *The Boy and the Brothers*:

“But with all these trances, we still have not seen the real glory of the Boy and the Brothers; because it was when he sat entranced, teaching hour after hour . . . that the heights of his kinship with them, and of their sacredness, were reached and revealed.

Totally unadvertised, here was nothing sensational; and yet it was in truth most sensational that an ordinary human being, in all seeming so untutored, should have been the channel of such rare thought and wisdom-in-action. The greater part of the Brothers’ evangel consisted in meeting the doubts and difficulties of all who might come; and beyond that in bestowing, by the sublime potency of their presences and words, gifts of grace without favour. The memory of such outpourings will linger when all the ‘miracles’ have been forgotten. In the most glorious of them he became absolutely transfigured, when the Being who possessed him sat cross-legged in unfathomable ecstasy and divine compassion.

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No one present felt able to speak. Everything within one seemed to be suspended; breathing changed-everything changed.

Sometimes the all-holy One would utter a few words in a voice as different from our 'normal' Brothers' as their voices were from the Boy's. It was a still, rapt speaking, quelling the ache of life; the voice alone would have quelled it, even had there been no words. The eyes were indescribable . . . Myself and Thyself . . . The Image of God . . . Not looking out, just — shining. How could such things happen? I know not. I only know that from the time I beheld and was drawn into them, all things had other values.

. . . It seemed to us — that is, to my husband and me — that there was a double ensouling. First would come the Brother whom we first met in London; the Brothers called him "Little Kardra," and he "loosened" us up, as we were informed, for the advent of a big Brother, who arrived on such occasions and superseded little Kardra as usual.<sup>34</sup> Then — sooner or later — that big Brother seemed to fade out) or 'sleep' when *without his letting go of the Boy, who was still in deep trance*, a Most Glorious One emerged. He was just *there*. He usually stayed about twenty minutes. When he was about to leave, there was not the customary 'fading out', followed by the Boy's awakening; instead, the big Brother was *at once in full possession*. This is what made me think that he had not gone away — that there was an ensouling of the Brother himself, so that when the Glorious One withdrew, the Brother remained, just as the Boy remained when a Brother withdrew. It was so natural and easy. The Boy was in a state of harmony and peace and, as it were, *satisfied* through and through. He looked very beautiful; his face was filled out and irradiated. He looked like a lover with the beloved. Soon, without speaking, the big Brother just faded, and the Boy rested in deep waking sleep. It seemed as if he could not bring himself to open his eyes and come out of that Reality. At such times we never tried to rouse him. He came back when he would — or when *they* wakened him.

. . . One has to remember the great care with which the Brothers stepped-up the Boy's and our vibrations beforehand; often even in relays, several of them coming prior to a Most Glorious One.

Some people fell on their knees in those Presences. I remember a North Country Englishman — a non-Churchgoer doing that. He wept, and whispered, 'May I ask who you are?' The Holy Being slowly turned his gaze upon him, but in

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a manner as if to shield him from its full light. Looking at him as if from a great height, he said: **I AM . . . THE COMFORTER . . . OF THE FORLORN . . .**

Surely — that profound, tender voice . . . ?

The questioner was at a crisis in his life. The burden vanished.”<sup>35</sup>

The pattern of the Brothers’ life with the Boy was wholly consistent. They never failed us. To achieve this must have cost them much work; results, in fact, showed that they must have laboured almost without remission. I refer to immediate results, working with the Boy and me; but one is apt to forget that their work must be spread over wide fields — that they had also watched over and trained us for many years — perchance, before as well as after we were born; and that they deal with many ‘cases’ throughout this world and in the next worlds. The Boy and I were aware of that training, which began with both of us during babyhood, and caused us, as mere children, to have heavenly dreams, visions, waking dreams — all wondrous. I could cite amazing instances of how they guarded me, if need be, by materialising a hand or sound etc., to save me from calamities. The Boy also told me of materialisations — mainly of hands — to bring assistance to him in danger; and there was the astounding appearance out of thin air of two gentlemen on a London road at midnight who saved him from a couple of roughs, *by fighting them*.<sup>36</sup> His experiences of materialisations continued after that, but in simpler ways.

Here, for instance, is another typical episode from one of my records, which reveals the difficult conditions in which they would entrance the Boy, and speak and act through him. It is dated February 3rd, 1936, about eight months after we landed in India, so that little co-operation could have been given from our side, owing to the frayed condition of our nerves at that time. The story is of the Kashmiri two-faced god Kardra.

“A day or so after the foregoing” (high trances, thrilling events) “the Boy, S . . . and I went to stay as guests of X . . . at Amritsar. We were there for oculist and dentist. Oculist accomplished, we drove on to a dentist recommended by our host. We tried to get the Boy’s troublesome tooth done, but the chair, spittoon etc., made him violently sick. He left the room suddenly to vomit. (I had thought it would be so, as two days previously, he had scarcely been on this earth at all for many hours on end).

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We explained the situation to the Indian dentist, who appeared to understand (or perhaps he thought we were mad).

Returned to the open horse carriage in which we were being driven from place to place, we were proceeding at walking-pace amid the noise, dust, confusion and filth of the Amritsar bazar-jostling and being jostled by humans, dogs, cattle, cars, bullock carts and whatnot. In the midst of this, 'Little Kardra' turned up."

As indicated elsewhere, he is a 'face' of a dual god, who was thus named and described in London by a Brother. When, later, we were in Kashmir, we discovered that there is a Kashmiri two-faced god called Kardra. Kardra manifests as two persons.

" 'Little Kardra' took possession of the Boy, who was squeezed into the small vehicle with us; and then it became evident that *the whole* of the two-faced god Kardra must have taken over this business *at the dentist's*, and that the difficult operation was mainly in *his* charge. We knew from experience that in exceptional cases we could rely on the advent of such a great being as this, and that Little Kardra would go about his main duty among the Brothers — that of casing things in order to make it possible for them to come forth to us amid confusion and disharmony. Under the orders of his 'other head', he had probably managed the Boy's abrupt exit from the dentist's and had been calmly overshadowing him and keeping us happy, too, when we bundled into the hired carriage, thus clearing magnetic conditions for his great other self, "Big Kardra."

To the unaccustomed onlooker, outer appearances on this day yielded no credit to the faithful Little Kardra, whose services to our party were rendered so unobtrusively that we had been totally unaware of him until surprised by the sudden arrival of a 'Brother' who was none other than the mighty god 'Big Kardra', whom we had mainly known as a teacher of great wisdom. His other 'face' having arrived, Little Kardra faded out laughing through the Boy whom he had ensouled, and full of fun as usual. Big Kardra then spoke through the Boy as naturally as if there had been no change-over. He told us that the Boy was not fit to have teeth attended to just then, but that if we would let the Brothers know about such ordeals a week beforehand, they would 'prepare his body' by lowering (which amounts to coarsening) its vibrations, so that he could stand them normally. Having said this, unmoved by the tumult and shouting, he left."

I added a note to this entry which gives an impression of our lives with the Boy:

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“This is one among hundreds of illustrations which we might give who live and work with the Brothers and their Boy, showing that they are always close to and watching him. There are times when, because of shock, fatigue or illness, they are unable to take his body. At such times, those who are near him should use intuition to do what is right to put him in condition again. If and when they do this the Brothers return at once. They have always thanked us charmingly for whatever care we have bestowed on ‘their Boy’.”

They taught me ways to protect and assist him.

For some time after the manifestations began, we did not realise their full significance, one result being that some of the original notes were lost. No doubt we should have kept all these and taken more, but life was too hard — too cruelly crowded at that period — to allow us leisure to deal adequately, as it were, with the prodigious happenings with which we were surrounded — which *we* never sought, but which gripped us from another, greater world.

We accidentally verified that the teachings emanated from exalted sources. Had I been conversant with the *Upanishads* and other sacred books of the East, I would have recognised the great value of the Brothers’ teachings much earlier; as it was, they were probably saved from oblivion, because their beauty, appositeness and originality both in matter and manner of delivery, had encouraged me for several years to continue taking *verbatim* notes — *but only from time to time*. Despite all obstacles, however, I had a persistent feeling that there was something immense behind all this. At last, fortuitously, when clearing up the papers, it struck me that a clean copy should be made of these, on which I had written a few comments because I had noticed that some enquirers could not understand even simple teachings. (Incidentally, such comments turned out to be customary in the *Upanishads* and therefore acceptable in my scripts, as we shall see.) So I asked my eldest daughter to make this copy; and when I saw the teachings collected together in neat typescript, my sleepy mind was stimulated to certainty that they were very important indeed; but that, being myself quite unlearned, I should consult someone about them who could give an informed opinion.

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It happened that Dr. B. L. Atreya, a Professor of Banaras Hindu University, was visiting near a hill station close to Mussoorie where my younger daughter and I were staying, and I asked him to come over.

We had prepared a room, empty of all but a table, chair, and the script of the teachings, and I told the professor about my hunch, asking him if he would go in there and not leave the room until he had a definite opinion to offer. He went in, full of interest.

My daughter and I were so worked up that we paced about the bungalow for some time in a state of agitation, before he burst open the door of his room and strode out waving the typescript excitedly and exclaiming:

*“It is great! It is Upanishadic! These teachings must be published!”*

I asked him about my (then) embryonic commentary and he answered:

*“Yes — yes — go ahead!”*

“But,” said I, “I know no authorities. Where shall I begin?”

He gave me names of a few main books and thereafter I stumbled ahead. But I had not realised what I was letting myself in for. For years I wrote, and re-wrote-not the Brothers’ words, of course. (I am reminded here of a former governor of Bihar, Dr. R. R. Diwarkar, who had studied the script and anxiously enquired of me, “You will not touch one word of the *Upanishad*, I hope?” I reassured him. He, too, had used the mighty word.)

One of the Indian philosophers who also spontaneously pronounced the teachings to be *upanishadic* was the illustrious Mahamahopadhyaya Pandit Gopinath Kaviraj of Banaras. Naturally I had not omitted to quote the Bible, wherein the ancient wisdom shines, among main authorities for the Brothers’ teachings. It is a pity — a disaster, to borrow A. N. Whitehead’s word — that Christian theology often mars that ancient wisdom, as most theologies do.

Kavirajji is a consummate Sanskrit scholar with an encyclopaedic mind, and I had brought the script to him when it had grown to be a large collection of the teachings, with authorities, and a few of my comments. He honoured me by keeping it with him and seriously studying it for five weeks. His verdict was “Wonderful! Wonderful!” and he embraced the Boy. He wrote to me:

“The teachings shed clear and undoubted light on many obscure problems of life and thought . . . If from no other evidence than that of the utterances themselves —



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and that evidence is impressive — I am convinced that these teachings come from a high source . . . It is of the utmost importance in the present state of things, that men and women should understand one another by the light of the highest that is in them. I find that light in this book. In a stream of simple colloquial language, here is the same thought that inspired Jesus on the mount, Buddha in the deer park at Sarnath, and my own most ancient ancestors on the banks of the Ganges and in the Himalayas. It is a wonderful book.”

Actually, it had not then been made into a ‘book’, but was a bulky document, which began to assume book shape — or rather, the shape of a book in a series — after this encouragement; yet even so, I felt ignorant, inexperienced, and afraid of the big task that lay before me;<sup>37</sup> but Kavirajji continued to uphold and encourage me, and I took heart, also, from the example of the fabulous scholar and humble, godly man.

The unfinished script on which I had asked Pandit Gopi Nath Kaviraj and Dr. Atreya’s verdicts had already assumed *Upanishadic* form. I had not been conscious of creating that form, which developed because the material demanded it. I had pondered on my records of the teachings and written a few commentaries on them while that form emerged quite naturally, lacking only notes. There was even a resemblance to the *Upanishads* in layout! I was glad to have confirmation from scholars about the emergence of the form.

It took years to find authorities to incorporate with my notes and commentaries on the text; but time passed quickly when one was frequently thrilled by discoveries in one’s reading, which confirmed the high source of the teachings. (I may mention that I found masses of authorities which I simply *could not* incorporate!)

Indian scholars of repute continued to declare the teachings to be *Upanishadic*; so I was further emboldened to go on using the time-honoured way which — after all — had been used by our Brothers.

The *Upanishadic* form consists in, first, the *rishi’s* (*guru’s* or Master’s) utterances, in verses called *shlokas*. These are usually followed by Commentaries: and the commentator also uses the authority of the *shastras* (scriptures) in the text or

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footnotes. A few of the encounters with the *rishi* of the *upanishad* are briefly chronicled, also.

The *upanishad* usually includes some brief narrative, variously distributed. Commentary is, naturally, of later dates. I have sometimes combined narrative with commentary; but on the whole, have kept to the ancient form as recreated by the Brothers, except to depart from it by giving considerably lengthened descriptions of scenes with the Holy Ones, thus probably making it easier for us Westerns, or the Western-minded Indian, to appreciate the Brothers' background and outlook; their impressive ways of dealing with people, and the profound significance of their teachings. These departures from the ancient usage are printed mainly in a type which distinguishes them from the strictly *upanishadic* form.

I should mention one point here: In some editions of the *Upanishads* and other Hindu and Chinese Scriptures, intelligence, which includes the higher powers of the mind as Will, intuition, etc., is spelled with a capital — Mind, Intelligence — and to avoid confusion I have used this method, which the teachings often call for.

As for the notes on the text, many of these, and Appendices, have been included to help readers who have difficulty of one kind or another, in 'believing'. Evidential facts given therein might help to convince them of the dependability of the Brothers statements. One fact alone constitutes important evidence for this: the emergence of such knowledge as is imparted or implied in the text and some of the notes, through the brain and psychic mechanism of an ignorant man.

(There is, of course, no need beyond our natural uncertainties, to interrupt the flow of the text by frequently referring to notes which may be read or passed over according to inclination.)

My part in the work with the Brothers was enthralling. They spoke fluently and familiarly on things of which I knew nothing at the time, but subsequently learned about from them, from world-scriptures and other sources. Their knowledge astonished learned professors and astute statesmen, or even groups such as Banaras Pandits who were accomplished Sanskrit and Vedic scholars.

In addition to the wonderful Boy, the Brothers, and their visitors, was that Source of which some of us became aware from time to time, "the Most Holy".

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I have often asked myself how it could be that the Brothers maintain their deep interest in humanity as exemplified by the average ‘small’ individual. Whence this abiding enthusiasm for what often appear to be fruitless labours?

A good mother’s ceaseless drudgery is worthwhile because the Cosmic Being is incarnated in her through her motherhood, and she is identified with that Being — perhaps unknowingly — in husband, home and children. Analogously, the Brothers are identified with and immersed in the Cosmic Being and It’s creations. On the hills whence cometh help, they taste the beauty of the supreme Creator, Whose worlds become theirs. Thus at one with God, with each other, and in our service, they are utterly content, and their ministry is accomplished without striving or regret.

## HIEROPHANTS, A PYTHON, AND A MAKER OF RECORDS

### CHAPTER ONE

#### *Hierophants, a Python, and a Maker of Records*

The Brothers, in some of their relations with us, were as hierophants in the Mysteries. These great souls are teachers, and one felt, because of signs they gave from time to time, that they are adepts, initiates. Looking at them when they were dealing with groups of seekers in our informal gatherings — the Boy, their Python, being their intermediary, of course — one noted that their gentle dignity permeated all; for, essentially, they had no moods, but could act them well, as part of their method of teaching. On the whole, they were never at a loss for a word, and were always alert, with clear — often brilliant — answers on most difficult problems. Their unflinching serenity did not preclude unflinching alertness.

Their teachings were mainly imparted in talks with people who came to them. Some were from abroad, some from different parts of India; and others were local people where we happened to be.

They taught easily, as if they were enjoying themselves. They had the knacks of riveting attention, entertaining, and awakening profound spiritual feelings.

I should have become accustomed to the Brothers and their visitors, but Brothers frequently surprised me. Dullness was out of the question when they were in action. Entertainment and recreation came with them; and from sincere persons they drew the utmost response of which they were capable.

As I laboured at my records in the company of the Holy Ones, it pleased me to imagine I that I was a kind of second-hand Sibyl, because of the — to me — surprising ease with which I tackled psychic situations.

This link with the past may also have been indicated when the Brothers insisted that I should sit beside the unconscious Boy throughout every meeting. **Nurth! NURTH! WHERE IS DE NURTH?** they would call loudly, if I was not there before the trance commenced. They needed me for my reporting; perhaps for something more. I do not know.

In addition to this idea of mine, and through long habit of their presences, inner promptings, and teachings — not alone to strangers and outsiders but — more rarely — to me and my family — I developed a degree of mediumship where they were

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concerned; or rather, it revived, for I had had it in earlier years, but had never bothered to cultivate it, taking psychic events as they came — waking trances included.<sup>2</sup>

I will now give a general account of how the teachings were recorded — and often even recalled — by me, because it shows Brothers in action, working from inner planes. (One of them, for example, suggested this very paragraph to me. He appeared, and the thought with him, while I was hastening my evening meal, anxious to get down to finishing this chapter. Yes — *anxious*; for I hadn't the haziest notion how to proceed, until that Fog Lifter came along.) They were expert at keeping me driving a fast pen, and reviving my memory of their talks if it began to fade.

As to remembering the teachings: when errors or gaps occurred in my notes, I worked under several circumstances:

- 1) Alone, and apparently unaided.
- 2) If memory failed, a Brother would *always* return to assist me via the Boy while the latter was still with us, and through MY mind, after his death.
- 3) Yet if the Boy was not available — 'alive' or 'dead' — a Brother would occasionally repeat the whole teaching through me, apparently as from my own memory; but in fact I would then write to 'interior dictation', *remaining fully conscious*, and calm — happy, in fact.
- 4) With help sometimes from my husband or children, if they had been present at the reported meeting.
- 5) *Alone*, but taking 'interior dictation' from one or more Brothers. This happened even after the Boy's death, and continues. I saw — and still see — a Brother, usually facing me from the opposite side of my desk; sometimes there are celestial sounds and perfumes; sometimes only single sounds of exquisite tone. Always at such times my heart is normal and I breathe steadily and gently.

During the outwardly lonely years since the Boy's death, I have again been linked with him by carrying on my part in the work we did together, with Brothers aiding me; and this link has been strengthened by their frequent presence in holy friendship, which shows itself in various ways, mainly those that concern day-to-day details of my work for them. One of them will 'turn up' (that is to say, 'flash out') at odd

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moments when I happen to be engaged on some domestic matter — perchance *forgetting*. By appearing to me in a manner of persuasion, he contrives, as it were, to lead me back to my desk. No matter how difficult the script may be in the section I am working on, it suddenly becomes easy. Unfinished sentences and gaps often arrange themselves as quickly as I can write. Explanations and simplifications ‘come to mind’.

May it be that the Boy, too, assists me from his world? If so, the great teachings and talks which he never knew when he was delivering them as an unconscious instrument, must have burst upon him as inexpressibly glorious surprises — revelations of his own immortal Self now very likely with gods in the celestial spheres.

Since he died I have been busied about my voluminous records of the Brothers’ teachings and what lies behind them. I now also write largely from memory; but often from interior dictation, too. A good instance of this last is a mighty Brother’s dissertation on philosophy (Chapter VI), which I wrote out in this way, amplifying my notes immediately after it had been given. The Mighty One who had given the teaching returned through the Boy, and corrected and added to my report. I got the impression that one of his colleagues was present. The force was tremendous; his memory, fabulous. He repeated the complicated teaching exactly, at slow dictation pace, so that there was no strain in writing it — rather, peace and certitude. The feeling lingered, of the great mind holding mine and pushing sentences through my brain and pen. The pen had worked almost automatically, although I am not an automatic writer.<sup>3</sup>

Many of the comments were, however, written at once, unaided, or soon after a talk and — as far as my poor pen allows — carry an immediate impact of those unforgettable gatherings.

Indeed, I may say that although, superficially, the commentaries and notes etc., are mine, some of them are the Brothers’. Intuition will tell the reader which. There is an unmistakable quality in Brothers’ words, which is one reason why I have been loath to scrap all the original comments.

If, inadvertently, I thus became an instrument — a rather broken tool — for some of the Brothers’ work, this was also largely due to my twenty-six years experience

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with the people who came to them. This was outside my work of recording, but it helped me to meet things that turned up in our gatherings.

My comments are partly based on what I had had to deal with at hundreds of these — “but what?” — “but why?” — “but *how*?”. This sort of thing sank into my mind. I developed a habit of sensing the attitudes and reactions of the Brothers and their visitors. People would waylay me before and after meetings and I would try to explain and expound. But some exposition and explanation is still needed in this book, since — while the Brothers also expounded and explained, usually at considerable length — I could only report, comparatively, a few scraps. However, each talk, with its comments, descriptions and notes, fairly well reflects part of an actual encounter between a Brother and a group of people. The reports are *verbatim* unless otherwise stated. Visitors usually came uninvited; they turned up from all quarters and I rarely got to know their names.

I found myself in almost every meeting, having also to encourage, control and sometimes to expostulate with members of the groups. At rare intervals I even had to ask a Brother to permit me to interpret his words, whereupon, whilst he sat courteously silent, I would feel myself ‘taken’ — though wide awake — and *always he would make ready to resume at the very moment when I intended to leave off!* (Or, did he telepath me to stop?) Again, he would sometimes stop speaking and tell his audience, quaintly: **I will now ask the Nurth to explain this to you. She knows it very well.** (Why did they thus call me **the Nurth**? Because — they declared, in their well-mannered way — I “nursed” them and the Boy in their earthly lives.)

The holiness and power of the Brothers ensured that these meetings did not exhaust me.

The Boy’s own vocabulary was poor. Mine is fair but inadequate; however, with the help of dictionaries I have improved it a little since the Brothers’ advent through the Boy, but probably not enough to have suggested words to him telepathically. My natural language being music, my thoughts are normally rather wordless.

Subjoined are but a few instances of the kind of words which were never used by him and rarely if ever by me, but were used intelligently, originally and without hesitation by the Brothers:

*engendered*, **The individuality is a set of actions and reactions that has been at some time engendered by the Ego** (p. 280).

*thrall*, **You can always let go of happiness; whereas once you are in Bliss, you are always (so to say) in the thrall of it** (p. 214)

*partake*, **If it (love) is possessive, it is attached and does not partake of love divine, of Bliss** (p. 183)

*aegis*, **“there can be no space except under the aegis of time”** (p. 277).  
**Under the aegis of Reality there is no beauty, no ugliness, only true values** (p. 212).

*duress*, **“working under the duress of the pairs of opposites”** (p. 268). (*I had never used that word nor heard it from the Boy. It was a perfect description of the state of living under the sway of the pairs of opposites.*)

The Brothers' use of the word *veda* (p. 199) was astonishing. The word *veda* (noun, singular, pronounced omitting the *a*, and with the *e* sounding as the “a” in our word *nay*) is used to convey all the *vedas*, and this beautiful tradition obtains among cultured Hindus, who will on occasion say ‘*veda*’ instead of ‘*the vedas*’, when they wish to signify the pervading blessed state of God-knowledge which they regard as the Divine Itself; therefore they seem to regard *veda* as a Cosmic Individual.<sup>4</sup>

I remembered this Sanskrit usage when the Holy One spoke it, as I had mixed with cultured Hindus, but when I was in the company of such people, the Boy would walk away; for he would never hear about, or read philosophy. (In any case, I had scarcely noticed this Sanskrit expression until the Brother, by his appropriate and surprising reference to it, *couched in Vedic language*, recalled it to my mind.) Again:

*lugubriousness*, **Most of the science of the world today is the creation of lugubriousness** (p. 267)

*preponderate*, he used the word uncommonly, in the sense of books not only preponderating in the mental world but of their weighing down the mind, so to speak. **Books are mental preponderances throughout the ages.** (p. 275)

*chaff*, used to describe people who are ill-born, according to the Brothers' and Shri Krishna's view (p. 255)

*vortex*, **Permit yourself to be drawn into that vortex of the *atman*, and you are individual in the true sense** (p. 281).

*oust*, **You are going to oust your common sense** (p. 273)



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*muzzle*, **People muzzle their souls** (p. 271)

I was certain that muzzles were only used to put on animals; but the Oxford dictionary gives it as also “figurative, of persons”.

*blasphemy*, (for an unusual but apt use of this word, see p. 166)

Sometimes names were given, as, for instance, that of, the Persian classic *Shah Namaha* uttered during one of the Boy’s Shah Jahan trances. Asked what it was, he said in a surprised tone, **Don’t you know? It is the book of our line.**

‘Khurram’ — Shah Jahan’s name before he ascended the *gadi* — was also given distinctly. I had never read Indian history (I did after that) and never heard the name.

5

Brothers still give words to me; but space forbids more than passing references here. Thus, for instance, in the long talk in the summer of 1948 (Chapter X) on a passage in Aldous Huxley’s *Grey Eminence*, about Shri Krishna, Arjuna and Grey Eminence, and Huxley’s views — with which I could not agree — and on Shri Krishna’s teaching to his disciple Arjuna, who had to face an appalling problem of war, I was astonished to contact a Brother in an entirely new light, and I tried to find a word which would accurately describe his tactics as he rose to an occasion when the perceptive powers of Shri Krishna were in question.

I cudgelled my brains while the Brother spoke, and was still struggling for a word when, without interrupting his flow of talk, he obliterated my futile thinking in his usual way — by imposing a complete blank. Within seconds one word had come through — *dialectic*. As I was not commenting on, but reporting, a long and difficult talk, I had no time to make a note of the word; so when, sixteen years after, I was copying out that report, in 1964, I had forgotten the word. As I sat cudgelling again, a Brother flashed out behind my desk, and the word came back. (Surely they look after their little children!) I reached for my Oxford dictionary and found, under *dialectic*, an exact description of the form our discussion had taken, wherein the Brother had emerged as a skilled dialectitian:

“Dialectic . . . Art of investigating the truth of opinions, testing of truth by discussion, logical disputation . . . criticism dealing with metaphysical contradictions and their solutions. So dialectitian.”

No word and its analysis could better have fitted our Huxley paragraphs; but, it was all in the Brother’s mind, not mine. Thus, and in many ways, they added to my vocabulary. Another example: In writing of the Hierarchy of Adepts (see Chapter II,

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p. 83), I was at a loss for one word to indicate their combined mysteries, records and traditions, which reach from antiquity but are largely hidden from us. I had given it up, when the fruitful blank was imposed again, and with it '*arcana*'. None of my dictionaries was equal to this, but the power was so strong that I wrote that word, breaking my rule not to use words that I do not well understand. Months after, I submitted it to friends at Cambridge, who verified it from reliable sources as being absolutely correct.

The Brothers used good English, well pronounced, and must have worked hard to acquire such fluency in the language.<sup>6</sup>

In studying the teachings one should, however, bear in mind that the Brothers' proficiency in English varied. Sometimes one of them would use a wrong word such is 'stagnates' applied to a mind that has shed the bondage of time. It does not 'stagnate' but recovers its eternal calm, becomes unmoving but not dead — rather, life itself. Such lapses were rare, and may also have been caused by difficulties with the Boy or his *entourage*.

A Brother once said: "**One has to pass right through hope before one reaches forlorn-ship.**" I corrected this in my comment, thus: "( '*aloneness*'. *The Brothers are not forlorn*)".

Very occasionally I altered a Brother's words as when one of them said, "**has taken away the natural resources from itself,**" and I wrote, "*has deprived itself of its natural resources.*"

Sometimes a Brother would struggle with English. They must have had to struggle with the Boy too, which often meant having to push a thought through quickly, without opportunity to pause to look for the right word while they turned aside to cope with somebody! For they 'struggled' (in their own way) with mixed audiences consisting mainly of keyed-up people, some aggressive, others ultra-devotional, sentimental or cynical. I do not recollect any meeting with the Brothers having been 'dead', in spite of the fact that there was no one to help in meetings except me; yet I must sometimes have been a burden rather than a help to them; for I 'felt' people — including the Brothers — altogether too much, and my feelings about them got worked up; so, a Brother would sometimes publicly reprimand me for this, with a loud **be QUIET, Nurth**, when I was not even uttering

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or moving. *But they knew!* (By the way, they insisted on mispronouncing ‘Nurse’ — their nickname for me — while the rest of their English was well pronounced.)

They exercised instant control of the Boy’s vocal apparatus, which was a poor one except when they were using it, as he suffered from asthma and had a chronic bronchitic tendency, which last was a legacy from his coal-heaving and furnace-stoking days. The asthma was psychosomatic, caused by his almost constant efforts to gear-in his supernormal sensitivity and labours with ordinary life.

His speaking tones when not in trance were often thin and monotonous. The Brothers’ voices were, on the whole, sonorous and varied; indeed, it is impossible for me to give an adequate account of the magnificent range of expression of their speaking voices. I never tired of admiring their control of *nuance*, pitch, quality (*timbre*), and rhythm. They could use fierce, strident, indignant, and all shades of gentle tones. I have described one of them as “giving voice like a fight-fall lion”. They could utter in loud, brassy blasts; or the holy voices could sink to the bell-like murmurs of celestial beings, or pullulate in rich, tender tones. I often felt that those voices taught me as much as did the words.

One of their speaking tones was quite disarming: childlike disappointment and desolation issuing through the lips of a sinewy man of six-foot-two-and-a-half, controlled by a high Brother.

At times their voices took on that rare and moving quality of tenderness which, incidentally, is a characteristically male expression; and this happened especially when, at long intervals, they spoke of the relationship between *gurus* and disciples — a subject which manifestly stirred them to the depths. Nevertheless, there would be no sentimentality, but only a few quiet words in those exquisite, melting tones.

Their gestures were true and spontaneous; and their facial expressions — for the Boy’s face was as plastic to them-faithfully revealed amazing personalities. (One accepted Brothers as ‘personalities’, since they exhibited all the traits of personality through the Boy, and affected — as the immortal Brothers and as personalities — all who came to them, who addressed them as living persons, and not even as the living Boy through whom they emerged so perfectly.)

It was indeed a marvel that they could achieve innumerable vocal modulations of great range through that comparatively poor instrument — that we heard not merely one voice, but the voices of separate persons, with distinctive ranges of modulation

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for each. Of the miracles which accompanied the Brothers' advent, perhaps the most affecting, apart from the teachings, was this wide range which expressed noble, uninhibited beings; and told us that in all situations they were wholly given to the Most High — always drawing upon their entire World; and one shared in this to the measure of one's capacity, which their presences enhanced.

They evinced innate understanding of literature as well as the arts; and their fields included music and drama — among other things, lessons in voice production, the creation of a mystery play, *VEILS* — its musical *motif*, visual effects, acting directions, and words; and the Brothers' plan of keys, and other suggestions for a large part of John Foulds' *A World Requiem*, which work was described by the late Sir Donald Tovey as "a permanent monument . . . true, definite and masterly". My husband was also given several of the exquisite harmonic sequences which he used in that work.

He and I, and several artist friends who contacted them, were satisfied that some of the Brothers are masters of their arts; for they displayed rare, intimate — if not unique — knowledge of processes of a wide range of artistic creation. I remember, for instance, receiving a letter from the late F. Cayley Robinson, sometime Vice-President of the Royal Society of Painters in Water-Colours, London, to the effect that he had found that teachings on the principles of pictorial composition imparted to him by a Brother were most helpful. He had noticed the effect in his pictures — the work became easier, he said, with better results.

For about ten years of his ministry, I was alone with our Python, the Boy. He helped me well in household matters; but, in addition to these, I had also to cope with care of the trances, care of the Boy, carrying out Brother's directions for some of our guests, coping with whatever extra tasks might turn up on the household side—a stray visitor, a hurt animal, my own frail health, the Brothers' visitors, *my notes*, etc. It was amazing that they could control this high-strung, painfully shy, and nearly always ailing creature! Perhaps love was — as it still is — the secret; for, through what they have ever shown me of themselves, I have come to love them more than anything in all the worlds, except Christ.

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People were astonished because the holy Ones always addressed them as if they knew them intimately; whereas the majority were strangers. The talks were simultaneously deep, majestic, and homely, and were delivered in clear voices, with energetic grasp of each subject brought before them. They conversed freely and interestedly with all who came, pausing to ponder, to dream, to work a miracle now and then (but they did not draw attention to *that*). Nevertheless, and despite at times a certain deliberate semblance of casualness, a definite body of teaching could be discerned which, as a rule, was only given when occasion called it out; and this teaching was mainly and ardently directed towards preparing the souls that came to them for instruction in the higher processes of life — including qualities of heart and mind — in order to fit them for initiations which should bring about great personal transformations, such as contacts with adepts, and gods and goddesses (angels, *devas* and *devis*), and the development of dormant faculties. In short, they aimed to train earnest seekers for high services to all creatures, inspired by compassion and the adoring love of God.

The majority of our visitors were average Indians — mostly Muslims and Hindus. Their questions provided us with unmistakable — and perhaps to some, surprising — indications of the strong polarisation of the Indian people towards all that concerns religion, the paths to God, metaphysic, *yoga*, devotion. These visitors revealed their real selves with beautiful simplicity, and poured out their questions with touching spontaneity and unselfconsciousness. I could do no more than report the questions and answers as fully as longhand would allow, hoping that readers might not find the going too hard.

I have indicated the extent of the consecrated labours to which these exemplars of modern Mysteries set themselves, and which they pursued with indomitable patience, courage and skill. Their message for this age of bewilderments was definite. One of them assured me that the teachings, if faithfully followed, lead into the higher realms of life and could in due course bring about initiations such as all the Masters have experienced and have caused many of the faithful to experience; and in which — because of their presentation of the perennial truths so simply and wisely in modern terms — mankind has now been given greater opportunities to share.

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But the path of discipleship is not imminent for all. People need light on life just where they are, and the Brothers pour it out abundantly — indeed, I have never known them to deny a genuine seeker. It is we who may deny ourselves their proffered wisdom.

The, Brothers' attitude towards aspirants was one of quiet waiting. There was no forcing, but the aim was towards a steady build-up by teaching and example. They looked for real achievement, or at any rate, real trying, not mere words; and alluded but rarely — and usually indirectly — to discipleship, an expression of which, they were shy. When, for example, one of them once referred to several of us as “these, my pupils”, I knew that he was substituting pupils' for ‘devotees’ — an expression which also discouraged, if only perhaps because it called to mind the word ‘disciples’. They did not favour an abject attitude or anything which savoured of emotionalism — in contradistinction to feeling, which is deeper than emotion; and of which they enjoined on us, in the spirit of Plato, to **cultivate the Feeling Principle**, which is also known in the East as the “intellect of the heart” or the “brain of the heart”.

What qualities — actual or latent — did they expect to find in these modern men and women who would approach the portals of their temple?

We gleaned from their general attitude that they expected, among other attributes to be aimed for: wholeheartedness; a passion for being true, at whatever cost to the personal self; faithfulness; a deep and constant longing for God (in India the desired consummation is quite simply called “God-realisation”); capacities for being just; for sustained hard work; for intense selfless love, which they called **love divine**, for service to the teachers, and humility; for great fortitude, courage, long-suffering general purity.

They expected to find these, and other evidences of sincerity, which enable them to impart appropriate teachings to different types of people, and also some to meet special needs; and to follow those souls into their lives in this or other worlds, in order to befriend and guide them, with incredible fidelity. (I write from knowledge. Unworthy as I am, I have experienced, and still experience, that incredible fidelity.) Indeed, the Brothers as we knew them from day to day were largely absorbed in delivering souls from all harm, especially worldliness.

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What are the major teachings thus to be imparted? By what motives do the Brothers seem to be actuated when ministering to souls? According to the teachings which they gave out during a period of some twenty-six years, they do not concentrate their high messages and — if I may so put it — occult revelations, on a favoured few, but yearn to impart them to everyone, with no distinctions except those between the ready and unready, fit and unfit. From slave to king, the readiness is all.

One realised from the teachings and their behaviour towards enquirers, that it was their aim to bring people to a state where they would set their feet upon the Way, from whatever angle they might approach it — the Way or Path the aim of which is variously called God-realisation or God-consciousness, Self-knowledge, Salvation, Liberation. Hence they regarded each soul as having to be freed from its thraldoms, against which they battled unceasingly, proffering golden keys wherewith to unlock closed doors, as we shall see.

Foremost among our thraldoms is wrong desire, which they called “effortful”. Their teaching is that **effortful desire** is motivated by the personal; **effortless desire** (right desire) by the Impersonal — the inner Individual. Effortful desire is therefore holding the human race from its high destiny. Hence they insisted on what they called “effortlessness” (right desire), particularly in relation to the stress and strain of modern life. This teaching is Buddhistic; but where the Lord Buddha spoke of ‘right desire’ and of ‘ceasing’ from desire and attachment — he probably meant here ‘wrong’ desire — the Brothers seem to have added more of the process involved in such ceasing; and they gave, besides ‘right’ and ‘wrong’, the revealing descriptions ‘effortful’ and ‘effortless’.

The word ‘effortless’ is easily misunderstood. Effortless desire is not absence of activity and desire, but a stable mood of *dynamic* drifting, even amid turmoil, with wrong desire *dying at its roots deep within*. They taught that effortful desire is not to be ‘overcome’ but dissolved, and showed us how to do it, developing this theme in considerable detail and with the repetitions associated with all real religious teachers.

7

As to their ways of showing us “how to do it”; they knew that their work was to teach, and that their teachings should be **for all mankind**; so they taught, unwearied and unceasingly. (Brothers were *never* tired.) Someone exclaimed at a meeting, *I wish these teachings could be taken out to all men*. A Brother replied on the instant,

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unmoved by the hidden compliment, and with the invincible sincerity which characterised them:

**I have come to you not as a propagandist but only as a teller of truth.**

Not even the urge for the teachings to reach all men could move Brothers to a desireful (effortful) response; nor could any form of praise or blame touch them.

Sometimes the criticism is made that the Brothers' teachings are oft-repeated; but such repetition is unavoidable; for the same principle behind a teaching has to be applied in numerous cases. There are no cases exactly alike; so each of the Brothers' major tenets is a specific for many sicknesses. Naturally they used the same cures over and over again. Sun, seasons, oceans are 'monotonous'. Saviours are 'monotonous' too.

We felt the Christ-influence in all the teachings on effortlessness — dissolving but not resisting; living in the moment (taking no thought for the morrow); the blessedness of poverty, and of emptying the mind, ("he that loseth his life for My sake shall find it"). **Welcome suffering**, a Brother exclaimed, thus exhorting each one of us to take up his cross with valour and in that strength to follow his Master.

I remember Dr. Paul Brunton saying to me in a tone of awe, after he had had a long private talk with a Brother: "It is Christ-like."

They made us aware that we misuse our minds, and have false values, due to ignorance of the real — inner, intuitive — Mind, which should be a living, blessed experience. The majority of us have repressed — or suffered the repression of — our intuitive and feeling aspects, and created — or acquiesced in — conditions which have made our lives largely meaningless. They stressed the need to restore in our philosophies what they called **the Feeling Principle**, and to **cultivate this Feeling Principle** — to practise ways of the mundane mind that help to liberate this "affective tone" — as A. N. Whitehead called it 8 — which is natural to the inner mind.

They insisted on the necessity to empty the mundane mind, that it may be filled by the Real. No filling without emptying. (Incidentally, we are not 'empty-minded' if we achieve emptying our minds at will.)

In India the mundane mind is sometimes likened to a mad monkey. This is the mind which has to be stilled and dissolved, becoming the faithful mirror of its own



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higher counterpart, *buddhi* — the deeply perceptive, intuitive, Willing and Feeling Principle, which Buddhists call the “Buddha-mind” and we could call the “Christ-mind”, to receive which the lower mind is emptied.

Nature helps us to attain to this stable equilibrium. I once heard a Brother say, **Leave your mind alone and pain will dissolve it.** Our mundane minds *should be in a state which allows them to be emptied*, so that the intuitive being is unimpeded, and the higher mind shines through. One should be able, at least for short periods, to empty the mind at will; but most of us are unaware of a higher — the real — Mind; so the Brothers taught how it may be discovered. They taught us not so much by words, as by the example of their radiant presences, and the potent atmosphere by which they surrounded and penetrated us so that we often seemed, as it were, to taste and absorb that of which they spoke.

Emptying the mind could become a habit at odd moments throughout the day. It can be quite easy, given un-anxious practice. Confucius called this state “the fasting of the mind”.<sup>9</sup> Shri Krishna described the fruits of it perfectly in the *Bhagavadgita*.<sup>10</sup>

The Brothers’ simple and direct way of teaching made learning easy. Under it — for instance — it became natural to sit down to a solitary cup of tea, taking the opportunity to say to oneself, “*Now! Empty the mind!*” How easily this would be accomplished while sipping the first cup; and by the second — being in a self-induced vacuum — one could invoke the Mind of a most holy One, to fill that vacuum. Surely response would come, and with it, encouragement to persevere in the small but obvious ways of putting their teachings to the test. By trying sincerely to include practise like this, one learns that one is tapping one’s Cosmic reservoir.

The emptied mundane mind can know the Fullness:

“Like silver peaks within that cloistered mind, rise the pure images of things past, present and to be.”

Thus they taught us not only to empty our minds and allow their roots to perish, but how to replace the unreal mind by the intuitive Intellect, of the neglect of which Demophiles the Pythagorean said, “Be vigilant about your intellectual part, for sleep about this has an affinity with real death.”<sup>11</sup> The mundane mind which impedes or destroys the intuitive Intellect should melt (“starve”), and then be recreated as a wonderful instrument.

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The importance of such teachings is easily proved by steady practice in everyday life, to which I have referred, as well as in the ‘quiet times’. Effortful desire and the restless mind are calmed or even dissolved by effortlessness; by living from moment to moment, and by emptying that mind, not to make it merely blank, but for the sake of liberating the inner Mind. Emptying the mind is surprisingly simple, especially if this exercise is undertaken spontaneously, the Self being God-dominated. The practice becomes even easier and habitual if it is begun in youth or childhood. (Most children play well in mighty games!) If followed wholeheartedly, the “Imprisoned Splendour” of the inner Mind manifests to the degree in which emptying is thorough.

The influence of Buddhism was also strong in the Brothers’ teachings on the conquest of the mind; and to this was added their familiarity with ancient Hindu psychology.

They rarely spoke of God, and then only in a few cogent words. They did not approve of organised religions, but encouraged first-hand experience: **The Kingdom of God is within you. See that God sits on His throne.**

Someone was talking about praying to God and a Brother pulled him up:

**It is useless (*only*) to pray to God. GO OUT AND MEET HIM!**

This is the spirit of Buddha’s teaching:

“Pray not! The Darkness will not brighten! Ask  
Nought from the Silence, for It cannot speak!  
Vex not your mournful minds with pious pains!”<sup>12</sup>

In this, his first sermon, Gautama Buddha goes on to link prayer and right action (“meeting Him”).

They pleaded with people to become Themselves — partakers of real religion, which consists in being cognisant of and joining in Divine Action and experiencing blessedness.

**Religion today is but a crutch. God made man with Himself within man, so that man might lean on Him, not on religion.**

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(I have always felt that they ask modern humanity what all divine teachers have asked: *Find God and bring Him into your midst.*)

They calmed worried people:

**Let God!**

And revealed the secrets of “letting God” and finding Him.

They encouraged religious-minded people to take up a free, *individual* search for God. In India, this is generally known as *yoga*. *Yoga* has many forms, and is not specifically Hindu. Shri Krishna was a supreme *yogi*. Christ was a supreme *yogi*; and there have been and are many in the Christian world, albeit their *yoga* goes by other names. The Brothers would have millions in the Western world planting their feet firmly in the paths which lead to Liberation, Salvation; using one or more of the many forms of *yoga* which may be adopted (consciously or unconsciously) according to individual temperaments. This *yoga* being natural and inevitable, could not mean the mere imitation of an Eastern method, for it is universal. Anticipating Christ’s “many mansions”, Shri Krishna — at-oned with God — said:

However men approach Me, even so do I welcome them, for the path men take from every side is Mine.<sup>13</sup>

But if the Brothers discouraged organised religion, they also gave all encouragement to those who would approach even the highest Masters. They would speak of Christ and Buddha, for instance, as if nearness to them is our inalienable right. (They certainly made us feel that *they* were near to them.) I remember someone murmuring about “the supremacy of Christ”, and a Brother’s protest:

**People WILL put Christ on a pedestal! HE DOES NOT WANT THIS. HE WAS ONE OF THE PEOPLE. HE WISHES TO BE WITH THEM.**

That supreme *yogi* **wishes to be with** the people, and was one of them. Does He also wish that the masses should give more and more men and women who — whether they are aware of it or not — are God-realised *yogis*, to serve His people? *Yoga* is not merely a national religious practice; it is innate in mankind.

The Brothers’ attitude to *yoga* was — and is (because except for voices, and rarely, touch, they did not pass away from me when the Boy died) that if people are simple, trying to live from moment to moment, to be their real Selves, to still the

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mundane mind, to become effortless — that is, peaceably to refuse to ‘go with’ stress, and so forth — they may open themselves to direct influences and help, which are available for the selfless, sincere and unworldly. On the whole, the Brothers’ approach to *yoga* was indirect, but they taught on ways which should lead towards it.

They refused to impart ‘practices’ in the usual way, but advocated a kind of living which prepares us for what they called ‘**natural yoga**’, in which ‘practices’ occur spontaneously when we are ready for them, and we receive help from the initiated, if necessary. They insisted that we should in any case aim to stand on our own feet; but would nevertheless offer advice and help to those who were genuinely in need.

*Yoga* powers appear as natural gifts in some people — the Boy, for instance, was the simplest of creatures — uncultured, rough; but I have seen several *yoga*-powers of the highest order manifested through him. He had not acquired these by any form of mental concentration; but had the spiritual Will strongly set on serving those he loved, and by concentrating that, did prodigies.<sup>14</sup>

Moreover, whenever he was on duty for the Brothers — which was not *only* when in trance — it was necessary and natural for him to **empty the mind**, to **become effortless**, to **live from moment to moment**, to be **individual without being individualistic**, and to **be simple**. Similarly, if our world were not upside down, most vocations could be opportunities to foster these qualities, which became increasingly evident in the Boy.

Some people are doubtful about *yoga*, not having studied it at its sources, and usually feeling that “it is something vague — ‘in the clouds’ — Oriental”. But when, for instance, one attempts to practise such precepts as “empty the mind”, “become effortless”, “live from moment to moment”, *one may begin to realise the nature of yoga as a personal experience*.

Christ probably referred to *yoga* when he said, “Take my yoke upon you”; for the Sanskrit word *yoga* is derived from the root *yug*, to join. Cattle are joined under a yoke for heavy labour; but if the joining (*yoga*) be with the Father, it is His yoke and no longer a burden, but light. Shri Krishna also said that his *yoga* is easy, and that the ‘burden’ of it is the Bliss of God; and he told us over and over again that by becoming *yogis* — as it were transferring the yoke with things of the world to the yoke with God — we achieve not only “skill in action” but the eternal bliss of God-consciousness.<sup>15</sup>

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The Brothers pursued a ceaseless crusade against the cult of ‘personality’ — usually called individuality — and upheld the true Individual against its counterfeit, individualism, and against intellectualism, sophistry, and the suicidal indifference to our real Selves. **Become Individual without becoming individualistic**, was one of their four Precepts. This means, be Yourself, and not merely a personality; *and do that without counting the cost*.

They taught ardently, uncompromisingly, with unabated enthusiasm. It seemed that they had no ‘points of view’ but were, rather all seeing.

They gave us another golden key: We are not masters, but prisoners of time; so they offered their panacea for its thralldom:

**LIVE FROM MOMENT TO MOMENT.**

Moment-to-momentness opens into NOW-NESS.

“The universe is an unbroken series of perceptions of Brahman, hence it is in all respects nothing but Brahman. See this with the eye of illumination and a serene mind, under all circumstances.” (Sankaracharya, *Viveka-Chudamani*, trans. by Swami Madhavananda. Fifth edn., vs. 521.)

We can think of the “unbroken series” as the moments. Again:

“So this *Atman*” (the human Spirit) “which is an eternal verity, manifests Itself as soon as the right means of knowledge is present.” (*Ibid.*, vs. 531.)

The “right means” is an emptied mind. There can be no full realisation of Brahman, of the *Atman*, apart from this means.

The practice of living from moment to moment charms away memory and anticipation where these have become plagues. Merely to tell us to live in the Eternal would be like giving an order to people who lack the means to carry it out; whilst living from moment to moment can weaken or break the bars of time; and even a little practice reveals this magic. Thus the Brothers showed us another way of becoming Ourselves.

A Brother taught us:

**Time is but a keyhole, and mankind holds the key. Do not spend your life contemplating what you will do in the future. Live in the moment: then you will be natural; and then other things will happen too.**

*(The Brother referred to openings of consciousness that follow on the attainment of simplicity, moment-to-momentness, etc.)*

“The ego in its purity is experienced in the intervals between two states or between two thoughts. The ego is like the worm which leaves one hold only after it catches another. Its true nature is known when it is out of contact with objects or thoughts. You should realise this interval” — **the millionth part of a second** — “as the abiding, unchangeable Reality, your true Being . . .”<sup>16</sup>

Living from moment to moment is a state that conduces to Liberation (Salvation):

**You cannot ‘go towards’ Liberation; it will come to you. Liberation is (among other things) the ability of the soul to live beyond the time unit.**

The last is also one of their favourite themes. Liberation does not come to those who are looking for it. According to them, this ‘looking’ contaminates the Impersonal, and is a potent form of greed. The man who is absorbed in moment-to-momentness may attain to Liberation without consciousness of what he has done—*without, in fact, caring whether he has done it or not*. To care, in this sense, is to have the Impersonal in bondage to the personal. “When you seek Buddhahood, you will never attain the truth,” says a Zen master.<sup>17</sup> We would fain pass through the cage of time to the eternal Liberator; for our deepest feelings affirm that God will break the bars of the moments and that this is God’s work, which cannot wholly be achieved by mortals.

Another golden key: They taught that pain is a saving experience which removes the sting of the personality:

**Modern man has forgotten how to absorb pain.**

He fears and tries to avoid that which is his friend, whereas the Brothers say to him:

**WELCOME PAIN!**<sup>18</sup>

They exhorted us to **develop backbone, not in an aggressive way, but in an understanding way. We must develop spiritual fortitude.** Thus they told us to face life sturdily. This includes the ‘higher’ life; for if we are beginning to tread the Path towards Home, we will find that some mystics and *yogis* are called to be even

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sturdier than the best among sportsmen; for they have to fulfil their high destinies with discrimination and love, yet often amid cruel distractions.

In view of the prevailing hard-heartedness of modern humanity, they repeated with emphasis that we should **CULTIVATE THE FEELING PRINCIPLE**. They had taught this for years before I discovered that this Feeling Principle was one of Plato's theses. Professor A. N. Whitehead gave an interpretation in which he reminded us that Plato taught this principle, but that later philosophers right up to today have ignored it. "The basis of experience", he wrote, "is emotional. Stated more generally, the basic fact is the rise of an affective tone . . ." <sup>19</sup>

Plato may have learned this from an initiate in the Mysteries; for to him, thought afire is synonymous with the Feeling Principle — the source or kernel of creative living, in thought and all else. To intensify the Affective Tone is therefore an aspect of discipleship — learning, growing, through feeling.

" . . . the Mystery cult was entirely a religion of feeling. 'The mystae are not intended to learn anything, but to suffer Something and thus be made worthy' runs a fragment from Aristotle." <sup>20</sup> (**Welcome pain**, said the Brothers. One seemed to hear them saying those words at Eleusis.)

In many other ways they hurled themselves on what we are pleased to call civilisation. That was a mark of high Masters, who have always ranged themselves against the existing disorder of things.

Their chief weapons were four Precepts, of which I have already given two. Our diseases of mind are largely overcome by the other two:

**BE SIMPLE.**

**BLIND THE EYE OF ATTACHMENT.**

They are tenacious and long-suffering; strong and gentle. There was no trace of fear in them — indeed, as I have already noted, they had dauntless courage, and needed it; for their ultimate aim, as part of a plan for the liberation of souls, was to destroy bad habits of the modern world by teaching and showing us how to use spiritual weapons and — through minds strengthened thereby — to bring about widespread and radical changes. In short, their teachings amounted to asking us consciously to invoke the great Cosmic forces which we inhibit by our artificial

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ways, and to live in a state of what they called **NEW MOVEMENT** — **VIBRATION MOVEMENT**, and thus radically alter our worlds.

The Boy gave himself to their service with humility and devotion until, following in the path of the Crucified, he surrendered his rare and precious life, on June 6th, 1956, at the age of fifty-four.

He died believing that his life-work had failed — that he had failed the Brothers. His heart broke on the thought that I was going to be left without his help, ageing, and with an immense task before me. For days his eyes had been as those of one in torture — not only of his body, but through anguish of soul. Yet he did not cry out, but passed three days in Hades before going to his Father.

Our Doctor S. K. Basu and I, and a few friends including a saintly Jesuit priest, witnessed his heroic martyrdom.

I give here a further example of how these supernal beings may come among us in ordinary, homely surroundings.

The Brothers have a faculty for imparting a bird's eye view — a picture of many perspectives, as it were — to willing 'receivers', of whom I happened to be one. Despite my ardour, however, I had little success in trying to integrate the multiplicity and intensity of my experiences of them at their work and with the people who sought them. Thus failing, I became, so to say, conscience-smitten over my unclear perception, which seemed to be an affront to these great beings.

One morning, on awakening, musing in this mood, I sat up in bed to drink tea, when a Brother appeared, bathed in light, just beyond the foot of my bed. Shafts of golden radiance seemed to play on and through him, and so beautiful was he that I pictured him as a jewel mounted on light.

Soon, it seemed in my imagining — for he had caused me to imagine intensely, so that imagining and seeing became as one — I realised that he was set upon a globe of golden light, and that others of his kind had joined him, and all were godlike, shining with luminance".<sup>21</sup>

There were colours: light blues and dark; and greens, oranges and yellows.

Shadowy groups of men, women and children attached themselves to the luminous presences. From all quarters they came, and in all directions departed.



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Some came alone; others in twos and threes, or little crowds. I was given to know that age after age they came thus, with myriad questions, doubts and woes. They poured out their mistrust, scorn, loves or devotion, with their miseries; moving in dark, restless patches, over-against the irradiated Beings who sat so still, resplendent and compassionate.

Always the same dark patches — North, South, East and West — athwart the peace and light-filled gods and sages, who are established in light, see only the light, and pour out light to fearing, doubting and sorrowful mankind and all creation everywhere.

Met thought that this was happening in uttermost space; but it seemed that they brought this — their own Universe — with them wherever they went. Our globe whirled near; but they looked through and around it, gazing into the cool, bright light of an eternal sun, and seeing all things with the same-seeing of the holy.

When the vision faded, and with it, he also — my Master — who had brought it before me and enabled me to see it, I drank my tea, thinking of the light which they were and are, overagainst the myriad breakings of that light, which we, in fact, also are.

## SEEKERS IN THE LOWER HIMALAYAS

### CHAPTER TWO

#### *Seekers in the Lower Himalayas*

We were staying in a tea garden in the Kangra Valley, when a local Sikh tea planter and his wife called, and politely enquired of me if they might speak with a Brother. I beckoned to the Boy and he came and sat, as usual, in a chair of his choice which he had placed, also as usual, in the position of his choosing, and where he quietly remained, taking no notice of us. I then engaged this simple couple in talk about the occasion, endeavouring to stave off the fortune-teller attitude and keep their minds calm — to prevent them staring fixedly at the Boy who in any case was not evincing anything out of the ordinary. When I had got their attention away from him, he went to sleep, gently, and a Brother was in possession at once, and looked at us in a friendly, enquiring way. They remained silent, so I said:

*A Brother is here now. Won't you ask him your questions? Do not be afraid! Please speak to him naturally.*

But they only showed wonder and hesitation — things I often had to deal with. Certainly the Brother's power, and his eyes, were awe-inspiring; and the atmosphere — charged also with welcoming kindness — only increased their pious bewilderment.

At last the tea planter looked over to me for encouragement and — bathing in that power and mastering his fear — addressed the Brother:

*How can I reflect God's power?*

The Brother spoke immediately:

**By not wanting to! Attainment is, as it were, achieved without the knowledge of it.**

He paused while that sank in. Evidently this lower middle-class Indian couple understood; so he continued, more seriously:

**You have to wait for darkness in order to see the stars. So should man wait patiently for 'lifelessness', before he can experience the brightness of illumination. Lifelessness (in this sense) is not death. 1**

I was glad to see that the Sikhs followed this deep teaching attentively, and that the Brother encouraged them by assuming that they were trying to live for the highest:

**When there is to be Liberation, there is a darkness, a gulf to be bridged. How will you bridge it? By Individuality. IN PLACE OF THE PERSONAL, BUILD INDIVIDUALITY. To put it another way: you have to become Individual without becoming individualistic — to become Yourselves, without being egocentric.** <sup>2</sup>

They remained respectfully quiet, speaking to one another in low whispers. Then the tea planter questioned:

*What is life?*

The Brother answered on the instant:

**Life is the happiness (Bliss) within the soul. 3**

The planter, remembering his own scriptures, gave a happy nod, and his wife asked shyly:

*Is suffering man's lot in this world?*

**It is not man's lot. It is what he has created for himself.**

Again the Brother waited for them to think on his words; for after all, English is not the language of the Sikhs, and these were, moreover, simple folk. He remarked:

**The ego blinds the life. You have cut Yourself off from yourself—from the egoistic self.**

They made a typically Indian movement of devotion towards the entranced Boy, and the Brother responded kindly:

**If you have the right effortless desire strongly enough, you will attain. You have to create your own atmosphere — that of the true Individual. How do you create your own atmosphere?**

We did not know. (*Well, I knew a bit, and the Brother knew that I knew; but I kept quiet because I wanted to draw out the great teaching. It was so clear when it came!*)

**By bringing ecstasy (Bliss) into action.**

There was a lot more talk, but when it became most absorbing, I forgot — as usual — to write. There were times when it was impossible to refrain from just gazing at the beautiful Brother and the Boy, pen in moveless hand.

The devotion, simplicity and good manners of those Sikhs moved me deeply. They were the first strangers in India who had sought out the Brothers in the time-honoured way, so it was quite an event for the now awakened Boy and for me when they made their farewells with profound obeisances. Their faces were radiant.

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A Brother was talking to a gentleman — a stranger, who came to us. He asked about an anxiety from which he suffered:

*. . . Is not this anxiety also 'spontaneous'?*

**No, it is due to fear on the one hand and foolhardiness on the other.**

*When people commit suicide, does it mean that they have realised the futility of life?*

**No. It means that they have not gone far enough to accept true things.**

*What would be the position of the person who has committed suicide, afterwards?*

**A departed soul is entirely beyond all physical manipulations.**

(When questioned on after-death states, the Brothers usually did not give direct answers. They avoided sensationalism and curiosity.)

*What about prayers?*

**Do you pray for her or because you want to pray for her? The greatest prayer is to do the next act spontaneously.**

In other words, we help the dead by carrying on the work of the living in the right spirit. Note the Brother's sudden reference to the suicide his visitor had in mind. We did not know that it was a woman. She had not been mentioned. We knew nothing of either of them. The Brother dropped the subject, and evidently had a valid reason for doing so, remarking quietly:

**This lady was — or should have been — happy.**

As he continued, perhaps he was referring to the lady:

**Why camouflage yourselves with half-truths? When a man comes to me and says "I am a happy man", I ask him "Why are you not unhappy?" If you all act all the time, how can any two people know one another? You do not even know yourselves. How, then, can your brothers and sisters know you? (It seemed to me that he was talking about something that had wounded the poor lady.)**

A young English professor from the University of Lucknow, who was also a stranger, questioned a Brother. He was a sincere and — at first — very reserved enquirer. One expected that type in the deep-feeling British, and I could see that the Brother liked the young man who asked, amid the respectful attention of those present:

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*What is the best method to get the millions of India into a finer economic condition — to raise their economic standard, and so forth?*

The Brother landed a bomb:

**First of all, drop the “economic standard” altogether.** (*He referred to false standards of our civilisation.*)

During the stunned silence that ensued, the Brother mused calmly. He next remarked:

**The Eastern is an artist first and last; the Western a constructor. If they could but join forces, the result would be constructive in every sphere of life.** (*Judging by subsequent teachings, I believe that the Brother meant “creative”, not just “constructive”. Construction is only part of creation.*)

The Brother was silent for awhile, then said:

**Nations were originally made to be collectively segregated.**

*He spoke further on this, but I could not get it down, because I did not follow his meaning.*

On a subsequent occasion an Indian advocate — Pandit H. N. Dhar — asked me what was meant by this. We puzzled together over the sentence but could make nothing of it. Suddenly the Boy walked on to the verandah, joined us at the tea-table where we were sitting, and at once became entranced. We had often noticed this peculiarity of the Brothers'. If someone was confused, worried or anxious, whether talking or silent, the Boy would stride in, often from somewhere well out of earshot, and would instantly be 'taken' by a Brother, who would deal with the matter. Sometimes, even, the Boy arrived already in trance, having been 'taken' on the way. It happened so often and so easily that we ceased to be astonished. On this particular occasion the Brother asked: **What is the difficulty?** and on being told, proceeded to give an illuminating discourse on true internationalism, of which I give here a summary:

The classes, he said, should not be cages, but rather, stages in life, changeable according to the state of the individual. He suggested that before the dawn of history, humanity had been **collectively segregated**; and that modern civilisation had brought us the means but not yet the spirit, for this dynamic form of internationalism. In the course of his explanation, the Brother pointed out that **collective segregation** implies that different types should be distributed, not merely nationally, but internationally, and should, in a true world-civilisation, be dealt with as international units — in short

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that, to the Brothers, the real nation is the type, and not the country in which that type may be found.

Shri Krishna, speaking as the imperishable Self and Creator of the Universe, said: “The four castes were emanated by Me, by the different distribution of qualities and actions: know Me to be the Author of them, though actionless and inexhaustible.”<sup>4</sup> The Brothers’ interpretation of this is that the distribution was originally intended to be not merely national, but world-wide; and thus that humanity, in an ultimate analysis, consists only of four main classes of people, constituting the only real nations — perhaps even races — all other distinctions being subsidiary.<sup>5</sup>

*After the Brother had given us his long and lucid explanation, I took down the following few words verbatim, and read them to Pandit Dhar:*

**When humanity again becomes collectively segregated, the world will become “the Ocean of Happiness”. That is the true understanding of the laws of all the prophets.**<sup>6</sup>

Pandit Dhar, who had previously been agnostic about the Brothers and such matters, admitted on the spot that he could not but accept the evidence which had been given before him that day.

To resume: the Professor asked:

*Why are we all suffering so much?*

**Life is intensity amid perplexity. Perplexity is illusion, therefore, suffering. A life spent in living from moment to moment is lived intensely. To realise eternity in time means living with intensity from moment to moment. (It is a state of Nowness. The Brothers tell those who are in earnest about spiritual living to drop all unnecessary memory and anticipation and live in the depth of the present.)**<sup>7</sup>

The Englishman was affected by the Brother, and tried to conceal his feelings by widening and pressing his question:

*But why should the Messengers be crushed, scoffed at?*

The Brother replied in his compassionate way. He was grateful perhaps, for a question which permitted him spontaneously to indicate somewhat of the arcana of

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his holy confraternity, which I had come to look upon as being a body of high adepts, and other servants of the heavenly Powers. He opened his heart about his Brothers' aims, methods and activities, and showed their lives as expressing perfect service in obedience and humility. There was something grand in his gentle talk about their heroic community, which made me pray that I might never fail in allegiance to such holy beings. He told us about how they live **from moment to moment**:

**There can be no “crushing” where there is life from moment to moment. You cannot hurt things which live only for the next second, as the Messengers do.**

He waited, gauging the reticent man before him. I saw then that that Brother would offer hearing and inspiration, but now he only continued slowly and tranquilly:

**Where there is “scoffing” and cynicism, there we know that our work is needed.**

He turned to the Professor and an atmosphere of wistfulness and even perfervid pleading seemed to envelop him as he proceeded to ask us to stand by the Brothers in their work. He said:

**IT IS OUR JOB TO GIVE, AND YOUR JOB TO SEE THAT THE GIVING IS CARRIED OUT UNINTERRUPTEDLY TO YOUR FELLOW-BEINGS, AND ALLOWED TO CONTINUE.**

No one spoke. The young man's eyes shone, and I thought he trembled; for the Brother had made an appeal to us on behalf of his Own, who fling themselves into the storm of battle for all creation everywhere; and doubtless were thinking of the tasks — and trials — that might be ahead for some of us. The Holy One instantly pictorialised — dramatised — our thoughts, and offered us something to live and suffer for. To me that “something” meant to try to serve those who walk in this world with feet sunk deep in its mire, as he thus described it in a low voice:

**The feet of the Lordly Ones sink deep in the mire because of the weight (*of compassion*) at their hearts.**

(I thought: “*How beautiful . . . are there of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation; that sayeth unto Zion, Thy God reigneth!*”)<sup>8</sup>

He went on speaking exquisitely of sublime things, and I was simply unable to report. He talked slowly and distinctly, as he often did in order to help me; but I was

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amazed into inaction, and the Professor, sharing this mood, could only exclaim devotedly:

*I am trying to understand!*

The Brother, tenderly:

**Try to understand, but take the striving out of it!**

He appeared again to be observing something in the professor; but so tactfully that I doubt if it was noticed. One felt that the Brother was addressing himself wholly to the young man's problems, yet avoiding any personal approach. Presently he remarked—to the room:

**Four-fifths of the whole world are existing on their nerves, not living —** and returned to his scrutiny. Soon he said, sternly:

**Live not in expectancy! Expectancy is an illusion!**

The young man blushed and started to talk at random; but this talking of something else — so characteristically English — was not lost on the Brother, who noted it in passing but went on steadily with his work, still probing for a vulnerable spot in his visitor, whose youthful pride and reserve now held out instinctively against the Holy One, who feigned to be unaware of this, punctuating his researches by wise and beautiful words, until at last the Professor, who had risen agitatedly to his feet, suddenly dropped resistance to what he had evidently deemed to be uncalled-for intrusions, and burst out stormily:

*Is not all this entirely beyond me? I fear it!*

He returned to his chair, defeated, moody and glum, and there received his answer, couched in words and tones of irresistible sweetness and enheartening:

**You will have no fear if you live correctly!**

While this had been going on, the Brother appeared to have found an even more definite symptom than the nerves and anxieties he had spoken of; and he now tackled that:

**Help yourself! Break the bonds of resistance within you!**

(The Brother's words brought to mind what another had once said to me: **What YOU need is to let go. If you would ONLY let go!** That had helped; but I still have to remind myself.)

The Holy One probed with renewed intentness. Watching him, I was convinced that he had found the professor's main trouble. I had come to know that in some cases, Brothers spoke to each problem separately but indirectly, whilst also teaching



on lines appropriate to its cure. This Brother followed their usual method. They are, in fact, experts in the psychological and psychosomatic approaches. He spoke, as it were, to the Professor's main trouble:

**Patience is an eternity! It will overcome everything; but it endures all.**

Prolonged silence ensued, during which the young man seemed to be overwhelmed by conflicting emotions. Finally, the Brother's assured and tranquil voice penetrated the inner battle:

**THE BOAT OF INTUITION CARRIES YOU ACROSS THE OCEAN OF LIFE TO THE ISLAND OF LIBERATION.**

At those words the Englishman melted. (Even more than the beautiful words, the voice had done it.) Defences down, he prayed ardently:

*Brother! What can I do to get right perception?*

Joy lit the Holy One's face; for here was a soul ready for healing; so he poured in the good words, accompanied by looks and gestures of sacred love. Could anything be more wonderful to behold than a Brother's joy? Under cover of apparently chance unmotivated utterances, he had given this suppliant exactly right teaching and advice, and had put him in the way of hearing himself. He continued to teach, with the same radiant tranquility:

**Spontaneity is the kernel of Intelligence. By true spontaneity you gain true perception . . . Instead of putting the mind to its proper uses, some people use it to put a brake on life. (*Life in the Brothers' sense.*)**

Then, he taught rapidly and at length, and the Professor put keen questions, in answering some of which the Brother, speaking as usual to what he saw, offered needed criticisms. Thus, for example:

**Be spontaneous! Be Yourself! Most people act one thing and 'vibrate' another. They are not true to themselves; how, then, can they be true to others? BE WHAT YOU ARE! If you are loyal to (in) your actions as well as your thoughts, the flow of purity and spontaneity remains unimpeded.**

**Always build from within, not from without. Build from the intuition, not from the instinct.**

**Intuition has the dissolving element, and it dissolves (*base*) instincts.**

Evidently he referred to those aspects of the instinctive self which his listener was struggling to subdue.

After their long talk the Professor remained in thought; and presently said:

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*What you teach is very difficult to practise.*

(I have observed that sincere people who say that these teachings are difficult to practise are often those who practise them best!) The Brother agreed with the Professor:

**Yes!**

Then enthusiastically:

**But knowledge is creation. You can build truly by true knowledge. The body may HAVE to be repressed, but Nature will not permit the Mind to be repressed.** (*If you know what is true, the knowledge itself will produce action — power to practise. The Brother referred to the inner Intelligence, not the outer mind. How well he understood his interrogator whom — beneath a cold and reserved exterior — he had seen to be a sensitive, warm-hearted and thoughtful man.*)

The professor asked earnestly:

*How can one free the Mind?*

**Without soul-wisdom you are like a candle which has had the wick extracted from it. The mere wax of a candle can be used for a hundred different things; but the real use of a candle is to give light. Without the wick that is impossible.**

He waited a little before continuing:

**Most people are married to their repressions; and marriages give multiplication. Hence, your Mind is in bondage to your multiple repressions.**

*I thought:*

*O how CAN we get free of these?*

The Brother *answered*, exactly reading my thought:

**Get rid of these by awareness. Do not THINK about freeing the mind.** (*Do not worry. The process of Liberation is inevitable once you are on your right track.*)

The professor left soon after. He had got what he came for.

Next, a 'sinner' came to the Brothers.

*O I know that my soul is full of wrong things—*

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**Wrong things cannot go (*directly*) into the soul;<sup>9</sup> but they can go into the mind and THROUGH THE MIND they may touch the soul through the attachments of that mind. Thus is the soul drawn into karma.**

He paused, surveying us; then spoke to the sinner's problem:

**When the Supreme (*is truly felt as being in*) the insignificant, the gateways are opened to Liberation.<sup>10</sup>**

The 'sinner' went away comforted.

An important businessman — a merchant — had travelled from afar to speak with the Brothers. He was accompanied by an Indian doctor friend whose attitude seemed critical; however, he said nothing. The merchant exclaimed:

*Desire holds me! I want to break the bonds of desire and attachment to worldly things.*

And the Brother spoke earnestly:

**Wear out desire, do not break it! If you break a thing, there are always pieces left. If you wear it out, it is dissolved. If you destroy a thing, there is a scar; if you dissolve it, there is no scar.**

*How does one wear out desire?*

**By becoming aware of it. THE SOLVENT IS THE AWARENESS. Once you are aware of a desire, it begins to dissolve. Awareness, to desire, is as the blotting paper to the ink (*Awareness and repentance are analogous. Without repentance there is no Salvation.*)**

The enquirer was very interested and exclaimed:

*Ah, I recognise this fact!*

The Brothers have an amazing capacity for finding subjects to teach on, and our Brother now found his subjects in this well-trying way. He found them, so to speak, in the merchant's mouth, and instantly landed a broadside of teachings on to the unready little man.

**Recognition is a partial state of awareness. Recognition is of the mind; but awareness is of the whole being.**

Getting still more interested, the merchant questioned:

*How does one become aware?*

**Through experience; but experience which is not our own, or made our own, is valueless.**

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He complained unhappily:

*I am afraid of life —*

And the Brother began to put fight into him. He paused for a long time; then slowly announced:

**A person who is afraid is an egotist.** (*Fear is born of attachment. The Brother used 'egotist' as a free translation meaning one involved in ahamkara — self-ness.*)

Another pause, looking as though he would say something fateful. The merchant displayed anxiety.

**You can't 'hold' and serve.** (*Surrender is the key.*)

The merchant seemed shocked at these sudden amputations of egotism and greed — intrusions on his private self. One of the methods of the Brothers is to draw out qualities by instigating reactions — giving people something within themselves to which to react. This man had said that he was afraid of life. The Brother knew the things in him which were causing this fear; so he brought him right up against those things — egotism and greed. The little man would automatically offer opposition to the suggestions that he was an egotist, and that he was not serving the Masters he longed to serve because he clung too tightly to his worldly possessions and connections. The Brother's words would sting him into a fighting attitude, and the Brother — any Brother — could then work on that to get him to fight — not to cringe, nor to fight him (the Brother), but to stand up against the very egotism and greed which had brought misery and fear to him.

What subtle psychologists these Holy Ones are, and how ably they guide people towards their true Selves! During some of the talks I was so filled with admiration for the presiding Brother that I could scarcely deal with my notes. On this evening the merchant, like myself, was full of admiration for the handsome, gentle teacher who had worked on his soul in a mysterious way. He confessed:

*But it is hard to know what is right!*

Whereupon the Brother assumed the manner and appearance of a benevolent judge:

**The 'right' for the personality is greed** (*want, desire*). **There is, however, another right.**

The merchant was a bit at sea; but now he knew that he would go on until he got a clear lead, even if he had to struggle for it. He said quickly, interrupting:

*I don't understand you. Surely one must have wants?*

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The Brother aimed at some foolish things in his questioner's life:

**You have to find out whether it is right to justify or not justify things of this life (*your wants*). Are your efforts (*purposes, actions*) effortful or are they effortless? Effortlessness is egotism's hell . . . Choice is wrong desire. (“*I don't want this. I want that.*”) Intuition is the manifestation of pure Truth, and right desire is born of it.**

It was clear that the merchant had not yet grasped this teaching, so the Brother repeated the gist of it more precisely:

**There is a right and a wrong desire. Effortless desire is right; effortful desire is wrong. Think it out.**<sup>11</sup>

The man of business left abruptly, somewhat shaken — conscience-smitten perhaps. I felt that he would visit us again.

The young Professor from Lucknow returned and joined the group with an unexpectedly cordial greeting. His hope for enlightenment was unconcealed. The Brother gave him a swift look, but his words were — deliberate:

**I will ask YOU a question! What is hurt?**

The professor did not hesitate:

*Hurt is the frustration of egotism.*

**Yes. It is the action of reaction, or the activity of reaction.**

None of us seemed to understand this and a long dissertation on **the action of reaction** which followed and which I was too much at sea to take down. I must confess that I did not grasp the meaning until after the Brothers had taught various groups on the subject, when it became clear to me. By “actions” the Brothers mean “results of reactions” — right or wrong reactions. Such actions are the roots of psychological and physical harmony or disorder; hence we should be careful about them — observe them.

This teaching seems to be common to all the Saviours and sages. Jesus epitomised it: “I say unto you that ye resist not evil.”<sup>12</sup>

The principle involving the avoidance of harmful reactions has been adopted in modern psychology under names such as surrender, relaxation, acceptance. Science now recognises the physical “actions” — results — of mental and emotional reactions, which it calls “psychosomatic”. Thousands of cases and the findings of medical and psychological authorities on psychosomaticism are given, for instance,

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in Dr. Flanders Dunbar's impressive tome: *Emotions and Bodily Changes*, which she describes as "A Survey of Literature on Psychosomatic Interrelationships, 1910-1953".<sup>13</sup> The Brothers taught on "psychosomatic interrelationships" in London, in 1934! It began with one of their casual remarks which often preceded important announcements: **Observe the actions of reactions!** This was a mystery to us then; but now it plays an increasingly important part in the solution of physical and psychological problems everywhere.<sup>14</sup>

The Brother continued:

**Egotism is not just material selfishness as the world counts selfishness. It goes much further than this. It is, being taken up unduly with your own personal affairs — the things that concern you — your family and friends, your life, your ambitions etc.** (He said "etcetera".) **That which you have built up around you will exterminate You; and this holds true for civilisations so-called, as for persons.** (*The attachments of life crush the soul. No attachments — no soul-crushing.*)

Professor, meditatively:

*Yes, we should be different —*

The Brother suddenly roared into battle, startling us all:

**Should! SHOULD! Do you want a definition of "should"? "You can but you won't."**

*Well, we must hope for the best —*

**Hope is in the future, (in a loud mock-wail) : But you don't even trust to hope! — you only wish it to happen!**

The Professor roared too:

*I will trust in God —*

**You cannot put your trust in the Lord when your soul is seared.** (*He had found out, despite appearances, that the professor's soul was seared.*) **Our work is to heal your soul. The Lord will do the rest.** (*In other words, the Lord should not be invoked for operations which properly belong to the angels and to man; nor can He be invoked when the soul is seared.*)

*I had never heard a Brother roar with such force, nor thus mention the name of God.)*

## SEEKERS IN THE LOWER HIMALAYAS

The young Englishman, rebuked but unhurt, appeared to subside into a state of fruitful self-analysis. That Brother — now as quiet and withdrawn as he had been tempestuous and out-rushing — sat enfolded in his deep and secret world — a ghostly world, as it were, from which he presently addressed us, as though our personalities were but phantoms assembled there. His eyes, which had been flashing fire, were now dark, unfathomable pools, out of which he looked on the sunlit verandah, unseeing, except — one surmised — of some focal drama destined for each one there. (Or was he, perhaps, delving into the inner God-realised Selves of each one of us?) He questioned slowly, acutely:

**When do . . . most of you . . . really LIVE?**

No one could say. I think we all felt blank and suddenly — empty. Empty of ourselves . . . Those eyes! . . .

**Only in the last few moments of your lives do most of you really live. Those few moments are alone the time when most people really know life and themselves.**<sup>15</sup>

He was gone! He had spoken from the Holy Mount. The guests faded away, leaving me alone with the sleeping, deeply breathing Boy. Presently he awoke and smiled seraphically at me.

“Oi think Oi’ve bin ter sleep,” he said, in broad Cockney.

“God keep you,” said I, gathering up my notes.

A few days after the last talk, the reserved young Englishman came again. There was no concealing his feelings this time. He poured out his problems — which today were mainly theological — ending his recital by:

*I do not know what to believe!*

The Brother said mildly:

**Why try to be spiritually secure? Insecurity is unavoidable; but its acceptance denotes true spirituality, (in the sense of the saintly, who accept whatever comes).**<sup>16</sup>

The Brother regarded him as if reading his very soul, then remarked:

**The NAMES of religions mean nothing, so long as they lead to the same Path**

—

But the young man, interrupting, exclaimed with some heat:

*I was born a Christian; I wish to imitate Christ.*

## SEEKERS IN THE LOWER HIMALAYAS

Brother, speaking low, for their voices changed when they mentioned Christ, Buddha, Shri Krishna:

**You want to become a Christian? You want to tread the same path as Christ trod? (He paused.) Are you prepared to suffer all He suffered?**

The young man did not answer.

**Your greatest possession in the whole world is Nothingness, (Suchness, sunyata). Into Nothingness you can put everything. If you are insecure, you are always standing (up) against the things that would destroy you. That is the only state of true security. (By patient acceptance of outer circumstances we mitigate or destroy evil.)**

The Englishman asked very humbly:

*How can I become captain of my soul?*

And the Brother replied with loving concern:

**A captain has to have a clear view, and you can only have a clear view if you are ABOVE things, not IN things. Get out of the things that bear you down! Unless you come in contact with the Real, you have no opportunities of building true standards. (This does not mean shirking duties, but changing inwardly from effortful to effortless desire — complete desire for God. The Will has to become clean.)**

The young professor again showed irritation, even distress, because the Brother had deliberately uncovered his orthodox Christian prejudices. Passionately he exclaimed, as if beating against the Holy One for light:

*You are not answering my questions!*

But the lovely Brother, unruffled, dissipated the cloud:

**To get people to answer their own questions is the only true way of teaching.**

The teacher in the questioner rose to this, and he asked, a bit shamefacedly:

*What then should be our daily life?*

**A life of second-to-secondness!**

The young man appeared perplexed, so I whispered to him: “He means that memory and anticipation, and the restless mind, have to melt away. Jesus said: ‘No man, having put his hand to the plough, *and looking back*, is fit for the Kingdom of God’,<sup>17</sup> and ‘Take no thought for *the morrow*’.”<sup>18</sup> (Italics mine. Omananda.)

The Brother took the episode as closed, gave me a friendly glance, and proceeded to impart occult knowledge for helping the young man towards his captaincy:



**Inside the human body there are no time units. Live in that time-less Self!  
The only time-units of the body are the rhythm of heart-beat and lungs.**

Thus the Brother gave him a positive incentive to action. The young professor had asked, "How can I become captain of my soul?" "**Inside the body**" came the prompt reply. He knew this from ages of experience handed down among the adepts, and probably would have continued, but for the young man's eager questioning. From my own humble experience of Brothers' operations in connection with lungs and heart, I may permit myself to finish the sentence: "Begin to live in that timeless Self inside the body; and by steady, gentle, effortless absorption in breath and heartbeat and their natural co-ordination, learn to *know* the breathing, pulsating Self — Yourself. This is the beginning of the knowledge of that Self-of God, Yourself, the Captain."

Such teachings are of sovereign portent, and to practise them takes us far in sickness and in health, whether of body or mind; but listeners seldom realised the value of rare and precious information so unobtrusively offered. Not so, however, the young Englishman, who succumbed at once to the Brother's dauntless, practical spirituality, and went away only after a long talk. Life separated us, and we saw him no more; but at least the Brothers had given him food for reflection.

Some departures would sadden me; but nothing, it seemed, could ever sadden a Brother, although sometimes they dramatised situations, perhaps the better to show their folly or gravity. They were superb actors, and from whatever role they might take on, could return to normal resilience within a few moments, when they would resume their habitual joy, vigour, and grand teaching. Perhaps they were not ever saddened because they knew that they could follow and find people, to help, sustain, teach and heal.

## MORE SEEKERS

### CHAPTER THREE

#### *More Seekers*

The Brothers manifested and taught under the most diverse circumstances; place and person mattered nothing to them, if the moment was opportune. The following is a case in point, among hundreds which went unrecorded:

The Boy and I had gone to a small police station to see the Sub-Inspector in charge about some trivial matter. Our business finished, I was about to rise, when I saw that a Brother had unconcernedly taken possession of the Boy in those crude surroundings.

The young police officer, who knew about the Boy and the Brothers, must have thought this a fine chance to investigate them and us; for his gestures and expression now convinced me that he was bent on gaining *kudos* by showing us up as charlatans.

From the moment the Brother arrived, his demeanour had been an insult to us both — I do not include the Brother, whom this could not reach. Treating the Holy One now as a common fortune-teller he enquired, mock-seriously:

*Please tell me if I shall succeed in my career.*

The serene Brother, keen as usual, to teach, addressed the Sub-Inspector slowly and earnestly, as if he were a disciple, (but I had no doubt that he saw the man's vulgar thoughts):

**All success — worldly success — is failure. But failure brings understanding, and understanding is (*real*) success.**

Somewhat shaken by this sincerity, the young man, interrupting, countered:

*But I want —*

**— When you 'have' a thing, (*the Holy One interrupted him amiably, reminding me of the manner an Abbot might adopt towards a lay brother*) you hold it to you; and when you hold it to you, it deteriorates —**

The situation was now comic. The Sub-Inspector, however, made a weak stand:

*Nevertheless, I want to remain successful.*

The Brother forged ahead, undetected:

**As soon as you conserve (*hold on to*) success, you stop its flowing.**

He watched the young fellow in silence; then addressed him with angelic concern:

## MORE SEEKERS

**Let success — in OUR sense of the word — flow through you!**

The appeal of the Brother was all-compelling. The Indian suddenly obliterated the Sub-Inspector. Joining his palms, he asked in a changed voice:

*Is true success, then, atonement with God?*

**Yes; (then solicitously), but you have to dissolve things before you can become at-oned.**

The Brother continued to teach with beautiful sensibility, wherein was not the least hint of annoyance or condescension:

**The key to Liberation is simplicity. Become simple through and through! Live from moment to moment! You can only live one moment at a time. You cannot live even ten minutes all together. (Live from moment to moment is one of their four precepts, to which they referred all seekers.)**

The Brother spoke so rapidly on this precept that I could not get down his talk; but afterwards I made some notes of his teaching.<sup>1</sup>

Whilst my mind had been in a whirl of questions and ideas suggested by **Live from moment to moment**, the Brother had pursued his even but enchanting way with the young police officer, who presently joined his palms and discarded his chair to sit at the feet of the entranced Boy — a proceeding which always bothered the Boy when he woke up, particularly when he discovered people prostrating themselves before him, which indeed made him mad! Among other things the Brother, who had discoursed at length on **Moment-to-momentness**, concluded:

**By carrying out these principles you become at-oned with Yourself. You become your real Self. Then only can you be at-oned with others, and so with God.**

*Yes, I understand. We should always be able to take the other fellow's point of view.*

The little man had got it wrong; but the Brother put him right:

**To do that is to start at the wrong end. You can't become at-oned with yourself by becoming at-oned with others first. You must first become at-oned with YOURSELF, and therefore at-oned with what people should be — with what they want to be.**

*That is the ideal to aim at.*

## MORE SEEKERS

**No! You can't live in the future and have at-one-ment. Only he who lives from moment to moment can have it — NOW.**

Turning to me, in whom this strange situation had evoked a state of at-one-ment, though I had not mentioned it to the Brother, he said:

**If you 'want' to remain in that state, you are living in the future. Do not 'want' to remain — or 'not want'.**

He had read my longing to hold the state! But “the wise one” says the *Ashtavakra Samhita*,<sup>2</sup> “neither abhors nor wishes to perceive the Self”. (XVI, II.) So I was again reminded of the source from which our Brothers emanate. (*Incidentally, the Ashtavakra Samhita had not come into my hands at that time; but the spirit of this saying pervades the Upanishads.*)

The young man joined his palms again and gazing reverently at the Brother, murmured:

*I'll try to use this advice.*

Instantly, the sweet Brother leaned to him and said as with blessing:

**You can only truly use a thing when you are at-one with it.**

To which I added in a low voice:

*Then do not 'try', just 'be'.*

He departed softly while the Boy was still half-entranced.

One day a grave elderly Hindu M.D. unobtrusively joined our visitors. He waited until I began to think he would not put a question; but I was mistaken, for his quietly authoritative bearing dominated the meeting as he rose, bowed, and asked the Brother:

*How can I know what is my common duty?*

The Brother may have seen something ‘dangerous’ in this questioner’s mind, for he answered:

**Don't get 'common duty' mixed up with 'plans'. Plan are the seeds of disillusion, whether they come out above your expectations or below. (The planner, slave of desire, is already enmeshed in an illusory world and — however propitious that world may seem to be — will have to be disillusioned sooner or later. Shri Krishna said that no one can become a yogi with the formative — plan-making — will unrenounced.)<sup>3</sup>**

## MORE SEEKERS

The M.D., surprised at the Brother's intimate knowledge of his religion, amended his question respectfully:

*Then what IS common duty?*

**A common duty, as you call it, is something you have not caught up with: it is a debt to be discharged. Go on, from moment to moment, discharging debts.**

4

While he was talking, the Brother had taken a load off this man. (Thus they worked miracles in secret.) There ensued the usual interval of amazed and adoring silence. Then the doctor went away, greatly impressed, and we turned towards the next sufferer—an agitated English lady pianist, who asked:

*Will you help me to dissolve effortful or wrong desires?*

He offered help — on Brothers' terms:

**Some people's lives are too solidified to pass through a fine still. If you are capable, if you keep your eyes open, we can do the dissolving for you.**

In this short sentence he had offered her a magic key, and shown us something of their methods. He then paused, as if observing something; presently he spoke sternly:

**But we will not concrete on top of rotten foundations. If there is a diseased part of the body, it should be cut away.** (*The Brothers can and do assist those who are willing to pass through a fine still as they put it; but they never force themselves on people. An important point to remember is that all initiative should come in the first instance from our side. Formerly they had told some of us that we are not fit to be taken onward by them until we are willing to be forced through a stone wall and, when we have gone through that, to be forced through wall after wall beyond. The word 'forced' is perhaps misleading. They do not use force, but they will put karmic pressure on us in order to help us in their own strong and compassionate way, if we are ready and willing to learn its lessons.*)

The pianist implored:

*How can I know what is right from moment to moment? Give me a definite rule and standard of conduct, please.*

**One man cannot be like another, because all are different. You can only try to do what you deem to be right, using intuition to decide.**

She was carrying a big load and dared not unburden herself. Of course the Brother knew and, speaking as would a psychologist, he elicited an immediate response. That

## MORE SEEKERS

talk was interrupted or — being frank — she might have exhibited one sore spot after another. (Many of our visitors did, but I stopped my pen at that stage.)

The all-knowing Brother continued with exquisite tenderness and percipience:

**Those things that are troubling you — do not put them aside, do not put them at the back of you. Bring them out and say to them, each one: “You little wretch! You have spoiled my life!”**

She wept.

**Turn your troubles and complexes, into keys to unlock yourself with.**

The Brother’s compassion helped her to speak through her tears; but he feigned unawareness of them, intent on her true being. She wailed:

*How can I know that I am being frank with myself?*

**The conscious mind may be frank, but the unconscious mind may be disloyal to the conscious mind, and vice versa.<sup>5</sup> Frankness is based on harmony. To attain to frankness you must attain to harmony, that is, live simply from moment to moment, being Yourself — your real Self. Then frankness will be yours without effort.**

Suddenly a vulgar little Indian student dropped in and annoyed all present except the Brother, by loudly demanding:

*Does sexual intercourse destroy spiritually?*

The pianist and I would have taken the brunt off the Brother and visitors, but he did not need our assistance-his compassion was already enfolding the silly intruder:

**Sexual intercourse should be the practical expression of love, *he said*. Man, instead of allowing Nature to rule him, has ruled Nature, so having too much sex, instead of observing periods, as the animals do.**

There was an awkward pause, for our Hindu visitors did not like the tone of the question; nevertheless the young man pursued aggressively:

*Why are the physical appetites of civilised man emphasised over those of the animals?*

**If civilisation had worked in the right way, greed, which was for the survival of the fittest, in the real sense, would have been used aright; but greed has been used to emphasise the wrong thing. Animal greed is in itself a right thing. Civilised — truly civilised — it should have become the urge to Liberation.**

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The nobility of the teacher silenced the youth, who ceased wrangling in asides with members of the group; whereupon the Brother, as was his wont, tried to draw some silent listeners into conversation. Addressing them, he cheerfully announced:

**I will ask you a question! What is the main difference between the human kingdom and the rest of Nature?**

No one knew.

**It is the ability to complain.** (*The rest of Nature does not rail against fate, to do which is to plunge deeper into the “ocean of samsara” and create karmas, bondage.*)

As I had expected, our Indian business friend called yet again. He had evidently been intrigued by the Brother’s attitude, and something beyond his shrewd and worldly exterior impelled him to seek a way of getting closer to this Holy One. As he sat there, flushed and uncertain, I intuited the old, old Indian longing for discipleship — the deep ache to throw oneself at the feet of the *Guru* for all time. Outwardly, he was ill-at-ease, as he had absented himself for some weeks and caused his medical friend to do likewise, after effusive assurances to a Brother that as they were staying close by, they would often visit him. Our merchant now felt so uncomfortable in the proximity of those shining eyes, that he found it necessary to cover his confusion by indulging in a little diplomacy; so he asked:

*What are manners?*

The blessed Brother saw into the other’s mind:

**Wherever you see ‘fine manners’ you will find deep fear. (As) you can only trust persons after you have made experience of them, then why pretend? But — do not be suspicious! A person who has suspicion in him has no truth, because he KNOWS not truth. (He is groping in the dark. The Brother must have meant: “Drop this groping suspiciousness! Truth here is a matter of experience, not of study or hearsay. Put your energy into intuiting the truth about people, not into soul-killing suspicion.”) Suspicion must not be confused with doubt. Suspicion is personal, egotistic; doubt is (more often) Impersonal. You must go through doubt to truth. (His words challenged the little man to learn how to KNOW.)**

He made a friendly gesture towards the Brother, but I’m afraid I doubted its sincerity.

*I trust you because I feel an affinity with you.*

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To my mind the use of the word ‘affinity’ was an impertinence; but the Brother accepted it affably, as an opportunity to give instruction:

**Do not confuse ‘affinity’ with ‘trustfulness’. Trustfulness is the reverse of suspicion; but affinity is the voice of the soul.**

*Still, I must say, I trust you!*

The Brother was indulgent, good-humoured — one could say, “acting, as if to another actor”. I was thrilled to be reminded of how aptly and courteously the Brothers equally adapted themselves to people’s foibles, moods and big needs. He smiled:

**All right! Trust us!**

Then very seriously:

**But do not let the personal element enter into this trust. Be faithful, but not personal. IN PLACE OF THE PERSONAL, BUILD INDIVIDUALITY.**

Somebody bustled in, and the merchant remained to hear what was going on. It turned out that a woman acquaintance of ours was upset because she had been very kind and helpful to certain people who, she said, “were incapable of understanding what was being done for them”. The Brother listened gravely and put a few questions. Evidently he deemed it necessary to be somewhat stern with this “child”. (In the course of a recent talk he had called her, “My child”.) He reprimanded:

**You must not waste yourself on these people! Where there is no reaching up there must be no reaching down. There must be reciprocity.**

The little lady gazed about her with a sweet, preoccupied smile; for the Brother’s words had fallen on deaf ears; his kind concern could not touch her unfeeling little heart.

I ventured to ask the Brother about his relation to the work of another Brother. He replied as many years before:

**Do not trouble us with such trivialities. WE ARE ONE.**

Here the merchant was joined by his doctor friend and they requested that their thanks might be conveyed to the Brothers for help given to them both.



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The Brother was glad that they spoke thus; for help *had* been given in secret, but he wanted them to feel entirely happy and confident about it; so he confided:

**Had we told you beforehand we could not have done it, because your minds would have got in the way.**

The friends' eyes met in joy, and they murmured something to one another about their long journey not having been in vain. Then the doctor asked, almost lovingly:

*Do you realise it, when we work for you?*

The Brother sat back, as it were relaxed. He looked so tender, and his voice went deep as he said:

**Selfless work has its reward; but still, we would not have any one of you think we are unmindful, forgetful.**

No one spoke. Looking at the beautiful Brother, I thought: How little they say — and how well they say it! How modest their speech — and how magnificent their actions! (The reader may forgive my enthusiasm, which arises from watching such inspiring scenes and listening during many years to the unfailing stream of wisdom flowing from “the Holy Ones” as Dr. Gopinath Kaviraj described them.)

Suddenly, the little lady broke the silence, piping brightly:

*Please tell us something about names.*

The Brother was not disturbed; but God knows from what heaven he had been called! He addressed himself obediently to his work. Not unaware of the calibre of the questioner, he talked briefly:

**Names have become utterly confused in civilisation. All things, persons, and so on, originally had names which truly embodied the vibrations of their natures. They could be hurt through their names. They could be helped through their names.**

He warmed to the subject:

**Through the recital of his true name in a state of concentration (*of the Will*), man increased his individual Self-experience; and by increasing that, without egotism, he could the better relate himself with the surrounding Universe. In fact, only by increasing that — only by the degree in which he increased that individual Self-experience — could he reach out to and become one with Divinity.**

He paused, nicely appraising the assembly.

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**The advent of the reign of greed and exploitation in the forms of exploitation and conquest, has brought it about that we have withdrawn the true names of nearly all things. To put things right in this respect, you would have to start new nations!** (*Perhaps he meant “new civilisations”.*)<sup>6</sup>

He stopped abruptly. He had said enough for courtesy, but no one understood him. I longed for more! The Holy One had taken care to speak slowly and distinctly, so that I had no trouble in writing down his words, which moved me, if only because I had had the materials for several books of teachings on the nature and uses of sound given to me by the Brothers from 1906 onwards — many years before I met the Boy. Today there seemed to be a new presence with us — not only one of power and authority, but also a master of English, whom I recognised as using the same style and enunciation as I had heard so many years ago. (In those days I ‘heard’ in my mind; the impression was clear.)

The merchant’s doctor friend who had joined us that day was a Hindu with Buddhist leanings. He had a motto inscribed over his door: “Say ye not evil of others.” The Brother knew that he was virtually a Buddhist, yet a prejudiced man. Turning to him abruptly, he exclaimed:

**Mohammedans! They also represent ‘others’! Why have this inscription over your door when you do not live it?**

(His home was in a part of India where at that time communal tension was great between Sikhs and Muslims.)

By the Brother’s manner of referring to the doorway, using the word ‘this’ instead of ‘your’ or ‘that’, one might have thought that he was looking at it, whereas it was a night’s journey distant.

The Brother went into a kind of reverie and remarked to all present, as if from afar:

**There is a place on earth corresponding to every centre in the human body. This is one reason for pilgrimages: to tune the various parts of your natures. But if they are tuned without pilgrimages, that is better. Then you are in touch with the whole earth through your own body. That is being free;** (*to travel, to experience, whilst remaining in one place. This is one of the powers which develop in Yoga, and by being free the Brother here meant being a Jivanmukta — liberated while still living in this world*).

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The doctor and merchant were made very welcome on this their return, shortly after their visits of apology. This time the merchant simply listened, while his friend was in a critical mood; but this did not trouble our Holy One. He and his Brothers have the habit of teaching all and sundry with irrepressible enthusiasm, and their warmth is contagious.

Before questions began, the Brother spoke to the doctor:

**Buddhist monks or any other monks (*make themselves*) conspicuous by their outer garb; but are they ‘conspicuous’ when they and their paraphernalia are not there?**

The Brother found some difficulty in expressing himself, and signed to me to speak, so I said:

*He means: are they spiritually awake, and also, have they command over Nature? Can they travel through space and so on? The suggestion here is that high qualities of character as also the finer psychic powers — siddhis — are the uniform or habit of a true monastic. The powers are not to be sought after: they should occur naturally. The Brothers do not object to the ochre (gerrua) robe, if it does not clothe hypocrites. They have, on the contrary, taught us that the colour produced from the gerrua stone, which is used by yogis and sannyasis to dye their garments, has a strong effect on the mind and body of the wearer. If the wearer is ready that effect is beneficial for that path; but if he or she is not ready, gerrua becomes a curse. The Buddhist habit has more yellow in it, but anyway the effect on the wearer is strong. I experienced the power in gerrua when I wore it at and after my initiation into sannyasa, part of which, as you know, consists in assuming the sacred colour.*

The doctor did not seem interested. Intent on what he had come for, he told us by way of preamble, that he was a Fellow of the Royal Asiatic Society, and proceeded to address the Brother:

*I am a great bookworm. I revel in learning. Do you approve of the learning of books?*

People strained forward to hear this talk.

The Brother spoke quietly, but his words dug deep; in fact, the scholar was taken unawares:

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**If you have created a thing — your learning — which cuts off your mind from your soul, and you do not at the same time learn to control that creation, you will never gain the knowledge — the intuition — of your soul. You have constructed a barrier between your mind and your soul; but you have not constructed something to lift that barrier.**

For the sake of those present, the Brother had frankly challenged the scholar to show what he had done towards lifting the veil between mind and soul or — to put it more clearly — between the mundane and inner intuitive minds.<sup>7</sup>

A young student asked tactfully:

*What is intuition?*

The Brother seemed to welcome this interruption and spoke kindly, invitingly: **Intuition comes from the Cosmic spark within you. An intuition is a Cosmic thought.**<sup>8</sup> **If you become part of this, you will become as big as it. You cannot become as big as a thing UNTIL YOU BECOME PART THERE-OF. Intuition is the action of the Man Himself, and by being the action of the Man Himself it is the (*direct*) action of God.**

He paused, concentrating, it seemed to me, on the young man. Then he seemed to include young folk in general, (but he may have seen something special to deal with in that youth):

**People strive and struggle for the things that are far above them — out of their reach — while the things they really needs they are trampling on.**

The young fellow received this as if it were manna from heaven. We were hoping for a continuation, but the doctor questioned again, somewhat testily:

*Do you then, not approve of book learning?*

**Do not just get a thing through the eyes (*reading*) into the mind, but experience its contact it inwardly.**

**An ‘intellectual’ person cannot be taught — taught in the real sense, the sense of immortal things.** (*The Brothers insist that we should not rely unduly on the intellect. Thy do not decry it; but ask for better instruments and teach us how to develop them. Possibly he was now thinking of certain intellectual types whom they — the Brothers — cannot teach or help, owing to the unreceptive state of their minds.*)

**We say that unless a man is non-‘intellectual’, he cannot be simple. That does not mean that a man may not use his intelligence. In the same way,**

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**unless a man is un-moral, he cannot be good. That is not an excuse for bad conduct. Think deeply on my words. Before a man can assimilate our teachings he has to go right up to the intellectual stage (*level?*) and then GO BACK to the child stage. That is what we mean when we say that he must be non-intellectual.**

He looked towards the student and the young fellow bowed.

**Knowledge is of the world, and understanding is of the soul.**

The holy One ceased speaking, so I took this opportunity to tell the youth that the Brothers were fond of saying **Knowledge is man-made wisdom and wisdom is God-made knowledge**; but the doctor did not like this interruption, so he resumed, still irritated:

*But must we not endeavour by science to conquer Nature?*

**Yes. But if you can't be just with Nature, you can't be just with yourself. What is the use of science which does not increase the welfare of man and nature? Your science is not increasing the welfare of man and nature.**

*Surely science has served man and nature?*

The Brother ignored the question. He was aware of the exalted science of the mind in his Brotherhood, and knew that it would be useless to try to justify it to this enquirer. Instead, he generalised, and — incidentally — taught as might a true *yogi*, while the youthful student listened gravely:

**People have a wrong attitude towards nature. They always regard natural operations as going on outside themselves. But natural operations such as the seasons and tides and changes of the moon are going on IN you all, as parts of nature, all the time. What do you really know of these operations?**<sup>9</sup>

The scholar only grumbled:

*I do not understand why you condemn intellectuality.*

But the Brother said mildly:

**The REAL intelligence is the collaboration of the mind and the soul.**<sup>10</sup>

The questioner registered contempt:

*Is not this rather vague?*

But the Holy One would not be prevented from teaching as much as this enquirer might allow himself to glimmer; so he answered patiently:

**Not at all. The mind is not only the brain. It is in every fibre of your being; (*with pity and sadness*) it is YOU who have so little knowledge.**<sup>11</sup>

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I cannot forget the gentleness with which he spoke those last words. There was something of the Eternal Child in it, and for a moment sheer Bliss gleamed on his face. Yet all this was lost on that learned man, whose reaction to the sublime teaching had lit suddenly become one of bitter resentment. This is the sort of thing — unhappily not rare — which makes one believe in devils; but it was quite surprising in him. The wise words had goaded the scholar and fanatic scientist in the medical man; and as the Brother sat there — tender, intelligent and beautiful — the doctor's voice went up in pitch and volume. He almost screamed:

*But think of the works of modern science!*

The Brother turned on his questioner with something like fury. His tones rang out with angelic wrath:

**I WILL NOT HAVE OUR WORK PROSTITUTED FOR FINANCIAL GAIN. MODERN SCIENCE IS (*largely*) PROSTITUTED TO WORLDLINESS. IT IS THEREFORE IMPURE.**<sup>12</sup>

It seemed that true grief was in his last words, and he made no attempt to hide it, but sank back on his chair with a sad sigh.

As I heard the Brother thunder **OUR WORK**, vistas of the past and — who knows? — the future of this science which is part of the work of the eternal Hierarchy, flashed into my mind with dazzling clarity, and I became tremendously excited and keyed up. This I attributed to the force and vision of the Brother, with whom I must have got into an even stronger telepathic communication than usually passed between us, due, probably, to my own feelings about science, which are identical with those I have for music, although I have had no training in the former.

The doctor, who had been taken aback by the Brother's manifestation of power and authority, now appeared to have lapsed into an agony of self-examination — possibly self-condemnation. He was a world-worn man, a zealous scholar and hard worker, and virtuous; therefore, from what I knew of him I surmised that he was occupied with critical and gloomy thoughts; struggling to find a foothold, as it were, amid the apparent cross-currents between his mind and the Brother's. I knew that he was warm-hearted and intelligent, but that life had battered him into a state of confusion and uncertainty. Although he was naturally strong and brave, yet perhaps the years had left him inclined to feel weak and dispirited. It would be the Brother's holy task to unravel the tangled skein of this man's life; and already, by his irresistible

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spontaneity, frankness and childlike simplicity, he had brought much of the tangle into light, and would doubtless proceed to unravel it, partly in personal contacts, as now, and also in ‘secret ways’ known to the Holy Scientists who call themselves our Brothers. I hoped the doctor would react well. If nothing else would help him, his keen, Greek-like sense of beauty would come to his rescue; for it was obvious from his present mood that his true being was in birth-throes.

As for the young student who had had the good fortune to be present at these talks, and to “bask in the atmosphere” of a mighty Brother: that boy’s eyes were wide with amazement, awe and veneration. I could not but see in imagination, a picture of the Scientists of the Hierarchy tackling this lad — in fact, they seemed to have made a good beginning! The Brother present had transfixed him, so that — captivated and enraptured — the young fellow could neither formulate questions nor utter self-revelations as he sat before the Holy One, dumb and motionless gripped and enchanted by — he knew not what.

Thuswise we continued in silence: the merchant probably thinking about what would be the best step to take next; the doctor still in his nightmare; the Brother, surely in Heaven? — the Boy, asleep and looking happy; and I, as was usual on such occasions, in a kind of orgy of watching, loving, and sympathising.

At last the student rose absentmindedly, threw on his shawl, and drifted towards the open verandah door, whereat he joined his palms and turned to gaze on the Brother, and seemed about to say something when he missed his footing in the doorway — stumbled further over the steps and into the compound and, forgetting his still-joined palms, passed from us as in a dream — the sweet Brother looking fondly after him.

Peace restored, the doctor asked, with his old affection and humility:

*Could science, then, become the pure servant of wisdom ?*

The Brother continued to teach as if he had not been offered the insult of contempt:

**Certainly. Those scientists who can understand are those who are not seeking self-security on the physical plane or on other planes, and who have discarded material attachments. Those people whom we wish to work for us are people who do not look for a prospective physical attainment, such as wealth, success, fame. (The Brothers have taught us over and over again to live in insecurity. They are not for or against wealth, success and fame, nor should we**

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*be. To live in insecurity means that the bonds of the heart are unloosed — that the heart is not at all concerned with mundane ups and downs. It is the marvellous self-forgetfulness of the dedicated, who does not even know that he is dedicated.)*

A European lady suddenly cooed from the back of the group, in an assumed, soothing and cushiony manner—supposedly to “harmonise the vibrations”, (perhaps her own, as she had not the foggiest notion of what we were talking about):

*You would say, I suppose, that our minds should become more rhythmic?*

Head on one side, she peered at the Brother. She had evidently been reading some of the ‘mind experts’ whose adumbrations mislead many a well-meaning soul, but the Brother swept aside her ‘harmony’ and addressed her earnestly:

**There should be no question of “rhythm of mind”, because the mind should be reactive to the whole rhythm of the soul and all the components of the (physical) body.**

He paused and studied us. Then as if summing up a train of thought, he announced with finality:

**THE IDEA OF TRAINING THE MIND IS AN INHUMAN CONCEPTION.**<sup>13</sup>

The little lady who had tried to ‘pacify’ the Big Brother, was precipitated into a typically wasp-like reaction by his words on mind training. In a condescending manner evidently intended to express deep sarcasm, she ventured a ‘well-bred’ sneer, still cooing, and dragging in poor scientists:

*So then, you would advocate the instant obedience of the senses in a kind of super-sensitivity which would supply correct knowledge by means unknown to modern scientists?*

She settled back, fiddling with her costume.

The Brother ignored the last part of this remark and went on teaching us with pleasant indifference:

**The senses never ‘obey’: they counter act** (*pronounced divided: ‘counter act’*).  
**You can counter act a thing and assimilate it: you can counter act a thing and put up a barrier,** (*creating tension, parent of dis-ease*). **Intuition is the guide, in OUR world of science.**<sup>14</sup>

The little lady had lost the thread, so she wandered out to find somebody to chat with.



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The Brother smiled, and addressed himself to a young girl student who sat in front of the group gazing at him through starry eyes. Then followed a sweet little interview, which showed how charmingly a Brother could adapt himself to a young unsophisticated girl's needs. Most girls, consciously or unconsciously — this one quite unconsciously — “make eyes”. His way of correcting her was characteristic of the Brothers' tactful approach. He asked:

**Why do you want to listen to us?**

*To bask in your atmosphere.*

With warm kindness:

**That is wrong. You should create your own atmosphere. Everyone deep down wants to be an Individual, and he is fighting against himself by not allowing himself to be one.**

The girl asked eagerly:

*Do you believe in being individual?*

**Yes, in being Individual — not a ‘personality’.**

He waited, studying the young thing before him. The pause increased her eagerness and strengthened the Brother's benignity; he said:

**As the stars are reflected in the waters, so the Individual is reflected in the eyes. . .**

Then he ordered kindly:

**Preserve the magnetism which is in your eyes! Do not fling it about!**

The girl was undismayed by the Holy One having thus spoken to her before a roomful of people; she persisted, and asked:

*How can one preserve Individuality ?*

**He who has become indifferent to himself (the personally the lesser self) will not be affected by others.**

*How can one become indifferent to oneself?*

He trusted the instant understanding of normal unspoiled youth:

**By referring all things to the Good, the Beautiful and the True.**

The young girl melted into the back of the group, cheeks aflame, and eyes still starry.

A saddened elderly woman asked:

*If I have wasted my life — or, rather, if it has been wasted for me — can I now make up for lost time?*

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**You can never “make up for lost time” (*in this life*). All that you can do is to reproduce the unblossomed plant.**

A student later questioned the Brother on this cryptic phrase, and received the reply that by “reproduce” he had meant “reproduce” — i.e. that that person would have to be born — produced — again. This may refer to physical rebirth or to re-birth in initiation, following non-attachment of heart. This teaching was almost a prophecy, for in due course the questioner became a *sannyasini*. She now continued:

*I understand, Brother. Yet it is very sad to see the beautiful bloom of youth — of body and mind — blighted, as it so often is.*

She was truly sad, and the Brother addressed her with great Sympathy:

**The art of retaining bloom is to grow old youthfully. Keep youth perpetually! What do I mean by ‘perpetually’? Do you understand my meaning when I say “in a sea-blue way”? Let it be deep. If you do it like that the bonds of (*which bind the*) Individuality are broken and you no longer are a bloom just unto yourself.**

He watched her silently.

**Why do you stress the fading of the bloom? It will never fade, never deteriorate, unless you become aware of it as a bloom, (*that is, unless you identify yourself with the fading body and personally*).**

While she pondered — he was gone!

Somebody asked:

*Do you believe in the transmigration of souls? (Reincarnation.)*

**I don’t “believe in it”. I tell you it is true.**

*Muhammad promised paradise and hell.*

**Well, you have got them. What are you living in now? And what is paradise? The real paradise is experienced in the last three minutes you live upon the physical plane, at the time of death of the physical body.**

*I do not grasp your meaning. Surely paradise is a state of supreme realisation ?*

**Yes, but not in the sense you take it to be. At death, man sees his life and relives it as a whole. He then knows the bad and the good, the end and the beginning. This is the realisation which is true, not that other state which you call ‘paradise’. This is our idea of paradise; for when a man has full realisation of bad and good, of beginnings and endings, it is paradise, because**

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**he can see through the pairs of opposites. There is none other.** (*The duration of this true paradise depends upon ourselves. Alas! for most of us it is but a few minutes at the time of death. But were we normally human, it would be experienced during this life as well as at death. We would have insight, discrimination — a sense of real values.*) Muhammad did not believe in reincarnation.

**Perhaps he did, and perhaps he did not. His teachings were taken down by illiterate people. And yet I could wish for more people of that kind today.**

A venerable Indian philosopher:<sup>15</sup>

*I have always tried to live up to a high ideal, yet I sometimes feel sad in my old age.*

**Although the physical body may age, yet it is with the ageing of that body that the soul is able to get more truly youthful in its outlook and aspiration.**

**Youth itself is more often than not, a great clog upon the soul. Often, we cannot make contact with the young.**<sup>16</sup>

A Brother had been pointing out the fallacy of exclusive worship of any one master.

A lady missionary said:

*But should not this woman have Christ in her?*

**She cannot. That is an impossibility. You cannot live as Christ lived. Christ lived His own life. You must live your own lives. He cannot live Your life for you. You are given the teaching of the Saviours. You should mould your lives according to the teaching, and not try to “have Christ in you”. That is a false standard. Christ is Christ, and you are you. You can never gain Liberation by stretching forward to something. You should not stretch forward. You should keep within yourself and BE something.**

*Yes, but, to come to the point —*

The Brother took her up with unwonted sternness:

**You always want to “come to the point” — but IT SHOULD BE THE POINT THAT COMES TO YOU. YOU HAVE NOT EVEN BEGUN TO GRASP THE POINT.** (*Leave the operating of Grace to the Source of Grace.*)

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An Indian gentleman asked how he might avoid certain moral sufferings, and the Brother as usual showed profound understanding. They talked for some time; then the Brother courteously dismissed him, saying:

**You will continue to go on suffering until you become free within yourself.**

CHAPTER FOUR

*Indian M.D's and a Merchant Come Again*

The grave M.D. who had called some days earlier and gone away apparently greatly impressed, now spoke from the back of a group of visitors, as unobtrusively as before. He queried:

*By cultivating the mind and cultivating the soul, one gets perfection, I presume?*

The Brother did not comment on what he must have seen, but as it were, dug into the heart of that elderly Indian:

**True perfection cannot be “cultivated”! Perfection is re-birth, (not here meaning reincarnation, but transformation by initiation).**

The old doctor must have been deeply touched to find a simple British labourer appearing as a high sage and guru; and he looked at the Boy in adoration and thanksgiving. His eyes moistened and he joined his palms while the Brother continued speaking:

**On the way towards this rebirth, (that which you call) the mind is the barrier to the soul. Why? Because it puts up obstructions. How are you going to stop the mind from putting up obstructions? Instead of cultivating the mind — we know that it is an impossibility to cultivate the soul, because the soul is perfection — we have to cultivate a SHUTTER BETWEEN (the mundane) MIND AND SOUL. I will explain this presently.** <sup>1</sup>

I beckoned to our modest visitor to come closer to the Brother, who continued to instruct him with loving care. I often used to ‘get’ a Brother’s feelings at meetings, and I knew today that he had seen infinite pain in that old man’s soul — the pains of suffering and death. He could see that the doctor was also under great physical strain, and proceeded therefore, to teach him a way of protecting his soul, while he gave tender healing to the battle-worn body by laying on hands and other holy ministrations.

I had to leave aside my pen, as usual, during that wondrous demonstration of simultaneous teaching and healing.

When the Brother had finished, the doctor rose up and found words. He murmured as if in a blissful dream:

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*Yes, as you say, Brother, the soul is perfect —*

Then quoted, with exquisite reverence, as Indians so often do from their Scriptures:

“He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own Immortal Self.”<sup>2</sup>

His tears fell. Divine love held us all. Trance notwithstanding, a beautiful smile spread over the Boy's face. He had been allowed to return a little, to enjoy our happiness. Soon, he 'receded', and the Brother emerged, smiling too.

After the general meditation which the good old doctor had induced, the Holy One resumed, as if to show us, in its light, the nature of our minds:

**You go on through life 'cultivating' the mind. A thing when it is cultivated should be of some use. Of what use is the mind?** (*From the Brothers' point of view our cultivated minds are practically useless, because in the main they are hindrances to Liberation.*)

The doctor made an effort to ask evenly:

*I suppose it helps one to discriminate?*

**Does this help you or retard you, this “discrimination of the mind between right and wrong” and so forth?** (*I must remind the reader that the Brothers always divide mind into [a] mind which reflects the personal and [b], Mind — or Intellect, including intuition — which guides the personal and reflects the Impersonal. The enquirer, a cultured Hindu, would have appreciated this distinction when putting his question but that for the moment he was overwhelmed.*)

The Holy One went on serenely:

**The mind is only a register of the real and the unreal. There is no case in which the mind helps you to discriminate. It is intuition which helps you to discriminate in things of the soul, and instinct which helps you to discriminate in things of the physical body.** (*The Brothers aver that humanity has almost totally misused the mind; hence chaos in so-called civilisation built upon this misuse.*)

I thought that the Brother was a little hard on the doctor, who had evidently not meant only 'mundane' mind; but the Holy One was bent on forging ahead with his

teaching and the old man must have perceived this, for he smiled an apology for his 'lapse', and settled down to listen with rapt attention.

As for the Brother's 'lapse', this was the first in my experience, and has not recurred since. It is possible that the Boy had again partly regained consciousness, and had thus interfered with the talk; but I did not notice anything unusual. He appeared to be in deep sleep.

It was part of my work at meetings to keep a tight watch on him; but note-taking and helping visitors could complicate things. Today people came in and claimed my attention so that I was not able to take down more than a few sentences from the long talk which ensued. The Brother taught:

**With the closing down of the third eye, the mind has become a mass of facets; there is no single-seeing, therefore no (*perfect*) discrimination by the mind. After the opening of the third eye, the mind functions in co-operation with the intuition — there is no longer obstruction, because the mind as you know it (*then*) no longer exists. (The state in which the mind as we know it no longer exists does not mean nescience; it is the Godlike state — “Brahman, which is of the nature of one homogenous mass of eternal consciousness.”<sup>3</sup> Strictly speaking, it is only the mundane mind as we know it that ceases to exist. Something comparatively worthless perishes, because something entirely worthwhile must persist; and that enters the consciousness of the lesser mind, and omniscience absorbs nescience. Figuratively, that mind ceases to exist when it knows Itself. In some degree or all, it perishes. The Brothers exhorted people to **become unintellectual** or **become mindless** in order that their real Minds might be expressed.)**

Some idea of one of the powers of divine Intelligence which supervenes when the thing we ordinarily call 'mind' **no longer exists**, is conveyed by Dr. Radhakrishnan in his *Indian Philosophy*:

“When the mind is rid of its modifications it is said to be in a balanced state (*samapatti*) and to assume the form of whatever object is presented to it . . . It assumes the nature of the object as it is in itself.” (Indian Edition, Vol. II, p. 348.)

It may assume the nature of all objects. This is no metaphor. The experience is one of actually becoming or entering into the object — of being it from inside itself. Yogis can do this. They need not be Eastern, although Easterns at present have a better chance than we have to develop themselves in these ways. However, the future

lies before us; and contemporary mystics, mystical scientists and others are even now presaging great unfoldments for some of the Western-born.

All the same, that **the mind as we know it** should have to **cease to exist** may seem to be indeed a hard saying; yet the sages and all the ancient scriptures are agreed that it must 'die' before the soul can realise itself.<sup>4</sup> A Brother once said:

**Have your Impersonal life developed, so that it may become an aggressive force, for the sake of the Impersonal; and do not attempt to use it for the personal. To slay the personal — that is the violence of the Impersonal. There can be no true passivity of the personal of mankind, until the Impersonal has aggressively destroyed the personal.**<sup>5</sup>

The doctor asked:

*What are the 'facets'?*

**The facets are the movements of the mind under the sway of 'want'.**

The Brother taught at length. I was sorry not to be able to get down more than a few lines.

**In that state the mind, which should be one clear mirror of intuition, is broken up into many small mirrors.** (*This in itself expresses the state of illusion, and increases chaos.*)

**Desire should be FOR the mind — that means, for the use of the mind. It should not DRIVE the mind — that means that desire should be born of instinct and intuition. It should be born of needs of body and soul, not of want.** (*It should be effortless, for needs — not effortful, for wants.*)

By now the doctor's strain had been taken away. He was happy, and asked eagerly:

*Please explain!*

**'Need' is simple necessity, being right desire, as distinguished from 'Want' for the unnecessary, which is wrong desire. Wrong desire is the seed of a seed.**<sup>6</sup>

It was a miraculous operation to put such teaching through the Boy. It was all new to me, but I looked it up and found it accurate. What the Brothers summed up as 'sediment' (p. 140) consists of *samskaras* or factors constituting the self — the personality — as follows: *rupa skandha* is the physical. "We may for general purposes . . . take" the rest "respectively to represent 'self-consciousness', 'feeling', 'perception', and 'mental dispositions'." (Hiriyanna, *Outlines of Indian Philosophy*, p. 139.) The Sanskrit names are *rupa*, *vijnana*, *samjna* and *samskara*. The "mental



dispositions” are the seeds of future births and *karmas*, to which the Brother referred when he said **wrong desire is a seed of a seed**. The same teaching is found in Buddhist philosophy; only names differ.

Perhaps the greatest miracle in this teaching is the sentence: **That sediment through lives has to be refined until it disappears**. There is the possibility that it was taken out of the doctor’s mind. I knew nothing about what was in that sentence, until the above letter from Dr. D. M. Datta put me on the track, especially the words, “The highest state of concentration (*assamprajnata samadhi*) becomes seedless (*nirbija*); it destroys the *samskaras*.” The Brother taught with utter truth: **The sediment . . . disappears**. Such veracity is irresistible.

There comes a stage in the lives of all, when even ‘right conduct’ to which the doctrine of karma is an incentive, palls. If vice disgusts, virtue also has ceased to attract. People grow out of ‘being good’ as they do of being bad. We may believe that our futures lie in our own hands, but the trouble at this stage is that we are tired of pasts and futures. We ache for the Eternal. We want — like this old Hindu doctor seemed to want — to ‘get off the wheel’. We want to know how to put an end to the incessant sowing of **seeds of seeds**. For we have come to feel this Brahman, the divine One, Who is “birthless, free from sleep and dream, without name and form”; and deep down we are certain that “nothing has to be done in any way” (with respect to Brahman) for no more seeds should be sown — that in Him, we are “always of the nature of purity, knowledge and freedom”. (*Mandukyopanishad*, with Gaudapada’s *Karika* and Shankaracharya’s *Commentary*, trans. by Swami Nikhilananda. 111, 36-7.)

And this, of course, is **the refining of the sediment**.

When the Brother said **seed of a seed**, the doctor got so excited about the ease with which the Boy’s apparently unconscious mechanisms were used for the transmission of acute subtleties of Hindu philosophy, that he sought my eyes in sheer happiness and thanksgiving. I returned his look with gratitude and happiness too. One rarely met people who could be so thrilled over philosophy, so I took it that he was genuinely soul-cultured.

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The Brother noted our joy and continued, addressing the gathering and giving comfort for those dire words **seed of a seed**, which every Hindu present must have realised to be true:

**Man is powerless against his own intuition, whether that intuition functions or whether it does not.**

He taught on at some length, indicating that ultimately, the intuitive Self will conquer man and his weaknesses; so he may as well be conquered first as last:

**Intuition, as I said before, is the action of the Man Himself, and by being the action of the Man Himself, it is the action of God.**

He paused, looking at us affectionately:

**Here in this room are three musicians. When the soul sends out music it is ecstasy.** (*He referred of course to the real thing, not that which passes for music.*) **But what happens with you people? It** (*the music which should be ecstasy*) **goes straight to the mind,** (*and to the brain, as the physical organ of the mind*) **and is at once distorted** (*falsified*); **and man, to cope with this distortion, has to tune the other organs of his physical body,** (*and tune the inner bodies too*) **to respond** (*with the minimum of harm*) **to the distorted sounds set up by the mind.** (*We would perhaps say: 'false or distorted ideas' or 'distortion of experience'; the Brothers however say that the mind — meaning, I presume, the composer's mind in the first instance — distorts the sounds. This is an important point which suggests the possible effects of mind, imagination, psychic phenomena etc., on the qualities and powers of sounds, and so should open a wide field for experiment, study, and new ways of composing and performing music. When teaching me about music from 1906 onwards, they gave a very high place to imagining, without the power of which, they taught, their sounds could not be fully effective.*)

There was a ring of indignation in the Brother's voice as he proceeded:

**At a later stage he makes instruments that repeat those same distorted sounds. Thereby happens the maiming of the soul. This is in one thing alone — sound; and you do it in** (*nearly*) **everything!** (*Let there be no mistake about it: this is not a small matter. It is we, as the Brothers say, who are so ignorant. From their angle, we have degraded and ruined our lives.*)<sup>7</sup> **All this is caused by the inability of man to refrain from cultivating the mind. The more the mind is cultivated** (*in your sense*), **the stronger is the barrier between soul and mind.**

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The Holy One gave some fine teachings, and concluded:

**If man MUST have a barrier or shutter, my friends, let the soul and the (higher or intuitive) mind be on the INSIDE of that barrier, and let not that barrier be BETWEEN the two of them.**

On that breath-taking 'order', he left.

We were going over the teachings, and some questions came up. Somebody said that the 'shutter' was a trick of consciousness, a kind of 'twist'. Another said:

*No, it is unattachment.*

The old doctor's time was up, so with a profound obeisance towards the awakening Boy, he slowly and reluctantly took his leave. I did not know his name or where he came from. Perhaps he was only passing through our town. Anyway, he passed out of our lives, but doubtless, not out of the Brothers' lives.

Our talk must have been listened to, for the Boy sank back into trance, and another Brother arrived. How did we know that it was another Brother? Face, voice and manner were very different. Apart from these, there was the indefinable certainty that another individual was with us. He said:

**The 'shutter' is the third eye turned inward; and it sees into the soul.**

I think he must have meant, **the 'shutter' occurs when the third eye is turned inward.** He leaned forward, as it were to encourage the visitor who had mentioned unattachment, and addressed that youth:

**It IS unattachment, in the sense that there is no attachment when you are looking into the Void.** (*Sunyata. When the third eye is functioning, and turned inward, instead of outward towards 'astral' phenomena, it is like a raised drawbridge. Its inner functioning then constitutes a shutter between the intuitive and mundane aspects of the mind. This turning inward is what was meant by a Brother when he taught [Banaras, 1950]: **Blind the third eye, and elsewhere, Blind the eye of attachment.** To involve the third eye in attachment, destroys it. It may of course be used outwardly in service without attachment, in the sense indicated above by the Brother. Established in the Void, unattached, the third eye functions inwardly or otherwise, as needed.*)

One of the musicians queried:

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*By the phrase: With the closing down of the third eye, do you imply that it was once open?*

**Certainly. By means of the right civilisation — or cultivation — of man, the third eye should still be functioning. Man was given that eye originally for use, and he himself has clouded it. Many things played a part in the closing — such as wrong desire. Man repressed his inward actions — the natural actions of yoga — and (thus) prevented them from becoming externalised. (That is, he lived by artificial standards and did not show out his innate powers. His light did not “shine before men”.)**

A Brother spoke with the two Indian friends — merchant and M.D. — who had sought his advice before. They were earnest, from very different angles. Both had to face big problems; and each felt for his friend. On this visit their talk revealed deep longing to “find a way out”, and the Brother met and dealt with that longing according to each man’s need. He opened by saying:

**We have not succeeded with you, I fear —**

His visitors asked together:

*Why?*

The Brother devoted himself to the merchant. Later that day, I realised his purpose. Those Brothers never acted without valid reason. He spoke playfully:

**‘Success’ is only ‘success’ when it is ‘in demand’. When a thing is not in demand, it becomes a ‘failure’.**

This man had not desired the real kind of success which was meant here by the Brother. He had not approached the Brothers, although he was staying nearby and had volubly proffered friendship. On his own admission he had even kept his friend away. Perhaps he was ashamed, because his neglect had now been referred to by a Brother. He pretended:

*I did not think I was invited!*

The Brother also pretended — not to see the pretence:

**We must not use force of any kind. Invitation is force. (In such a case it would have been.)**

He talked on with gentle banter, addressing the whole gathering:

**You are a lot of naughty children! All of you do wrong; but some do more wrong than others. The point is, to become aware when you are doing wrong.**

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**When you become aware, it is wrong no longer.** (*The fruits of wrong remain, but the cause or the root of the wrong dies.*)

The Brothers were offering the merchant true help, for he was sorely in need of it. But he only said insincerely:

*I suppose I will profit by your teaching later.*

And the Brother spoke, as always, for truth. He did not mind the sins, but the insincerity:

**If there is teaching by us and you are not benefited by that teaching directly, at once — yes, at once — you will not be benefited tomorrow or in twenty years . . .**

**Knowledge is of the world, and understanding is of the soul.**

The merchant winced. The Brother went on talking to the effect that if we are unable even to glimpse the meaning of these teachings when in the presence of the teachers, how can we expect to benefit by them later on? He declared that soul-understanding must always be instantaneous. (He was reading that man's mind, not his sins):

**People who come to us wanting knowledge, often come with suspicion, because the knowledge of the world is bred of suspicion,** (*breeding calculation; but the soul in its pursuit of intuitive knowledge throws suspicion and calculation to the winds*).

The merchant hedged:

*But surely we must use our critical faculty?*

**The critical understanding of (approach to) the individual and personal self is what I am trying to break in my pupils.** (*That does not mean that the Brothers would do away with criticism, but that they would break false intellectualism and put the critical faculty in its proper place.*)

**The real way for people to have understanding is to have understanding of themselves.**

He spoke with kindness and pity, turning to the merchant with a gesture of concern for him:

**You have no understanding of yourself — of your own potentialities, your own abilities, your own shortcomings.**

The merchant played hypocrite:

*I don't bother about myself!*

But playing hypocrite could not deflect the Brother, who continued without change of tone:

**If you don't bother about yourself, you will not bother about anyone else.** (*This time-honoured principle is held by Indian holy men. "Charity begins at home", and service of humanity or of God, begins in self-unfoldment. There is a false concentration on oneself, and a true; a false service, and a true. One has to discriminate from moment to moment.*)

The Brother appealed to the good he knew was in this man who was ruining his life in more ways than one:

**I would not trouble with you if the material were not recognisable — not "Mr. X.", but the material, that is, the inner Self. We look to what can be brought out of the material. Unless you get a piece of high-grade material, you cannot make a fine instrument out of it.**<sup>8</sup> (*In this last he does not seem to have referred only to the supreme Self or Atman, but to that Self clothed in what Hindu philosophers call the antahkarana — the inner instrument, or as he put it, inner Self.*)

**We do not invite base material; in other words, unless the material were there, we would not encourage you to come to us. The wrong kind of critical mentalising is what we are trying to do away with in our pupils.**

He referred to people who had taken them and their teachings seriously. The Brothers tried to assist them to abandon the habit of tearing others to pieces.

The man now attempted to be straight:

*You certainly give us food for thought!*

**We cannot 'give' you anything! All these fine things (which they can give) are in front of you, but you build a wall between you and them. Our work is to destroy that wall, to break down the barriers. When the material is of the right quality we leave no stone unturned to break down the barriers. The better the material, the stronger the barriers. That is also why so many of the finest people "go off at the deep end". It is the strong developed self putting up these barriers. (But that does not mean that you are to "go off at the deep end"!)** Persons who have flimsy natures are useless, because the material in them, being weak, does need a strong barrier.<sup>9</sup>

The merchant sighed deeply. Through the murk of his life he saw before him that glorious Brother beckoning, waiting, never failing. He said brokenly:

INDIAN M.D'S AND A MERCHANT COME AGAIN

*It is kind of you to trouble about me!*

The Brother's reaction was characteristic. The Holy One knew his sorrow and continued to lay siege to him. Irradiated, he went on speaking to the sad man:

**I WILL TROUBLE WITH YOU, IF YOU WILL TROUBLE WITH YOURSELF. The only way to help yourself is to depend on yourself.**

He waited, looking towards the 'sinner'. While that poor soul hesitated and delayed, the place seemed to fill with something awesome. Then the holy One broke the silence by saying, in a voice charged with tender invitation:

**I know you better than you know yourself . . . I want you to be a 'little boy' always . . . just simple little Mr. X . . .**

The poor fellow suddenly broke down and clung to the Boy's feet, weeping. I wept too, and tried to assist; and the Brother gave me a glance of thanks. I turned to him — to his beautiful shining heart — and said through tears, playfully, hurriedly, catching at anything to stop those sobs, and addressing his Brothers through him:

*I begin to think that I am getting too attached to you, Brothers! I think I must begin, with all respect, as it were, to shake you off. The affection I feel for you is becoming a bondage . . .*

It was a clumsy attempt to help, but the Brother read my intention and with a lightning change of manner, parried whimsically:

**You may shake us off, but you will never get rid of us! We are like the lizards that cling to the wall.**

We all laughed at the droll imagery, and tension was relieved. He seemed to be speaking personally to each one of us, and his comfort enveloped us like a warm sea; yet I wept on through the waves:

*But is not that 'force'?*

**That is not force! That is Nature!** (*Meaning that by one's own energising one has drawn oneself towards them, and draws them to oneself.*)

My voice was uttering, but my mind was thinking, "bear ye one another's burdens"; and that the Brother had surely put some of that merchant's sorrows through my soul. I could only say rather hysterically, trying to keep up the little game:

*Then, Brothers, am I to think of you as kind of lizards?*

He made a charming gesture of courtesy and bowed:

**We should be HONOURED!**

I fumbled for a handkerchief and talked more nonsense:

*I thought perhaps that to share in your consciousness — to reach out to you — to become like you one had, as it were, to throw you off — to pass through your guardian wall of devas, angels — to stand alone — to forego the gods —*

Interrupting, and serious again—for the merchant had regained self-control and was listening like a sad child — the Brother taught with deep serenity, and calmed me, body and mind:

**Why do you say “reach”? A Master is not ‘high’ or ‘low’. For instance: before a Master asks us to do a thing — such as helping a person — HE HIMSELF BECOMES AT ONE WITH THAT PERSON; so that we are helping the Master himself.**

We do not realise how much they mix in common affairs. This Brother did not claim to be what he obviously is — a Master. We were indeed in the presence of a Godlike being and, remembering the Scripture, I murmured:

*“Christ in us?”*

**Yes . . . As Christ was forgiven, so were the thieves forgiven.**

I was surprised:

*But surely Christ did not have to be forgiven?*

**Yes . . . He had to be ‘forgive’, because he took on their condition, and if you take on a condition, you have to go through it. That is what forgiveness means. It means going through a condition. The Master therefore is forgiven in you.**<sup>10</sup>

The doctor seemed restless and apprehensive, as if something were on his mind, but he asked with gentle respect (so sweetly Indian):

*If persons wrong us, must we not forgive them?*

**No person has the right to ‘forgive’ another, (in the way you mean). Suppose Mrs. X has injured you; you should not ‘forgive’ her. It is your duty to share the wrong with her. That is atonement. I prefer to call forgiveness “collaboration of understanding”. (By entering into the life of the wrong-doer, one takes that atmosphere into oneself, and by that means only, can the wrong be truly dissolved. It is a very hard way; but this is forgiveness. It is also healing. It is fulfilment of the commandment “Bear ye one another’s burdens”.)**

I asked:

*Then if we do wrong, do we wound the Master?*



**Certainly.**

*Now I begin to understand the repentance of the Saints, and their penances also!*

The doctor was about to speak when the Brother broke in — with a purpose, which I was soon to discover. He announced:

**I have to take each one of you at a different stage, and teach each one differently.**

The fact of the matter was that he had seen the doctor's agitation and had deliberately opened a way for him; so our Indian friend thankfully seized this opportunity to unburden himself, and entreated with overflowing emotion:

*Master, what is wrong with me?*

The Brother had lifted fear and anxiety from the doctor's mind by those few understanding words. The reaction had been expected; and the Brother therefore got to work on his prearranged plan:

**The trouble with you . . . ?**

He seemed to focus his entire attention on the doctor:

**You are an 'old soul' with a mind that is at war with the soul. You do not give your soul a chance. Until you recognise the soul, there will always be war within you.**

I was thinking how beautiful is the Indian approach to the spiritual life, when the doctor turned to the Holy One with warm devotion:

*This recognition — I want it!*

His lips trembled. One could see that he yearned ardently; but the Brother knew his man, and held him back:

**As long as you want to come to an understanding between mind (*the mundane mind*) and soul, you will never get it —**

The doctor joined his palms and pleaded sadly, thinking no doubt of his own shortcomings:

*But will not the 'want' attract . . . ?* His voice trailed off.

The Brother remained firm. This friend had to be helped even if it hurt; so the Holy One went forward, to cut deep into that soul:

**Want-desire is not a magnet: it is an explosive. Most people wish to make it a magnet. YOU CAN NEVER DO IT. (*Effortful desire is a destructive, rending force. We see that in its fruits, both individual and national. It cannot be ended by***

*feeding it. Shri Krishna said to his disciple Arjuna: "Enveloped is wisdom by this constant enemy in the form of desire, which is insatiable as a flame." (Bhagavadgita, III, 39.) The Brothers teach that effortful desire can be dissolved by our becoming aware of it; and that in this dissolution, desire itself becomes purified, and right desire — effortless and magnetic — emerges.)*

The M.D. now manifested even more that profound spiritual longing which Indians express so naturally. There is a voice which perhaps one only hears in an Indian spiritual aspirant. A high, soft cry, it is as that of a lover's anguish. It is something wholly Oriental — perhaps only Indian — and wholly beautiful; and the doctor cried out now, in that pain:

*Then, Brother, how shall I find the soul?*

The Brother responded with equal intensity:

**You can only put the soul into practice; you can only EXPERIENCE it. You cannot find it by just thinking about it.** (*Bergson held that "the intellect is characterised by a natural inability to comprehend life".*)<sup>11</sup>

The M.D. still groped. He wanted "clear directions" which, in such cases, could prove confusing, not to say withering. He spoke unhappily:

*But I am a scholar! Thought is my life!*

The Brother only *appeared* to be unmoved, for nothing could prevent him from being sympathetic. He was inflexible about bringing light to this soul:

**That man who has not had a realisation of the soul has been born an automaton.** (*In 'The World as I see it', Einstein likens him to "a snuffed-out candle".*)<sup>12</sup> **You can only recognise — realise — the soul through experience.**

He continued with glowing solicitude:

**How can I explain this to you? Artificiality has damped the polished film of your perception.**

The Brother emanated a sense of great sweetness, and the doctor whispered with deep humility:

*Is it my fault?*

**Yes; because you have tried to turn want into a magnet, you have built wrong things.**

That this proud scholar should have capitulated to the Brother was victory for both; but the Brothers never exulted in their victories. The sweetness remained and our Brother was silent, probably still testing this sincere man, who had approached

him with a scholar's respect. Presently he talked again, and explained to him how he had used effortful desire towards the things of the soul, thinking that he could make his intellect the servant of that desire, by becoming a learned man; but that such intellect — served desire **builds wrong things** and is a hindrance to freedom. (*I remembered: "Never shall the 108 Upanishads be imparted to one who loses his path in the cave of books."*<sup>13</sup> *A bit sweeping, but true in the main. Books such as the Upanishads are safe, being helps towards Liberation.*)

The doctor bowed before the Brother's firmness and questioned:

*How make the soul study and not the mind?*

Brother, with affection:

**Just take life into you without bias! You have not found out yet that you ARE your soul, and that it is your mind that fights it.**

By **without bias** he explained in effect that he meant: "Do not cling to conventional thought, religion, and so on. Let go! Drop all artificial conceptions of life; for it is only then that Reality can be **taken in to you**. Use the events of life itself to break barriers, without resistance. Life conspires to do this, if you will only let it!"

A lengthy talk ensued, of which I only got down two short sentences:

**Mankind is dual: the mental-man and the soul-man.** <sup>14</sup> **The heart is a reflection of the soul.** (*The intuitions of the heart, not its entanglements; but this immensely important teaching will be reverted to further on.*)

These visitors had unwittingly behaved rudely to the Brothers, and now saw their mistake. They were so keen to apologise that they came out simultaneously with what was on their minds, somewhat like this:

*I . . . we . . . hope we are pardoned for our shortcomings? We . . . I . . . I have not intended any offence — Brothers, please forgive us! We . . .*

The Brother cut sweetly across the eager penitents:

**You cannot offend us! We have equal-seeing. We have been pulling out some of your teeth . . . There was never a tooth pulled out, but there was a cavity left. But the cavity always heals, and then there is space. Anything will fill the space but apathy. Good or bad may fit into that cavity.** (*He did not say 'must'. The space MAY be filled with powers of Light or Dark. If, however, there is true indifference — vairagya — there is no bondage to be feared from the forces of either Light or Dark. The forces of Light might even become snares through*

*their very attractiveness; for they also are of 'the pairs of opposites'; and the heart must ultimately be filled with 'Emptiness' — God. Many confound apathy with the spiritual quality of vairagya, which is not well expressed by our word 'indifference'. Indifference is a 'turning away from', whereas apathy is a 'lying down under'.)*

*This pulling out of teeth, as the Brother envisaged it, is one of many great services rendered to aspirants by the Holy Ones. Their services may produce temporary upheavals of one sort or another, according to temperaments. Such upheavals, for example, might have prevented our two friends from returning to the Brother, as they did not know that Brothers were working on them, or how to recognise reactions as such. It is a tribute to a seeker's sincerity when such 'operations' take place; and it helps, to know about the Hierarchy and its great work for mankind.*

The Beautiful One was in his element and taught on with force, yet detachment, while the two friends, inspired and content, drank in his words.

**I have told you that want is not only a magnet; it is an explosive. Want is the invitation of a division. It ultimately causes a combustion (of one kind or another) and with that combustion the want is dissolved.** (*Want or personal desire eventually accentuates the sense of division between unreal and Real, personal and Impersonal.*) **But the combustion leaves an imprint — a scar. That scar remains in the current life (incarnation). That scar remains as at least a physical memory throughout that life, and that memory cannot be obliterated, during the said lifetime.** (*But we should try to be indifferent to it. It is a scar of battle which will probably end at death.*)

**How does this scar of a past exploded want react upon the soul? The want has been dissolved. Want is, as it were, a solid — a vibrating solid. If you dissolve a thing, there is left the sediment. That goes to the soul.** (*The analogy is perhaps not quite perfect because when a thing is dissolved there is not always sediment. However, he may not have used the word in the ordinary sense, but have included subtle effects.*) **That is the thing — the sediment of want — that represents (brings about) the karmas. That sediment through lives has to be refined until it disappears.** (*It is refined through experiencing the samskaras in re-births; the refining and disappearing ultimately happens in a high state called in Sanskrit assamprajnata samadhi which, according to the yoga system, is*

*nir-bija (seedless). Hence the Brother said that the sediment disappears. All this pure philosophy through a very simple London stoker.)*<sup>15</sup>

The M.D.:

*How uproot want?*

**You uproot, by severing the attachment from that want and transferring it to Yourself — your real Self, YOU becoming the want. (i.e. by becoming attached to your real Self. But then, you will be want-less!)**

*Is the 'cavity' Liberation, if it is not filled?*

**It depends on the individual; (it depends on) what fills it. (It may be filled with rubbish or 'filled' with the Void.) That cavity is the incompleteness of Completeness. (Non-attachment as to filling or not filling of the cavity of exploded desire, is the happy state — to be content to be the incompleteness of Completeness.)**

*What is the deference between love and hate?*

**Hate is love gone down the wrong channel, and love is hate gone down the right channel — one and the same thing, with two paths.**

The doctor pleaded:

*Again I beg you to tell me, dear Brother, how can I find my soul?*<sup>16</sup>

**By being simple. The art of living is: living by intuition.**

Now the doctor was really troubled and confessed:

*But I can't do it!*

The Brother gave voice to the man's unspoken thought, and pressed home his point with great force:

**You can't do it because you have not developed your intuition. IF YOU HAD DEVELOPED YOUR INTUITION AS MUCH AS YOU HAVE DEVELOPED YOUR MIND, YOU WOULD HAVE FOUND YOUR SOUL. In developing your mind, you have made your effortful desires a temporary success, but at what a cost!**

He leaned over affectionately towards the sincere seeker:

**Only when something is sacrificed do desires become successful. All right! You have paid; you have sacrificed! ("They have their reward," said Jesus.) But instead of sacrificing your effortful desires (wants) to your intuition, you have sacrificed intuition to your wants.**

The Brother paused, studying something. Then:

**The bigger the want, the less of account are the things wanted.** (*The stronger the effortful desire, the more harmful to the wantful one will be its objects, the more painful its fruits.*)

Although he had spoken impersonally, this seemed to touch a sore spot; but the doctor said nothing and the Brother continued:

**You ask how to break the barrier between the mind and soul. Stop building the wall of want of effortful desire. When you stop that building, the barrier goes of its own accord. There is no effort in THIS.**<sup>17</sup>

The Holy One went on studying him thoughtfully, seemed to hesitate a little, then added:

**You will have to accomplish the art of letting go, too.**

The doctor became desolate about this last. Surely, he was struggling to find Himself; indeed, I had rarely witnessed such earnestness in a seeker. He exclaimed woefully, and in the touching Indian raised voice:

*But I can't let go!*

The Brother at once showed that close interest in and solicitude for the seeker which were characteristic of such moments. As he bent forward, talking with loving concern, I watched the doctor melt, then his eyes set in resolution. The Brother's right hand was on his shoulder:

**Do not cling! My boy, as I have said to you before, if you have the right effortless desire badly enough, you will attain. You have to cut yourself off from Yourself!**

The merchant was drawn in and asked:

*How can we make the right start?*

And the tender Brother comforted them both, (with a smile at the merchant's practical vein):

**I have already planted the seed (*of Liberation*) by making you aware of your lack of awareness!**

Now the M.D. pleaded with childlike impatience, which received its heavenly reward:

*But is there not a direct way?*

The Brother answered slowly, almost singing, in such a way as might an angel child with a Cosmic toy which is giving it exquisite surprise and happiness:

**THERE — IS — NO — SHORT — CUT . . .** (*long ecstatic pause*) **BECAUSE . . .** (*hugely thrilled*) **YOU DON'T HAVE TO TRAVEL TO LIBERATION AT ALL! IT COMES TO YOU!**

He sat quite still, a seraphic smile lightening the beautiful face. He had made us feel that those who are hungering are always filled — that this is not a matter with which the mind can deal at all — that God's sure action is like that of elders giving surprising gifts to youngers, and has to be experienced to be believed. There was renewal of life for us when the Brothers taught thus, their messages adorned by enchanting vocal inflections and swift changes in manner and looks.

I mused aloud: it is like preparing the house for a guest. Prepare your house; the guest is certainly on the way.

The Brother spoke gravely, as if thinking on the blood of the martyrs:

**Yes . . . But** (*remember that*) **humanity** (*as a whole*) **has not yet become human. Until the human has the whole proprietorship in** (*ownership of*) **himself, he will not understand Himself, and will persecute the Messengers.**

He went on to impart occult instruction:

**Nobody can be more than this: at one with Himself. At-one-ment is the bridge to Liberation. It is a narrow bridge, an individual bridge.** (*“Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.”*)<sup>18</sup>  
**Each one builds his own bridge, and when he passes across it, HE CANNOT COME BACK. In this state there is attainment. This** (*attainment*) **is the breaking of the bridge. After he passes over, the bridge is broken.**<sup>19</sup>

The merchant recognised the ancient teaching and awestruck, whispered:

*I am grateful to you!*

The Brother, tenderly — for the poor man was deeply enmeshed:

**Let your gratitude to us be your own healer.**

The M.D. asked earnestly:

*We would like to follow this path; but what about our ties and duties — our loves and attachments?*

The Brothers rarely allowed the floodgates of love to open, but now they opened; and suddenly it seemed as if the waters of life flowed out, and for some moments we saw the transfigured countenance and were enveloped in waves of Bliss through which we felt rather than heard the holy voice:

**LOVE IS NOT ATTACHMENT! LOVE SHOULD BE THE THING THAT BREAKS ATTACHMENTS! There should be no higher, lower, lesser, greater . . . There are not two loves. There is only the Universal Love; and the other is not love but attachment.**<sup>20</sup>

There was a long silence, for that Brother had affected us so powerfully that no one seemed able to ask a question. He, a messenger from the Lord of Love, had taken us into his heaven — translated us into a state of blissful contemplation; and the dream held until I, noticing in the Holy One the look that invited a question, broke the spell, and hazarded at random, helped on by the doctor's enquiring eyes:

*Do you recognise initiations, and in what relation does a 'minor initiation' stand to the greater steps on the path ?*

**A minor initiation consists in getting all energies of the (physical) body into the right centres — putting the reactions into their right places, (that is, simple general training in "right thought, right speech and right action". Most people's 'reaction' to this will be: "In the air! Come down to facts." There are plenty of facts; but until we open doors by our own strength, devotion and loyalty, such facts are useless to us. In a general way, however, it may be stated that the pranas — energies — which function through the chakras or psychic centres, have to be raised so as to function normally only through the three or sometimes four higher chakras. Only after that may kundalini safely be aroused. The sage's way of right desire starts the raising.)**

The Brother remained silent about "the greater steps" as initiations, but he got down to teaching which could help us to take those steps:

**The etheric double is a tuning fork for the mental and physical bodies. Work to put that in order, first.** (Here, he perhaps referred to that aspect of the subtle body which is nearest to the physical and which is called *pranamayakosha* in Hinduism.)<sup>21</sup>

**We mean by "work":**

**BE SIMPLE**

**LIVE FROM MOMENT TO MOMENT**

**BE INDIVIDUAL WITHOUT BEING INDIVIDUALISTIC**

**BLIND THE EYE OF DESIRE, (attachment).**

The Brother taught much more, but I was weary of note-taking, as this had been an eventful meeting for us all. The two Indian friends left, full of inspiration and hope



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renewed. "Doubtless they will never forget the Brothers" was my summing, as they crept reverentially from the gathering. How well Indians can efface themselves! These two faded out, as it were, and would henceforth wander far afield protected and led by those who are **like the lizards that cling to the wall.**

## TREATING OF FINE ARTS

### CHAPTER FIVE

#### *Treating of Fine Arts*

The Brothers were great teachers on the arts. I had had some experience of this, mostly alone with them, many years before they taught us in the physical world speaking through the Boy. During my ‘teaching’ days, serious artists felt as if they were with eminent colleagues; and history repeated itself (but in another chapter) when the Boy came and the Brothers spoke through *him*.

Before his coming, I was fortunate in having been able to hold on to enough ‘normal’ consciousness to take down some of the teaching; but when I got very far in, I had to remain prone and could not use eyes or hands for writing; so John Foulds made good reports of my murmured words, and of the chanting, too, which was often far from murmured, and managed things admirably when I was partially helpless on the physical plane. (In such states one began to realise the necessity for tylers, inner guards and outer guards!) The Brothers’ teachings on arts through the Boy were often different from, but not at all opposed to or less valuable than the ones that came through me. The rest of the Boy’s teachings were scarcely touched on by the Brothers then; they devoted themselves mainly to arts, crafts and industries — their powers and possibilities — interspersed with a few ethical and philosophic discourses.

One day, a group of European art students and an elderly musical composer questioned a Brother (through the Boy) on the arts. He spoke with them at length. Someone asked:

*What day think of modern arts?*

**Cultivated prettiness is not beauty.**

(There was a feeling of doubt. The Brother took no notice.)

**For instance, colour vibrations take effect on the etheric double, (he probably meant the ‘subtle body’ as this covers more than the etheric envelope and the physical),<sup>1</sup> and work outwards onto the physical body. What do you painters**

understand of such things? Beauty always comes in (*right*) action, 'vibration'.

Really to get in touch with a person, you have to tune your 'vibrations' up or down, to his. What do your artists in music or otherwise know of these things? Most people can't 'tune down' or 'tune up'. They live in a standardised atmosphere. They are almost incapable of vibrational adjustments, and so of real knowledge, or beauty, which is in action. Beauty is in the movements of life; out of this art is born. <sup>2</sup>

Someone asked:

*Don't you think Mr. X (mentioning a famous Western star) is a very great artist of the films?*

**He is a puppet of the public. He has to do what he does not want to do. He is a prisoner to his desires; and the man who is a prisoner to desire is in a living death. How could you call his work beautiful?**

The Brother discoursed seriously, although he must have known that some of these visitors were inane.

**Many modern arts are useless, nay, injurious. For instance, there should be beauty in the house, but steel furniture is wrong. There is no 'softness' in it. Shiny steel dulls the brain — seems to hypnotise — is a mineral hypnotic. You take in the bad vibration of it through the eyes. The mind takes on the condition also. Large buildings of steel and reinforced concrete are not so bad; the steel is counter-balanced. Metals, where humans must live, must be counter-acted, counter-balanced.** <sup>3</sup>

Most of the students were too deeply immersed in their 'modernity' to follow the trend of the Brother's thought. (Bridges could never be thrown across such a chasm!) The composer, however, drank in every word; and though he seemed to be the only one in that group who could understand, the Brother talked sweetly on. Aiming at his listeners, who were submerged in their bog of delusion and unaware that he was addressing them, he gently observed:

**The people's mass judgements are never true, especially where arts are concerned.**

He must have been seeing into those young men's minds, and thinking of the kind of world some modern arts and artists create, while he continued:

**Art creates everything: love, hate, jealousy, suspicion . . .**

## TREATING OF FINE ARTS

The composer glowed, especially when the Brother went on to speak of the real artists' inner contacts, and ended by saying:

**If a thing is true art its source will always remain unrecognised.**

He referred to this hidden source of which the composer and I had had some experience; and this of course caused the students to begin to compare and argue among themselves; but the Brother listened to them peacefully until they paused. Then he said kindly:

**True art has no standards. You cannot 'compare' true arts.**

He spoke at length in the same soft, easy manner. The young people, it seemed, were all happy — I took it to be because they had found something to ridicule — and presently they went off lightheartedly. The Brother smiled, unembarrassed, for he understood their psychology. The composer stayed behind. Evidently he loved the Brothers and was eager to be guided by them.

The Brothers' insight into the arts seems infallible. Their teachings to me on musical interpretation, and about techniques of voice and instruments as well, many years before I met the Boy, are superb. I was sceptical; I did not rush into print, but tried them out with signal success, by testing them on public platforms.<sup>4</sup> "Astonishing", many would say or write of those performances; but at that time I did not disclose about the coming of Holy Beings with information on sound, which had so vastly helped me in my art. The composer who was present and questioning, had also been greatly helped and enabled to incorporate some of their music and methods in his work. I remember in particular one of his compositions which had been largely based on these.<sup>5</sup>

Today the Brother revealed some of his knowledge of contemporary music. It was clear that he knew what was actually being done in the Western musical world, and its creative trends. One might truly say that it was changing from month to month. Those of us who were being taught by the Brothers in distant India, were out of touch with these latest developments. We had no access to gramophone, radio, tape records, concerts or even sheet music, mainly on account of poverty. We were far away from any up-to-date musical library even if such a thing was then in existence. The musician who was questioning the Brother had been out of touch with the Western musical world for several years, during which time revolutionary changes had been accepted, with regard not only to tonality — including pitch — but

also to balance of phrases, conventions of form, of endings, and so on. Indeed it seemed that many valuable things in music were in danger of being thrown to the winds! I had heard a little of this new music in its pioneer stages, at an orchestral concert in Paris in 1927, and that had caused me to faint in the concert hall!

We met no Western musicians except the composer and an old-fashioned pianist. To my certain knowledge neither of them had ever broached the subject of musical form, etc., before us or the Brothers. We had never discussed problems of musical composition among ourselves. Yet the Brother spoke as if he were in the thick of the musical world. It may be noted that he did not give examples or express approval of actual achievements in modern music, but merely enunciated principles. It was astounding to hear his teaching on a subject about which even the composer present had by no means made up his mind; and the Boy, of course, was totally ignorant. The composer questioned:

*Please inform me if you think I should 'finish' and perfect my musical work ?*

Without a moment's hesitation, the Brother declared emphatically:

**YOU SHOULD CREATE WITHOUT BALANCE.**

The composer was surprised:

*But would you not 'finish' things?*

The Brother was still emphatic:

**NO! LEAVE THE JAGGED EDGES! CREATE WITHOUT 'BALANCE'!**

He spoke rapidly, with some heat — there was a sudden change of manner — a sort of angelic enthusiasm. The pressure of that enthusiasm was so great that his words almost tumbled over one another in his childlike anxiety not to miss what he had to say (he must have known in a flash):

**Balance is not harmony. Balance is mechanisation of the mind. People have tried to 'balance' mathematics. They have tried to 'balance' music, which is mathematics. When I tell people to become non-intelligent, I mean: Stop educating your mind to become mechanised.**

The composer took a long breath. He was now wildly keen, and wanted details, and *more!* His eyes gleamed with excitement as he very softly enquired:

*What exactly do you here mean by 'balance'?*

**Balance is putting one thing against another.** (*Not in the sense of 'in opposition to' but in the sense of contrast, as 'against a dark background', or 'over-against'.*) **Where there is (your artificial) 'balancing' there is want,**

**desire. True, spontaneous whole-heartedness knows no ‘balance’. Therefore, there is no room for want, desire, where there is spontaneous whole-heartedness.**

Again the heat — the fire — the fervour:

**Arts must reflect this state, or they are not true.**

**I continually hear people saying: “That person is a well-balanced person.” But such persons are useless!** (*This cannot mean that we should cultivate unbalance in the ordinary sense. On the other hand, however, very well-balanced people are often very unpleasant. Most of us are in fact incapable of the grand unbalance of the saints, seers, creative scientists, artists or philosophers. From the Brothers’ angle, most people are small, hard, ‘set’ — useless from the standpoint of all that really matters.*)

*I got the impression that the Brother only meant that ‘balance’ should not be excessive; for after all, true whole-heartedness and spontaneity produce natural ‘finish’ and symmetry where needed — a perfection which is at one with the Order of Things, be it ‘balanced’ or unbalanced’. The Brothers do not approve of artificiality in artistic creations; hence they would in general encourage whole-hearted and spontaneous musical composers to reach out towards the greatest in their art by means which, if in conformity with Nature and intuition, are of infinite variety and eternal novelty; and although moderns do not always succeed, they are reaching out.)<sup>6</sup>*

A talented young painter dropped in, and asked:

*What is originally in arts?*

**Originality is not just newness — something which has never been done before. To be original is to be rooted in origins or first things and causes. Therefore, in construction you should never construct a ‘new’ thing, but you should construct an old thing originally. There is, of course, nothing new.**

**Supposing we were going to build a tomb in memory of a great musician.**

He turned to the composer:

**You are a musical architect. If you wished to build — to produce, construct — a tomb for the first musician that ever was — he must have been a great musician! — what shape would you make that tomb?**

Composer:

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*I can think of nothing satisfactory.*

The Brother reproved him sternly, speaking as to a trusted pupil:

**You do not have to “think” of what you create; it is already there.**

That musician of childlike faith took the Brother too literally. Believing implicitly that the very words must have caused him to **let go** to what was **already there** — he plunged, as he conceived the Brother had taught him to do:

*I should have many domes representing great balloons of sound, supported on many delicate fluted columns, coloured with colours of the rainbow. Poised in a great lake. Inside it some kind of musical instrument which could make musical sounds suggestive of the sounds caused by the elements.*

The dear Brother did not encourage impetuosity, yet smiled at this faithful baby:

**You would be wrong! Such architecture should not be symbolical.**

Somewhat hurt by the rebuff, the composer asked dubiously:

*Why ?*

The Brother explained:

**You know the old ‘black’ occult knowledge — as it is called by some people? You take a photo of a person and look at it, thereby perhaps injuring that person. By having a symbolical building, that thing becomes a permanent transmitting station — a transmitting station of thought-forms. WHEN PEOPLE LEAVE THIS EARTH, THEY ARE ENTITLED TO PEACE, NOT THOUGHT-FORMS. It is a kind of wanting to cling on to something that has gone, on the part of the builder. If you are going to build, then architect something that others can utilise without ‘soul-expense’ to the one in whose memory it is built.**

I queried:

*But what about the Taj Mahal?*

**The Taj is different — it is not symbolical of anything. It is just Beauty.**

He broke off, absorbed in memories, which must have been of tremendous events,<sup>7</sup> for I caught my breath and for a moment the room spun round. When he came back to us, he continued with deep feeling:

**It is not a transmitting station for any force except love to those whose remains lie there. Beauty is always ALIVE. No dark power can enter that portal. The Taj is a light unto the world. It has not been copied. YOU CANNOT COPY A LIGHT. YOU CAN ONLY MAKE ANOTHER ONE.**

We were all silent; moved, as artists by the fine impression. At last the composer remarked:

*A musician's works are after all his best monument!*

The Wise One pounced again, startling the visitors; but I was accustomed to the Brothers' lightning changes of mood and manner. He knew this composer well, and that his speech was often (quite unintentionally) not as 'true' as his music. Being a Yorkshireman, he was shy and reticent though deeply emotional and sometimes pugilistic. Thus, he would *make* the Brother design a monument! He would defend his own precious sound-art and his own idea, even if he had to do it obliquely. But a generalisation here was untrue. How, for instance, could *Land of Hope and Glory* be Elgar's "best monument"? The Brother only cared to hold this disciple to truth. It is embarrassing to have to record that "he rapped out" — yet he *did* rap out, exaltedly:

**Beethoven's works are not his 'monument'. They are what people have made them. They are not what Beethoven made. Beethoven only created them; he did not think of them as a memorial. Why isn't there one monument to all true musicians? If I wanted to erect something in memory of musicians, I should not erect for one, but one monument for many. I should go to Nature, and see that the musicians had a little spot to call their own. I should make a musician's cemetery for real musicians, of course. By "go to Nature" I mean that I would create something that had a correct vibration for musicians, but not one to draw them back to the world.**

No one wanted to talk. The Brother was silent; so I asked-to change the subject and elicit more teaching from the Holy One:

*Brother, what do you believe in for the disposal of dead human bodies?*

**That depends on the individual.**<sup>8</sup>

People began at once to question him eagerly, but the Brother remained stubbornly silent, and I did not press for more, because I had always found the Brothers reluctant about speaking of death — in fact, I had an impression that they were under orders as to how far they might go on this subject. They would close up when it was mooted, yet I had a vivid impression that they had great knowledge and experience of death. People had questioned them a lot about it, and the Brothers had thought to defeat curiosity today by merely saying **That depends on the individual**; but they continued to press our Brother and his stubbornness increased. Then he did something about it. Being an adept at this kind of evasion, he not only helped to



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change the subject, but completely changed the atmosphere by asking for a pencil and beginning to make very rough sketches of buildings, remarking to the company:

**If a building is constructed so that it does not seem to give a perpetual impression of being alive — of movement — it is not true art.**

He seemed to be seeing again into the past and his words were rich with remembrance:

**One thing has never been utilised in India — not even in the Taj Mahal — the sudden changes of light. Construct your surfaces, your ornament, to intensify these.**

He waited, still looking into that past:

**If we had been in the background when they were rebuilding Delhi, you would not have had ‘New Delhi’ but original Delhi’. (*But could “original Delhi” have met the requirements of New Delhi?*)**

I thought he was about to leave, so deeply inward-turned was he; but he roused himself like a reluctant sleeper and spoke thickly — somewhat indignantly too:

**The tomb of Jahangir! That building does not leave the earth . . . BUILDINGS MUST RISE . . . It is just a money box!**<sup>9</sup>

He then dissected the building, part by part, showing the reasons for his remark. It was an unforgettable analysis. Some of this was noted down by me, and I have included it in *The Shah Jahan Script* — an intimate account of parts of the life and times of the Mogul Emperor which the Boy gave in trances *circa* 1930.

## A MIGHTY BROTHER GIVES HIS CONCEPTION OF PHILOSOPHY

### CHAPTER SIX

*A Mighty Brother Gives his Conception of Philosophy  
and talks with a school inspector, a lawyer-poet and others*

I think that the Mighty One who had been among us sometime before the present gathering, and had only spoken a few words about not lighting a dark room, had been — as I then suggested — preparing us for a great outpouring. Today it came, and we were uplifted and illumined in the presence of a splendid Being — surely a high Adept? Most of the teachings were given so slowly that it was possible to take them down. This majestic Brother is imbued with the culture of the Greek mysteries. When giving out special teaching, he never spoke informally — in fact, we could recognise him by his style of speech, provided that the matter matched the manner; for naturally, one was always on the alert for masqueraders.

He had perfect control of the Boy, the scribe (me), and others who were present. (I do not mean anything hypnotic. His mere presence mastered us.)

The visitors at this gathering were all strangers — friendly Hindus who, unlike many other Hindu visitors, understood little of what was going on. They were, among others, the sort of people who dropped in at our *ashram*, dressed in their best, and hoping to find somebody before whom they might prostrate themselves. They and their wives and children who accompanied them, would be entirely satisfied to take the dust of a Holy Man's feet; and on this occasion, they appeared to be convinced that they would certainly benefit; so they sat round supportingly, reverently, wondering at my flying pen which, to most of them, was doubtless a wholly unnecessary, irreligious, and impertinent proceeding; and all of them were wide-eyed, still and worshipping a Master, albeit pardonably confused as to "which one". He did not address himself to any particular person there; indeed, one seemed to share his consciousness of a multitude. As for me, by nature I am nervous and dreamy, but for the time being he transformed me into a cold and rapid machine, yet without impairing my psychic sensitivity.

Someone — probably one of our gentle Indian visitors who could not have had the vaguest idea of what he was about to let loose — asked:

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*Will you kindly tell me what is your conception of philosophy?*

The seated Boy now appeared to lengthen and expand from the waist upwards. He looked truly magnificent and taller than ever as — like an inspired warrior-sage — the Holy Being flung himself into the delivery of his revelations. One wondered how many of his Brothers surrounded him in order to support him in carrying out his task. He spoke with perfect assurance, in clear measured tones:

**MAN IS BORN IN PHILOSOPHY AND PHILOSOPHY IS MAN. WE DO NOT THINK OF PHILOSOPHY AS YOU DO. MAN IS PHILOSOPHY AND MAN IS LIFE. PHILOSOPHY IS LIFE.**

He waited for its to pull ourselves together, watching us. Then:

**“What is Universal Thought?” . . . I was once asked this question by (*the spokesman of*) a company of religious people (*in the West*). “You believe in God,” I replied, “yet you do not give God the credit of being able to think.” (They laughed at me.) **YES, GOD THINKS. TO THINK THERE MUST BE A BEING. THERE IS A BEING, AND THERE ARE BEINGS.** <sup>1</sup>**

The Noble One looked about him to make sure that we were all giving our attention; then continued slowly, so that I could get it down verbatim. He spoke with case and authority:

**You do not only think in the brain. That is the greatest mistake. Each chakra is a functioning organ of thought. Thought is a microscopic — atomic — process, and grows — life grows — through the vibrations of atoms, the marriages of cells. The atoms which fertilise the chakras are born in the ‘lower’ or ‘base’. (*A Hindu would probably say that they are in the muladhara chakra at the base of the spine, which is the seat of Kundalini.*) **THEY ARE ALWAYS MALE.** There are no fertilising atoms except the male. These **PRODUCE** the female atoms in the chakras. The female atoms are not born in the ‘base’. They are born in the chakras. Each of the male atoms with its potential vibration-character, functioning in the chakra together with the female, is linked to a series of natural phenomena in the outer Universe-animal, vegetable, mineral, stellar, etc. (*He may have been referring to some inner state since he spoke of the outer Universe.*)**

**Through this vibration-link there is thought, philosophy; AND THROUGH THIS ALONE, PHILOSOPHY EXISTS.** Therefore I said, **philosophy is man, and man (*or philosophy*) is life. Philosophia — love of**

knowledge — is the vibration-attraction in (*the Master said “with”*) the cells and atoms — cell to cell, atom to atom.

All your religiosities and philosophies are built up by man; whereas they should grow without the artificial aid of man (*mundane man*); Atoms and cells should come together by their own spontaneous functions without the interference of ‘want’, without the artificial aid of man.

**KNOWLEDGE IS A PROCESS OF NATURE, NOT OF CULTURE.** That is where you have all gone so hopelessly wrong! Because of your artificialities of culture, the gates of knowledge are closed to you. (*The Brother did not mean that culture per se is artificial, but that we have often made it so. Man, intact, interferes with the beneficent natural process of enlightenment — a process which is part of his real Self. His civilisation has taken him so far away from this beneficent natural process that he is often incapable of recognising that it exists at all.*)

The process of real knowledge (anubhava) 2<sup>is</sup> one of getting back to origins. You cannot know the nature of a thing unless you know of what it is a multiple. For thought as you know it is a multiple of atomic cell processes, (*he meant based, but not merely, on the physical. The Brothers do not separate life or force, and matter. They are thinking here of life as a whole.*)<sup>3</sup>

Life grows between two poles — the ‘lower’ and the ‘higher’. **ONLY WHAT IS BORN IN THE BASE CAN BE TAKEN INTO THE HIGHER.**

The arhat, the Liberated one, is above (*outside*) the higher and the base. He is outside the process.<sup>4</sup>

Now, when you view man and (*the*) natural phenomena (*outside of him*) what is the main difference between them? It is that man philosophises. The power to philosophise distinguishes man from all creation beneath him. In other words, his basic atom is a different kind of atom. There is not ONE atom which goes on from birth to birth, linked to the individual through his cycle of incarnations. This is a mistake. There are seven atoms, one for each chakra. From these, all memory, conscience, thought, reason and perception are born.

Instinct, feeling and intuition do not belong to these (atoms). (He meant: the Feeling Principle which is intuition.) They are of Nature **BELOW AND ABOVE** individual man. They are of his sub- and super-atomic structure.

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**FOR THERE EXIST IN MAN SUB- AND SUPER- ATOMIC  
CHAKRAS.<sup>5</sup>**

came to get the great Brother's *darshan*.  
*darshan* — of holy Ones.) The poet remarked:

The Mighty One began to talk art generalities without any apparent purpose; but I soon discovered that he was teaching that poet exactly what he needed. He had, as

**Many people today only pursue art in an attempt to  
need — as a safety-valve, as an  
but as a because he**

**to his creations: he  
either to his work, or force the mood which created it,  
does so he blocks the way to further creative activity.**

I asked — really, in order to assist the proceedings:

*about it?*

**He clings to his works,  
perpetually stops the creative impulse. You  
art to order.**

*Why?*

**It is a process which cannot be interfered with through outer considerations.  
It cannot be timed to your units. IT HAS TO TRAVEL TO THE ARTIST;**

( *from spirit to spirit, from cosmos to soul, from nature to man.  
end, there is a meeting, and that is creation .*

I asked:

**Aristotle would have said: It travels to the artist.**

**said: the artist must travel to**

**always**

**the vibration**

**You change where you are. You do not**

**go to it, neither does it come to you.** (“It travels to the artist,” *then, was a figure of speech.*)

I ventured:

*The artist must open his eyes and see.*

**Yes. But he can only do this when he has himself created the ability to do so.**

The Brother spread out the Boy’s first finger and thumb.

**The mechanism exists within an area this length.**

And touching the centre of his forehead, said:

**Here it is implanted in front of the forehead.**

He held the first finger about seven inches in front of the forehead, and exclaimed:

**He looks down through here and sees; but during the process of transit from inner to outer about 85% of the beauty is lost.**

The School Inspector appeared to be thoroughly annoyed because the Brother seemed to favour ‘mere artists’ with occult teachings, passing over ‘more worthy folk’. He sneered:

*Then there should be no attempt to be an artist —*

The Brother faced him squarely:

**ARE YOU an artist?**

Surprised and shocked at the imputation, he gave voice to an outraged

*No!*

**Then how do you know what an artist should be?**

On the defensive, his prejudice against all artists found utterance, and he gave them a nasty hit:

*He should be a human being in the first place.*

The Holy One ‘hit back’:

**He is now about the only human being in the world.**

The School Inspector was still disgruntled and probably spoiling for a fight, so he asked testily:

*What right have some people to be artists and not others?*

And the Brother picked him up-so to say-like a hawk:

**You mean what right have those people who are not artists not to be so?**

Everyone laughed except the Brother, who continued seriously:

**Art is the forerunner of true life, for it is the ability to become creative.**

I ventured a few words:

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There is no true life without creativity, and the Brother suggests that art — by which he means all the arts — is the stepping-stone to a higher state of creativity as yet unglimped by the vast majority of humanity.

School Inspector:

*When true life comes, is there no art?*

**Then only is the beginning of ART AS WE UNDERSTAND IT; all the rest is blasphemy. Blasphemy only means something which is artificial. (He stretched the word to mean that the artificial is impious, as if reviling the true.) Lack of understanding makes ugliness. All things become beautiful when they are understood. Beauty is spontaneity in action.**

Turning to the poet, the Brother said:

**You are forced to live in a time-unit; that is why you cannot become a true poet. Make your ratios revolve outside time.**

I did not understand the remark about ratios, and I had no opportunity to discover the meaning of it, or whether there is any meaning in it — or indeed, whether in fact the Brother rightly understood the meaning of the word. Assuming that he knew, I leave it here as an instance of the Brothers telling us of things which are not in our normal consciousness, and are often well nigh impossible to convey from their's.

The Brother offered a piece of sage advice, the gist of it being that serious artists should avoid the strain and hurry which so often mar their work. He said:

**Never attempt to create a work of art within a certain time.**

The difficulty for the majority of artists who have to produce their works for a livelihood under the prevailing modern conditions, is that, in many cases, they cannot avoid strain or hurry without risking serious financial difficulties. Poet:

*The mental capacity —*

The Brother interrupted:

**Art is a creative act in the subtler state. You should drop your “mental capacity” when creating a work of art.<sup>6</sup> The human being should be but a channel for the force you call art to flow through. Before a man can become a true poet, he has to LIVE the philosophy of poetry. That is why some of the poetry from the Persian Shias is so convincing.**

I misunderstood the pronunciation:

*The Persian Shahs? I do not understand you —*

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**Yes, the Persian Shias.** (*He repeated — as I thought — 'Shahs'. Here is another instance. I had never heard the word 'Shia' pronounced, though I knew it. I did not know how it was pronounced, and I am deaf; but the Brothers spoke so clearly that I never missed a word. According to the Pandit School Inspector, who was present, the Brother pronounced this word correctly — with a hardly audible "i" and a long "a" — but I took it to be 'Shah' mispronounced. The School Inspector has contributed a note.*)<sup>7</sup>

To the poet:

**Don't forget that you can never have two perfumes in one lotus — you can never have two meanings to one poem.** (*There should be a single impulse and atmosphere.*) **It is like a ship: it would be useless to have two keels to one ship. To be a poet, you should not need to be intellectual** (*in the usual sense. The 'intellect' must be supramental, that is, above the mundane mind*). **But you must become one-pointed — single-hearted. In other words, you cannot serve two masters.**

**Look! There are the mountains! Over there is the source of the river. Put no obstacles in its way and there will be a flow. So in human life: take away the obstacles and there is ALWAYS a flow from the Cosmic.**

The poet made an effort to get into closer touch with the Brother:

*As far as my capacity goes —*

But the Brother only remarked drily in a sort of aside:

**If you did away with your capacity, you would understand more.**

We all laughed, but there seemed to be no sting in it for the lawyer-poet, who was smiling at the Brother's 'capacity' to convey home truths by poking fun. He asked:

*Do you mean by 'capacity' 'acquisitiveness' — the wish to get something?*

**Yes.**

His voice went up in a droll crescendo:

**But you do not get anything!**

There was general laughter again. We all enjoyed the Holy One sticking to his joke — so determined was he to reveal that poet to himself. He paused and considered us benignly, whimsical smiles playing on his lips, (the Boy's lips but the Brother's smiles). He was evidently thinking of poking more fun at our expense; and driving home a point for our benefit; so he improved the occasion:



**You people are like a lot of watches! You have to be wound up; and then, when the works run down, there is nothing! The most you are able to do is to wind one another up — and then run down again. And you spend time winding each other up. All your civilisations, progress, has made you into many small pieces of machinery that always have to be wound up by others. And so the process goes on.**

*You mean, most humans are not self-sufficient; they need perpetual stimulation?*  
**Yes. That is why I can do nothing with you people! It is folly, this clock-winding. There can be no civilisation until mankind as a whole gets**

We were all laughing still and he didn't mind it. Seizing an opportunity, he had taken us to a level from which we could survey ourselves hilariously.

*I am full of questions —*  
And the Holy One — quickly seizing another — shifted his ground:

8

The irrepressible little Pandit plunged back into his psychology:

*self-analysis and not awareness. Now I have neither awareness nor*  
**You were experiencing the reactions of inward criticism — not self-analysis.**  
(At this stage, the poet left, alone. He seemed a bit dissatisfied. I thought he had  
*amour propre* had suffered shock;

*What is self-analysis?*

**Of late, it has become a term** *occasionally used in* **the fashionable therapy — not valuable, from our point of view.**  
*Then is this inward criticism wrong?*

**time and the wrong kind of s**  
**of**

**kind sets up**  
**Impersonal the wrong kind**  
**accentuates the personal; the right kind is ultimately constructive and the**

wrong kind is ultimately destructive. If one must be critical, one must also have the ability to Judge. Unless the individual has this ability to judge inwardly first, he cannot judge outwardly. Unless the outer man becomes ‘dormant, the inward consciousness cannot function. True, inner consciousness is not to judge actions (*ordinary external acts*), but to judge the actions (*results*) of the reactions (*of the mind*). Do you understand? <sup>9</sup>

The Pandit muttered:

*Vaguely!*

But the Brother was undeterred:

*(Furthermore) action (itself) has a reaction — all actions have. Suppose you do something and it goes wrong. The reaction may be that you lose your temper. The action (result) of that reaction would be an upset liver. Analyse the outcome (results) or actions of the reactions to an action. Trace them back to their foundations in wrong mental reactions. Alter these wrong reactions. Dissolve them. Then you have awareness. (Analyse the action which creates a temper — a temper, a liver, etc, Alter the motives or mental reactions which produce the wrong action, and you have truly criticised, judged.)*

The man was so honest about himself:

*When I look at myself, I find that all my conjectures are nothing but a desire to exploit — to gain a personal end. Whilst intending to do good, I discover this, too. I have become aware of this —*

With beautiful readiness, the Brother set himself to solve problems:

**Not “become aware”, but merely “conscious”. There is a difference.**

The School Inspector complained:

*Now even this consciousness has gone. I feel dead.*

**There can be no awareness when you are catering for the personal. The only way (is) to cater for the Impersonal and to satisfy the essential needs of life, and not the wants. (In this profound thought lies the finding of the path for each individual. In fact,, we are so made that if each one could become intent on satisfying need as distinct from want — effortful desire — he would, in the very doing of this, which is within him without effort, liberate himself from bonds.).**

**You conjecture, not because there is the need for it, but because YOU want it.**

The Pandit, excited and curious, pushed on:

*But how dissolve this want?*

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And the Brother gave him more home-truths:

**Because you are self-critical in the wrong way, you cannot know awareness. To psycho-analyse yourself *in the generate accepted way*) is but a barrier to spontaneous action within yourself. The psychoanalysis should from the source of this spontaneous action.**

**round. You must**

10

*We are always being told that this or that is right or wrong, but we never really know what is right and what wrong.*

**goes freely from you.**

The subtle Brahmin in our friend found the temptation irresistible, to trap the Holy One in his own words. He could not help looking slyly triumphant as he asked:

A trap indeed! But the Brother was ready to meet the hidden thrust. He pulled out his spiritual rapier, and spoke fast:

*personally, which is God-eclipsing”*

*(Choice implies emphasis on the Aldous Huxley’s expression.*

The Pandit drew back, feigning innocence:

*But my mind is made like that*

The Brother thrust:

**Spontaneity does not come from the mind.**

*What if I am not willing to have spontaneity?*

The Holy One took his stand, and the image of a flying, glittering rock rose before my

**You cannot say “                    ” or do not want”                    it is the actions of the  
(their effects that form all the barriers. When we find out  
what these are, we can get rid of the disease.**

Brother. This was entirely reasonable, as at heart he revered the holy Ones and tried to find a way of life which was true to that love; but his Brahmin tendencies towards

being had tried to hurt him. Now he was pulling out from dark towards the loved One, and implored:

*How can I get rid of my complexes?*

The Brother's now rich and kind voice did battle for him:

**How many more times shall I have to tell you — live from moment to moment in the realms of simplicity?** (*There is a process by which we are given the fruits of this simplicity; but we need not be anxious about that process for it is unfailing.*) **You must remove the barriers. You must understand the two kinds of desire — what they represent — where they lead to.** (*They represent the pravritti and nivritti Paths, which lead away from Home, and back to Home.*) **I can show you these things but I cannot do them for you. You must do them. The reason why you cannot live from moment to moment is because you have not dissolved your repressions.**

The Pandit asked sincerely:

*How dissolve them?*

**By putting your repressions into expression.**

*But unless I know what my repressions are, how can I put them into action ?*

**You know what your repressions are — the things that you want to do but cannot.**

I said:

*I take it that by this you do not mean, for instance, that if we have a sex-repression we should lead a life of promiscuous sexuality; but you mean that creative activity will dissolve the sex-repression ?*

**Yes.** (*By not expressing itself through natural creative means — hands, head and heart — humanity is denied the normal ways of using up superfluous sex-force. Hence dangerous repressions and reactions, which cannot be cured in any other way than by the proper use of hands, heart and head in daily tasks. Nine-tenths of mechanised industry is death-dealing, vice-promoting, dis-ease-producing and in many ways abominable, judged by real values, which are the only standard by which mankind can gain and keep peace and happiness, and through following which life could be enriched from its own sources.*

*Machines that injure or repress should therefore be rigorously controlled, or scrapped altogether and largely replaced by industrial arts if, by self-expression, man is to become what God made him to be. From being, as he is now, the slave of machines and lost to Himself he should become their master for his own divine purposes and uses, Meanwhile, humanity is sick unto death.*)

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Our friend put another ‘poser’ and the Brother met him on his own ground:

*Why should I express the sex urge by, for instance, painting? — I might like to express it simply as sex —*

**You only feel like this, because the higher creative urge, has been repressed. The evil which civilisation has built up for ages cannot be dissolved in a short time. Natural sex is spontaneity — spontaneity in its lowest manifestation. It is only legitimate in this lowest form when it is effortless and desireless. Energy is a fruit of spontaneity and should not precede it and cannot evoke it. Material is built out of spontaneity. The whole of the material world has come out of spontaneous action. In the ages long past man had a spontaneous sex-life. Now man stimulates that life — brings it down to a lower level — because he has lost the ability to live in a higher sphere. That power in him will only manifest when he is “wound up”. (And even then, perhaps, distortedly.) He puts his creative urge into lower things.**

**Life is only productive at certain seasons. The animal observes these seasons. Man has debased himself.**

He paused. The listeners were interested and silent — even tense:

**Suppose man wants sex five times. Twice he should go to the woman, and three times he should create something.**

Somebody fidgeted, and the Brother added with a smile:

**Do not take this example as a law! the stage can be arrived at where, although the sex-urge is present, there is no need for the lesser manifestation of it at all.**

**This need for the right use of creative power should be the basic urge towards (*real*) industrial reconstruction. If man uses the creative urge in this way, but not unless, he gets exactly the same fulfilment out of both these creations.**

The Pandit went on ‘fencing’:

*Here again comes in ‘choice’.*

The Brother parried magnificently:

**No. This is not ‘choice’. If the creative urge directs that something shall be created, a child will not be created, but that other thing will be. It is not a question of choice here, but of necessity — the necessity of That which is within you.**

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*How about those with whom it is not natural to create on a higher plane — what should they do?*

**They should not force themselves to create on a higher plane, NOR SHOULD THEY FORCE THEMSELVES TO CREATE ON A LOWER PLANE.**

**Awareness will happen in every human being when he takes himself out of bondage — mental bondage.**

I put in a question here because several of our guests seemed inclined to mount the psychological see-saw, which was already over-familiar to some of us, I asked:

*In the realm of higher creativity, what is the process of becoming an artist?*

**First, do not confuse terms. An artist is a constructive creator, not a creator of destructiveness, and not necessarily a painter, poet, musician. To become a constructive creator, you get into what is an atmosphere of Yourself — your real Self — THAT ATMOSPHERE IS ALREADY THERE. I should rather say that you do not get into it, but you construct something which mixes (or synchronises) with it. You have to change the vibration of the individual into Cosmic vibration — then you become an artist.**

David, a young artist who sometimes joined our gatherings:

*Does that mean that the average person is out of tune with this force? Should the true human always be in tune with it?*

**He should be part of it — connect with it. There is, (speaking generally, little or) no connection with the human individual element and the general vibrational force of the worlds astral etheric, Cosmic, or physical. People have formed a kind of mechanised method of approach to the Cosmic — they go into what they call meditation — but if it were real meditation, people would never live outside meditation.<sup>11</sup> If you have a limb that you use but little or never, it eventually atrophies.**

The School Inspector was preparing to take his leave. He looked so sad, but he only said, with the weariness of the world upon him:

*People have not much to live for nowadays!*

The Brother saw and understood his unhappiness and tried to strengthen him:

**People talk of art, of literature, of becoming productive — what do they know about these things? There is the dissatisfaction of discontent in the human, because humanity is not creatively constructive but creatively**

A MIGHTY BROTHER GIVES HIS CONCEPTION OF PHILOSOPHY

**destructive. Creative power is used for destructive purposes. Nearly all modern arts are blasphemy.**

*But they are experience!*

Brother (peaceful):

**fruitful unless the**  
*(The Impersonal which absorbs the*

*.)*

The School Inspector joined his palms and looked wistfully into the Holy One's eyes:

—

**Patience as you conceive of it) is not today a virtue. Patience  
valour in action. (** *endurance is in most cases not enough,  
for that steady, all-enduring power in action,  
undaunted: that action by which the kingdom of  
heaven suffereth violence and the violent take it by force” )<sup>12</sup>*

The following few notes are taken from a report of a talk with a young artist who had joined the Army on the outbreak of World War II. The young officer told a

*My heart is not in this work. I fear to become deadened — to lose my*

As always, the Brother was very interested in a practical, human problem. (The Brothers loved this young man, so the Boy, reflecting them, fretted when he did not

letter from him.) Now the Brother turned to the young man with vivid interest:

**This need not occur! Remember that it is not what your heart is in but what is  
in your heart, that matters. And WHAT IS IN YOUR HEART WILL  
REMAIN, IF YOU DO NOT FORGET IT — IF YOU DO NOT DENY  
is not necessary for it to manifest under these ( )  
we ask of you is that you**

**The more you concentrate on getting rid of the ego,  
just forget it!**

The Brother smiled affectionately at the serious-faced youth; and appealing to his

**From our point of view THERE ARE ONLY TWO KINDS OF GOOD IN THE WORLD: THE GOOD-FOR-NOTHING — AND THE GOOD.**

The young man was suffering much inwardly — his big artistic temperament and aches for spiritual realisation piled up on him and at times he became moody and irritable, discouraged. The Holy One knew all this and spoke to what he knew:

**You cannot build harmony out of strife! If you build the raft of life of rotten wood, it will sink in the ocean of degradation, (or mediocrity! To them, things which many of us would call good, are ‘rotten’).**

He was challenging the young man to judgement, and drawing his attention to the need for studying and improving his personality. Of course the youth understood, but he met the Holy teaching sullenly, resentfully, and turned aside, muttering:

*All this is so terribly difficult to put into practice!*

The Brother studied him with deep gentleness:

**PATIENCE IS THE KEY (a key?) TO UNIQUENESS. But do not mix the idea of spiritual security with Liberation.**

The young fellow was moved and began to implore longingly:

*I want —*

But the Brother interrupted him:

**That “wanting” is effortful desire. Effortful desire is ignorance — ignorance of the state of awareness.**

He moved nearer to the Holy One and they had a long talk. Speaking of love, the Brother said, with much else:

**It all boils down to this; the awareness of the Good within each one of you; and the unawareness, of the (tendency to) condemnation within each one of you.**

The young artist had always been painfully — at times even foolishly — critical, and it was evident that this talk was very revealing to him, from several angles.



*In Banaras*

*Seekers are taught. A great Pandit asks questions*

Someone present at a meeting seemed highly pleased with the Brother, and wagged upon him, and we expected gracious words; but the Brother had seen something latent in the head-wagger, and we observed that he was concentrating on a hidden delighted one a form of teaching such as only shepherds of souls may use to good ends. As Master to disciple, as a        to his *chela* —        delivered a smashing home

**What is the use of your having your lips curling in false smiles, and the dull eyes above?**

and        *guru* in that room, thanks to a wagging head atop of a wise submissive heart; for their owner had reacted to the Brother's timely rebuke by a loving gesture of trust and

Another young man asked a Brother:

*Please tell me, is there anything in human love — say the love between a man and a woman — which partakes of divine love?*

**That is a very intelligent question . . .**

He lapsed into silence, with a characteristic movement, by supporting his inclined

**There is no such thing as divine love (        *we ordinarily conceive married love to be .***

I asked:

*(devotion to God ?*

**That which you people call ‘divine love’ is an impossibility. Don’t you understand? There is no love without hate; so if there is divine love there must also be divine hate! This thing which you call ‘divine love’ is therefore not what you really mean. You are suggesting pairs of opposites, and what you mean must be outside of these altogether. Now do you understand? <sup>1</sup>**

After the Brother mentioned ‘pairs of opposites’ I seized his meaning. Most of the people there knew of them; but to apply the principles involved needs a sustained attitude and leaning towards discipleship. So I only said:

*Yes, we understand in a way; but yet — “God is love” — please explain further to this young man.*

**God is love; but God is also hate. GOD IS BLISS. Bliss is neither love nor hate. Bliss is that fine balance between all opposites. It is, as it were, midway between love and hate, (*the Brother used an expressive gesture*). If there is the slightest movement towards the one or the other, there is at once attachment, and Bliss is lost; the opposites are again brought into play.**

**You must not say “divine love”. Say “love divine” — always “love divine”. This is the Bliss — ananda — and neither love nor hate — beyond the feelings of love and hate.**

**Now you ask about human love. Human love has three aspects: instinctual, mental and intuitional. Instinctual love always has the physical creative urge behind it, in whatever relationship there may be — marital parental, filial, and so on. (*The Brother was not inferring a sex-urge, though that might be present; there are many creative urges in the physical world that are not directly, though they may be indirectly, sexual; for instance, the instincts to protect the weak, to assist people to establish themselves in life, and so on.*) Then you have ‘mind-love’ — mental affinities. These have the creative urges of the Intelligence behind them. The intuitional is for Liberation; it is the highest human love — the love that is becoming non-attached.**

I asked:

*Please answer the question more fully; I mean, about the love between man and woman.*

**I am coming to that — what you call “human love”. If it is possessive, it is attached and does not partake of love divine, of Bliss. If it is without attachment, it is divine, it is blissful.**

IN BANARAS

*For good reasons, this young man has had to make the decision not to  
What about the lonely life he has to face?*

Brother, (turning to the young man):

I questioned further:

*Brother, there is great agony in the attachment of human love. How can this be surmounted? It is so great and overwhelming that a man or a woman may be wellnigh blotted out by it. Even mental faculties may be impaired. There may be utter collapse, even complete or partial inability to get through the affairs of life. This attachment of human love is a terrible thing. How can it be got over? By prayer? How?*

The answer was superb. He showed a passionate concern to put an end to all sorrows:

**No! Not by prayer! By surrender! You must surrender — surrender!**

**from this distance. ( ) Keep it OUT THERE!**

*Yes, well — that is wordless prayer. That is perhaps what I mean by ‘prayer’.*

**Attachment always means pain. Remember that non attached love IS love divine. It does not merely ‘partake’ of it ( ).**

heart was satisfied, for he had heard words of true passion and true wisdom. Perhaps after this he would try to find his real family in all living things and to ease his pain in

The Brother's tenderness had evoked in me thoughts of a philosopher friend who was in deep trouble, and there and then I asked the Brother to give him special help.

*. . . ? You know that he is a wonderful man and  
that he is longing to meet you.*

**candle to lighten the**

I pleaded, unashamed:

*Oh but you should go all the same*

**If he weakens, we will be there!**

I pressed harder:

## IN BANARAS

*But you must go to him in any case. No one deserves your presence more than he does.*

The Mighty Brother was silent, and departed without warning. Months after, I realised why he had left thus abruptly; it was to help, unseen, unrecognised, amid a cruel karma which, unknown to me, had fallen upon my friend, who was now going through great trials.

He *did* weaken — his heart gave out. One night a disciple of his rushed to our cottage in the small hours, terrified. The Boy woke with a Brother in control, who told the distraught youth rapidly, (without waiting to hear what was the matter, and even before he had been told who the messenger came from):

**We will go at once! Let the Boy sleep. Your guru will recover.**

He was gone. The Boy was asleep again on the instant, that is to say, himself in natural sleep, not trance. About two hours later, a messenger came to tell us that the philosopher had weathered the crisis.

In the course of a long morning talk with two Muslim gentlemen who were near neighbours of ours in Banaras, a Brother said:

**The personality is a decayed raft on which you are floating over the ocean of life.**

After being told some of their difficulties:

**Mankind can never suffer less if mankind never ‘holds’.**

I thought this sentence rather clumsy. The Brother obviously meant, “Man never suffers less than when he does not ‘hold’.” It was comment on what they had just told him.

These friends had great reverence for the Brothers (of whom several were present), and drew beautiful Persian-like words from them. It seemed as if they were re-living some long-past life together. I was caught in a maze of dream and did not write, most of the time.

As they rose reluctantly to go, one of them asked, in reference to some personal matter:

*Brother! What is to be done?*

The lovely Brother laid a hand on his arm:

IN BANARAS

**You ask “What is to be done?” I say: STOP ‘DOING’! LET GO OF LIFE AND LET GOD!** (*Action which is duty must be done without attachment — clinging — bondage.*)

*But if I go to . . . I shall be lost!*

**UNLESS A MAN IS LOST, HE NEVER FINDS HIMSELF.**

It was an unforgettable coffee and talk. They had climbed together to the heights of ardent, spiritual conversation.

When we were in Banaras again in the winter of 1950, Mahamahopadhyaya Dr. Gopinath Kaviraj, whom many regard as the greatest *shastri* in India, contacted the Brothers *via* the Boy and loved them. He had it in mind to put several series of questions to them and submitted the first series of seventeen in writing, sending them by the hand of a disciple, and requesting me to lay them before the Brothers as opportunity occurred. Having seen many of their teachings, with my reports and commentaries on them, which covered some years, he was deeply convinced of their high source, and approached the Holy Ones — whom he had been the first thus to name — with confidence and great respect.

The Boy and I were in the habit of going freely in and out of his home, and he was ever-welcoming; receiving the unassuming Boy with such marks of affection and encouragement, that I had ventured to lay the entire voluminous script of my records at his feet, where he sat working, teaching and helping enquirers from morn till even. He studied the lengthy document for some weeks, during which I often heard him exclaim, “Wonderful! Wonderful!” His questions were based on that text.

A great Brother began answering these on the day they were received. He was in such haste to get to work on them that his behaviour put me in mind of a champing racehorse at the starting post. Yet, as I sat alone with him and the Boy, he dictated his answers in slow, even tones, curbing that eager haste so that I did not miss a word.

*Without having read or talked about the questions*, he indicated that we should begin by question number seven, and answered three in that first session. His way of dealing with written questions when physically separated from the questioner, was terse, authoritative, steady, but — in this case — with an undercurrent of satisfaction and happy excitement (which he communicated to me) over the Holy Brotherhood being consulted on abstruse problems by so pre-eminent a *shastri*; and mixed with that was pride in “our Boy”, as the Brothers would call him. Heaven knows how far

## IN BANARAS

this Brother delved into the questioner's being during the process of giving the answers which he so carefully dictated.

I would have taken the questions *seriatim*, but he insisted on picking out and dealing only with those given here. I said I could not understand why he did that; but he refused to alter his decision, and with good reason, as I soon discovered. He must have foreseen that work on these questions would soon be stopped, and therefore have chosen the ones he considered as being most important for Kavirajji under the circumstances.

I could not help thinking that if the Boy or I had been handed those slips of paper, we might have bungled something; whereas, with scarcely a glance, the Holy One sorted out sub-divisions, grasped the questioner's points, and dealt with each of these authoritatively, without delay.

Whilst giving short replies, he managed deftly to suggest the root of the matters as being in individual mystical experience; to negate the erroneous conception of the nature of the mind, and to indicate that there are 'links' — through what they call **the Feeling Principle** in nature and in man; and also in contacts which are formed, through that principle in us, by the Supreme Being — so that man may be aligned on all sides, with THAT.

Kavirajji being a *yogi* as well as a *savant*, would appreciate the Brother's uncomplicated style, and his simple references to "**the medium of the mind**", "**experience of the individual**", etc.

It felt to me as if many Brothers were with us on this occasion. There was an effluence of beauty and holiness, which manifested in the intense radiance of the Boy's face; and even to me, there came a kind of warm glow all over. I was, as it were, lifted out of myself into living and utterly blissful presences of power, peace and compassion, and allowed to feel this ecstasy like unto the birth of love.

To return to question seven — the first one chosen by the Brother:

*Man is said to be a microcosm. How is a microcosm related to the macrocosm? Are the two identical, or is there any interchange of currents in between the two? How do the two act and react upon each other? Is there any secret link between man and the super-cosmic Power? How is this link connected with the link which*

*relates the Cosmic with the super-Cosmic? Do the Cosmic vibrations represent*

**Both identity and interchange. When the state of they apparently lose their**

**Nothing ‘secret’. Only secret from a ( ) of view. These medium of the *mundane*) mind. In the first place, vocabulary CANNOT DEAL with the Feeling Principle of nature.**

*(It is the Feeling Principle — the real potentiality” “creativity which drives the world , “ ”, of A. N. Whitehead<sup>2</sup> the link between knower and known, Universe; and conceivably, the — Cosmic, and the matters are not mathematics )*

The Brother emphasised:

**medium of experience by the individual.<sup>3</sup> THERE of the Supreme Being only, and not of man. That link IS the is ‘from’ the Supreme Being only, and happens, man is aligned ALWAYS aligned with super-Cosmic. Man BECOMES doing so, naturally joins Cosmic. The functioning of the Cosmic — call it ‘microcosm’ if you like.**

*G.N.K’s Question number eight:*

*two universe. Is of the cosmic reality*

(In his study of my script of Brothers’ teachings, Kavirajji had found a mighty Brother’s talk about the existence of **super-atomic structures** hence his

*Brother’s answer:*

The sub-atomic is the kernel of the physical.<sup>4</sup> It is the equivalent of the core of the physical. And the super-atomic is the equivalent of the core of the Cosmic. Yes, the same existence in its two opposite poles; and also there can be no physical ‘build-up’ without the perfect balance of the two coming together — the super-atomic coming down and the sub-atomic going up. The physical coming into being is brought about by this process. This is the original creation — the original marriage which goes on all the time. (*We were quite innocent of certain modern scientific theories of creation from moment to moment when this came. I got hold of Fred Hoyle’s ‘The Nature of the Universe’ at Patna a year later.*)

Evolution (*is*) not as you know it in your physical world . . . This original marriage breaks up vibrations and brings them into coarser matter; the process being a devolutionary one. Only through the process of devolution can evolution take place. Yes, it is atomic. It does not end; it becomes dormant. It is “the transcendence of this reality into the realm of the super-atomic,” (*as you write*). Becoming dormant is when the change of the Cosmic seasons (*takes place*). As you have the four seasons of your year, so over a huge period of aeons you have that same principle working with both the super- and the sub-atomic. It is a sort of fallow time between the changes (*of Cosmic Seasons*).

You see, the sex act takes place between the super and the sub. Then there is that fallow time of ingestion (*during fructification, and at the end of that ingestion*) or dormant period, only then can the transcending take place.<sup>5</sup> It is an exact recurrence (replica?) of *what takes place in the human: the act; the conceiving; and during the period of gestation (fructification) the two elements (continue to) come together, and the fruits of those two elements pair through all the stages.*

There is no “end to this evolutionary process”. The individual does not “transcend” it. It is a coming and entering process. The Cosmos also does not “transcend”. Same process. (I have been speaking in terms of radiation.) You might express it: “transcendence in immanence”.

The parenthesis about radiation was ordered by the Brother.

*G.N.K’s Question Number Nine:*



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*What is the number of chakras — six or seven? Are all the chakras in body, or do some belong to one body, and some, to another? chakras where the lower mind functions, operate?*

**The number is seven. In the astral body.** (*distinction between the 'astral' the subtle body — includes several principles under the are: annamaya kosha, the gross sheath made of food*) *physical body; pranamaya kosha, the sheath of vital*

*higher* )<sup>6</sup> **Physical counterparts are in the back of the head. Another set are down the spine. Another set are in the nose. All sevens. The whole of the physical body is**

I was so keen to question this but he pushed on vigorously, repudiating my doubt without open reference to it. But he managed to let me know that he knew I doubted, overcame me, and again, I was carried away.

**Teaching on this given the other day to Omananda is correct — re operation**

He used the words *re etcetera*, then looked across at me and added joyously, in a

**IN FACT IT IS ALL CORRECT!** — *In fact*, he had been making possibly himself in it, and smiling broadly.

I had mislaid the teaching referred to and could only remember that he had

We were calling on Pandit Gopinath Kaviraj. After embracing the Boy fervently as he always did, Kavirajji bowed to the Brother who had come at once, and plied him among his books and papers, in the spot where hundreds of writers and learned men from all over India questioned the Sage whose knowledge is encyclopaedic and *yoga*. The teachings given here are evidently parts of

answers to Kavirajji's many questions. The Brother talked on quietly. There were long trustful pauses between sentences:

**There is no time**, (*sorry, these four words need their context to make sense*); **but timelessness becomes space, and space is void**. (*“Plato declares that space-time in itself is bare of all forms,” says Whitehead in his “Adventures of Ideas”.*)<sup>7</sup> **Sub-atomic is the kundalini. The kundalini is the only thing that can combat (overcome?) the atomic and super-atomic. The kundalini IS the Void (Sunyata); and the Cosmic is the solid — the universal solid.**

There was a lot about the passage of *kundalini* through the earth, the spine, etc., but I could not get it down.

The Brother continued slowly, pouring out friendliness in the warmth of dear Kavirajji's appreciation:

**Cosmic is manifestation. The kundalini is the ‘cup’ that holds the manifestation.** (*I murmured, “The Holy Grail”.*)

**Once kundalini has passed through the top of the head, it cannot go back**, (*to its original position in the muladhara chakra in the region of the base of the spine*) **but it may go back from (any) chakras, from (and including) the throat chakra down. The danger point is the forehead chakra (ajna). That must be void, or it is unsafe to bring kundalini up.** (*One of the Brothers' precepts — Blind the eye of attachment — refers to the need to purify the desire nature which, when the mind is turned outwards, can use the ajna chakra in the psychic sphere to hamper the soul. When the mind is turned inwards, no amount of the psychic can harm it. Rather, the powers — siddhis — which work so largely through the ajna chakra, then become ornaments of the soul.*) **Kundalini is not ‘spiritual’. It is ‘material’.**

Kavirajji agreed.

**The processes of perception take place in the millionth parts of seconds; and only in those separate perceptions is your life.**

True, true, murmured the yogi-philosopher.

**No creation without Void. If you are to be creative, you must become void. Then creation occurs as a matter of course. Especially this (pointing to the pituitary — ajna — region) must be still, emptied.**

He agreed again with happy emphasis and the Brother pushed on to practice:

## IN BANARAS

**Pranayama** (*breath control, or, to be more exact, control of the life-force — prana as expressed in breath*), **makes the right vibrations for the chakras. People talk about “practising pranayama”;** but (*after the early stages*) **it should be spontaneous and constant — going on all the time.** (*There is no question of practising at set times for those who have ‘found the path’. A form of pranayama may even be practised during sleep, as Brothers have shown me.*)<sup>8</sup> Kavirajji was wholly at one with the several Brothers who came to him, and very content in their company — sacred, theurgic, universal — with which he discovered profound similarities in his own great culture and personal experience in *yoga*.

Our Brother who was with us today was getting up to go, when it seemed as if he had changed his mind and wanted to leave this loved friend with an indication of practice which vitalises the inner bodies so that they may receive Cosmic impressions. So he sat — the Boy — down again. I could hardly believe it, but there was sadness in his voice which was not at all in harmony with his words. It was as if he were aware of events we could not see, which made him remark with sudden softness and, as it were,, automatically:

**The astral** (*probably subtle body, antahkarana*) **is a bridge between Cosmic and personal . . .**

He subsided into a state of inner watchfulness, and I felt apprehensive.

The great *shastri* bowed low. His handsome face was radiant with love for the Hierarchy of initiates; and when the Boy awoke, he embraced him, and we departed.

The remainder of the Pandit’s questions were to be taken on the following days, but it was not to be. Early next morning, Kavirajji’s only son, who lived in his father’s house died suddenly of beri-beri, which was then raging in Banaras; and the Holy Ones were consequently engaged on other matters. Following on the young man’s death, his broken-hearted wife was removed within a few days in a dying state to her parent’s home in Calcutta, where she passed away three weeks after her husband. This meant that the adorable grandchildren had also to be taken to their maternal grandparents, as Kavirajji, whose wife was nearly blind, could not adequately look after them. All natural joys were cut out of his life at one stroke; and he bore these poignant domestic sorrows heroically. But as he himself was suffering from the epidemic disease that had killed his son, his heart also was affected, and no

## IN BANARAS

more work could be done on his questions, since they were bases for further discussions. Moreover, the Brothers were busy helping the stricken parents and their family — living or dead.

Poor Kavirajji recovered in due course; but by that time we had left Banaras, where we could not return, owing to the Boy's illness, of which he ultimately expired, under conditions described by my Indian doctor as "tragic and poignant".

I could not meet the noble Kavirajji again. Our *karmas* separated us.

CHAPTER EIGHT

*Brothers meet professors and Government Officers*

During a stay in Dalhousie, many professors and Government officers came to the  
announced:

*I am a prison officer. My work is among people many of whom have fallen very  
low. How, Sir, can I best assist these poor souls ?*

**‘wrong’. In the  
that once was, can always be, again.  
will make themselves good, if we leave off making them bad.  
Whether conscious of it or not, you are all living under the Law of  
Completeness. This Completeness is not a fraction of Life. It is Life Itself, in  
halves or aspects. It is good and bad (the pairs of opposites) The two**

**take the bad right**

**Completeness dissolves that which is not wanted, ( ‘I’**

**When you have taken the experience out of evil, it  
understanding. Therefore, why deplore the (The Brother**

*“Only by experiencing, going through, can understanding be obtained.  
Therefore do not give way to despair over evil deeds, Good and evil are to be  
transcended. In that transcending — which is possible to all, and not only the  
prerogative of sages and saints — Sri Ramana Maharshi says that*

*“Everything will be perceived without attachment as in a dream. Such thoughts as*

Immediately a thought arises, it should be annihilated at its source. If entertained  
even a little while, it will hurl you down headlong like a treacherous friend. Can the  
the ego-sense, or think it has any problems to  
solve? Do not such thoughts themselves constitute bondage?”

## HIMALAYAN HEIGHTS I

“He that knows his real Being pays no attention to the distinctions between one order of life and another; and therefore, to whichever of them he may belong, he finds it neither favourable, i.e., conducive to his spiritual development, nor unfavourable, i.e., obstructing and retarding his progress.”<sup>2</sup>

The Brother said:

**These criminals are like child-souls —**

He spoke with deep compassion, his voice went low and trembling:

**You are all little children! You only grow up when you become liberated.**  
*(Life as a human being then begins.)*

The Doctor, thinking sorrowfully of his prisoners:

*Life is very cruel to some people!*

**In judging of this, remember that the element of cruelty does not enter in where there is need. It only comes in where there is want, desire.** *(By this the Brother meant that he in whom desire is effortless and not effortful — who has no wants but only needs — does not feel this sense of the cruelty of life, nor commit cruelties. He has dynamic resignation; but this does not make him pitiless.)*

*But how know which is need, and which, want?*

The Brother spoke kindly:

**How we wish you people were more natural! Your artificial civilisation has almost entirely destroyed the capacity of discernment, or correct perception, in most of you. You have in you the means to know what is true need, what is mere want. The solar plexus, for instance, always registers need; the mind creates want. If you would foster discernment, become simple, then you would regain true instincts, and also intuition.**

*How am I to distinguish between instinct and intuition?*

**The mind is always calculating, but intuition feels.** *(Here we must distinguish between feeling and emotion. The Brothers would have us develop feeling to a high degree.)*<sup>3</sup>

**Instinct is for the protection of the animal in man, whereas intuition (which the Brothers identify with the Feeling Principle) is for the protection of the soul of man.**

**The animal in man feeds on egotism, and egotism is supplied through the mind. The desire for this food is not of the animal it is of the mind. Stop egotism, and you liberate both instinct and intuition.**

HIMALAYAN HEIGHTS I

**Do away with choice** ( ) **decide, that is, let the intuition be the guide .**

*How can I do away with choice?*

**an attitude of acceptance of things, whilst not in your mind refusing other things. This does not mean that you are to become a senseless, dead being. It is a state of poise, not of deadness. Even if you have to choose — which indeed you must, in the matters of everyday life and in all other matters — choose without want and you become choice-less) and your choicelessness will liberate your intuition, which at present is stifled by your**

*I must, of course, try always to choose the right.*

**Yes. But don't 'try'. Eliminate effort. Effortful choice has want in it; and**

*But — are there not right and wrong things?*

**Remember this: a right thing without true value your useless.**

The questioner was overwhelmed. He joined his palms and bowed down before the

*Your teaching is the same as the Lord Krishna's —*

**life of the Masters". They don't leave moulds to fit anyone else. Use the same implements, the same means, that they used. You will then build a similar**

**but not if you make moulds of them to pour your life into.**

How gently the Brother had stopped this man from worshipping him!

**Where has all the guidance of religions got you to? The world is full of cruelty, intolerance, hate, greed, jealousy and lusts. I say that this guidance**  
*(that is, organised religions as distinct from spontaneous religion is*

**systematise religion — but I tell you that religion cannot be standardised and that no institution of man can be built upon it; for real)**  
**is the opposite of the mind. ( such is incapable of spiritual**

## HIMALAYAN HEIGHTS I

*discernment. Only when mind is relinquished does the intuitive Intelligence in religious organisations, and functions to the subordinated to it. Incidentally, the sannyasis of India are renounce business, family, class, party, nationality and religion. of them don't, and are politically, racially and religiously mere fanatics. is adhere.*

*Still, religion is, as it were, localised in its teachers and saints.*

**The Fountain of Heaven is always bubbling out, providing the mind does not person? This Fountain is, in the individual, spontaneity. Live intuitively and you ARE religious.**

**Certainly. But robes do not make them so. Many a thing in the world is**  
*(The Brothers do not deny  
may have significance; but people may miss that  
)*

**A man's actions should be like a river's, which cannot help its motion. A**

*(sanctioned by his intuition.*

**Religion is the true conception of recapitulation. (**

*meant. Afterwards, I looked up my Dictionary "Recapitulate: once  
— often with the implication that previous  
erroneous or now required alteration or renewal:  
shape, improve arrangements of, recapture, etc. So one  
might say: Religion is the essence of renewal; that which is not perpetually  
renewing itself is against religion. Creeds, churches and many traditions are  
essentially mortal and mundane, and therefore a bondage. This is the  
Gautama Buddha, as of all the sages. Shri Krishna, for  
Bhagavadgita: " enlightened Brahmana as a tank  
" He referred here to the tradition, not the  
)*

*We could not live in the world and live up to this!*



**You have standardised your physical bodies which were created to be down to the level of that standardisation. Hence in your present so-called civilisation, you indeed cannot live up to this. But you are wrong. WE are**

The talk turned to Indian religions and somebody said something about the Vedas. The Brother was at once in his element:

**only thing on this plane which does not belong to it, but to a higher plane. It is a definite fact on a higher plane, not merely a body of scriptures.**

This totally unexpected statement, with the scholarly and customary use of the *Veda*, through the lips of an untutored and ignorant man — who

certainly not from others, as he had passed his life among factory and dock-yard labourers — is an example and justification of the *Rishis* himself and of the *Rishis* manifest it. The Brother's description of *Veda* which is tapped by the *Rishis* — exactly with tradition, but I was not aware of

characteristic of the Brothers. I observed that they never, as it were, made a show of their knowledge, also that they seemed to try to use their great powers — covertly, those who seek for signs.<sup>4</sup>

**When your child goes to school, he is but a splash in the spontaneity. There they will harness him. for the machine gun or to a devouring system . . .**

The student, with eager simplicity:

—  
**If you were full of the right thing, there would be no room for troubles** (*which does not mean that there would be no troubles*).

The father:

*How can I reach from the practical to the ideal?*

## HIMALAYAN HEIGHTS I

**unless there is a reaching up from the practical.** *The Brothers mean, that there must in all cases be a 'reaching up' on our parts, or 'down' from the Divine, and that there cannot be a merging of our lives with the ideal unless the action is dual — from 'below', and from 'above'. People are apt to forget about God's action which is so much stronger than ours. The Boy is phenomenal, abnormal!*

**understanding of the normal.**

**God is Father of Spirits; but Nature (shakti) is Mother**  
**Nature revolve and then you give God** (chance to grow. **God**  
**God a chance to grow, and then each one becomes a**  
*(The Hindu conception is that God 'grows' in play and not by any necessity; for, strictly speaking, the Divine is neither growth nor non-growth, being all-embracing. The Brother spoke rather playfully.)*

## HIMALAYAN HEIGHTS II

### CHAPTER NINE

#### *Himalayan Heights II*

##### *Talks with a wandering Sannyasi*

In spite of World War II, the Brothers' teachings flowed on, but on account of its preoccupations and difficulties, comparatively few could be recorded.

At last, in the summer of 1948, conditions became more favourable. In the Himalayas, in a mountain-top retreat near Almora, I managed to collect the following notes, which reveal the Brothers dealing with one of India's typical wandering holy men of the average good sort; a genuine *sannyasi*, who arrived at our cottage, where he remained with us for about a week. He was very welcome, going in and out of the rooms without ceremony; and talks with Brothers would occur at fairly frequent intervals.

A Brother said:

**Do not avoid anything: because the tree of avoidance bears the fruit of fear.**

He interrupted the talk and turned to me. His manner appeared stern; but I did not take him seriously, although his words matched his looks:

**Why do you write down our teaching? Out of the Fountain it will always flow — always, and forever.**

I knew that the Brothers approved of my writing for them; so I went on writing, and he smiled; I also knew that he was playing at something and so I was not bothered. I intuited that he did not want the reporting to embarrass our visitor. He probably realised my intuition and was encouraging me by that smile to carry on with tact!

I was also certain that he had deliberately pretended to discourage me, in order to keep me going all-out on the records. The Brothers occasionally did this sort of thing when they wanted me to come up fighting! One of them told me so.

The holy One turned again to the *sannyasi* and drove home his point:

**Do not run away into seclusion! You become a parasite that clings on to Yourself — the personality clinging on to the Self. (For most people), there is only remembrance in seclusion.**

## HIMALAYAN HEIGHTS II

He was not referring to the seclusion of our retreat, or to any retirement for a special purpose. He meant, besides other seclusions, the barren seclusion of many of people; and of some prisoners, too.

A student of astrology also wandered in. The cottage was almost inaccessible, from 'the outside world' was an event. (I did not leave that hill-top for many months, when I was taken over the mountain paths in a 'dandi' — a sort of chair carried by many ways; and we were very happy in the Brothers' companionship amid the eternal hills.)

for a question:

**You cannot mentalise upon the science of the Universe. Astrology ( instance) is metaphysical; it is above the ( )**

The Brother proceeded to indicate that the real science of astrology has been lost and can never be found on the old lines, but only through the emergence of the over-brain mind.

**the May** (The Brothers also  
**the time of the May moon** for it is a time when — according to them — the fruits of our desires — good or bad, effortless or effortful — are born to us. We should co-operate with Nature; and we can hasten this birth by dreaming deeply at the time of the May moon. I have come to believe that by trying to do this, year after year, we may experience the reality behind these May moon dreams. The Brothers have taught me marvellously about the seasons. Perhaps I may edit these teachings before I leave this old body.) He said:

**At this period — the twenty-first of May to the twenty first of June — all the elements of the sea are revitalised. Birds, also trees — all things) The real ( potent full moon is between the twenty-first of May and the twenty-first of June. Other full moons earlier in May)**

(as this one . **This period, whenever it recurs with a full moon, is a great Cosmic renewal, the union between Purusha and Prakriti (**

*spirit and matter, “the sky and the earth” — call it what we will).* **The whole Cosmos is renewed, revitalised. It is a most important and creative period.**

He explained that if there is no full moon between the twenty-first and thirty-first days of May, the full moon before the twenty-first of June should be kept as the Wesak moon.<sup>1</sup> For a long time, I had wanted to ask many questions on this teaching, which is obviously incomplete; but somehow, opportunities slipped by. The Brothers, when giving me teaching on the solstices and equinoxes long before I met the Boy, also gave **A Calendar of the Mysteries in the Arts and Crafts** — most inspiring thing. They referred to the Summer Solstice as being the best time of the year for realising God-in-manifestation; the Winter Solstice, God-in-Himself. But — as to the time of year — the reverse applies, one imagines, in Australia and the subject needs investigation.

As if to fix this information in our minds, the Brother repeated some of it:

**There is a period between the twenty-first of May and the twenty-first of June, when all things are (*can be?*) created. The force behind everything is universally revitalised at this time.**

A question was asked about India:

**(*The need is to*) usher in a new era for this country. That new era has not yet arrived for India; and most of the good has died down all over the world, because people have followed *isms* and *ologies* instead of God and God alone.**

<sup>2</sup>

Opening wide his arms, the Holy One exclaimed:

**Become as an ocean!**

The *sannyasi*, eagerly:

*Yes — empty!*

But he was gravely corrected:

**THE OCEAN IS NOT EMPTY! THE OCEAN IS FULL.**

The *sannyasi* wore a woebegone expression under the Brother's mild correcting; but he soon pulled himself together, when the Brother continued with his habitual loving-kindness:

**Empty the mind — but don't use effort upon it. PERMIT it to become empty. If you have a bottle full of water, how can you fill it, unless you empty it first?**<sup>3</sup>

## HIMALAYAN HEIGHTS II

After this, the *sannyasi* appeared thrilled over each sentence. His sojourn was filled with simple joyful episodes, and although the Brothers, by merely being what they are, put him to come off the roads to us.

Soon, our Mighty Brother came again. He remained silent with closed eyes for a perhaps seem ridiculous; but nevertheless it is a fact. I have often experienced this special grace bestowed by a Great One; but I do not presume to be able to analyse the greatly altered, but one's general reactions for the time being undergo a fundamental change. One is enfolded — aware, in an indescribable way, of being 'played upon' 'unconscious', etc.; but I can only say that experience alone establishes the difference between inrushes of one's own Self and 'interference' by a Master, who may or may not be a *guru*. (Alignment between teacher and disciple becomes even more complete in atonement.) All Masters can create degrees of alignment with anyone,

After this 'enfolding', the Mighty One opened his eyes and remarked in a hushed and most tender voice, referring to our experience with him in the long silence:

**have not come *only* to teach, but ( ) Way.**

**Do not 'become' or 'realise', but 'look' and 'see'... You soul; you dissolve into it.**

He turned to me slowly — and spoke slowly. The impression was that he was

4

**What must you do to see?**

*Get rid of egoism, attachment and personality.*

He talked on softly, evenly; and there was peace, and great beauty; his presence cast a

**The personality is like sugar. When you put sugar into dissolves. Thus personality melts into**

**sweetness of the personality pervade the soul . . . do not let the soul become sour by denying it the sweetness of the personality; and do not hurt the personality by the soul.**

**The personality and the soul are one, and these, BOTH TOGETHER, are realisation.**

Here he referred to the personality in another way. He meant, the personal when suffused by divine realisations — not the average mundane personal. He gave us the ideal personality, which is the mundane united with the supramundane. He continued, with long pauses.

**Nothing is greater. Nothing is lesser. Personal and Impersonal are the All. The soul should reflect through the personality and the personality should be such that it may be reflected in the soul. In other words, they are like the mist and the mountain. The two go together, however, the mountain cannot melt into the mist; the mist can only melt into the mountain — dissolve. Likewise the personality can be dissolved into the soul; and the soul can express through the personality.**<sup>5</sup>

We were still thinking of the images he had conjured up when the Holy Brother assumed his usual teaching-harness with lightning speed and spoke loudly and with immense ardour to the astonished *sannyasi*, who was so startled that he banged back against the wall!

**I heard you talking of the saints when I came. But how DARE you judge that they are of the past? They ARE now — NOW! THEY HAVE NEVER GONE AWAY!**

I managed to write on while our guest recovered. Presently we talked about meditation, and the Holy One said, among other things:

**Choose neem trees, or banyan, or bodhi trees, to sit under for meditation. They draw up sex energy.**

I was speaking of working for humanity out of pity when he pulled me up. The sacred ardour flashed out, tireless in love divine, and wholly adorable:

**Not pity! That is the mind again! COMPASSION, which feels all suffering as one's very own . . .**

## HIMALAYAN HEIGHTS II

He was sitting there, transfixed by his own words, when someone about different kinds of work. But the Compassionate One was intent on the *sannyasi*

**All work is great work, or all work is not great work which it is done.**

Then he bent to his man, who sat to attention at once in the traditional lotus posture.

**What you have to do is to conquer pride and egoism. to develop control apart from**

The *sannyasi*

**Have control but not discipline! You are hurting your disciplining. Control without discipline manifest outside of accomplished there is developed within you a divine spark. the Kingdom of Heaven within you.**

— that divine

you use

into such a flame that it will

you. But the divine spark should only be enhanced

that there is a perpetual glow like a glowing coal within you that radiates

6

**You believe in freedom. PERMIT the mind to become free of its own entanglement! The basic seeds of the entanglement are memory on the one side and forgetfulness on the other. It boils down to the time-space sense — self-identification with bodies — *ahamkara*. Memory and its corollary**  
with

)<sup>7</sup>

**whole existence in present circumstances is this existence in yesterday and tomorrow? He must ask himself: “Is there but one *worthwhile*) existence? Is life for me to be a state of continuity, perpetuity? Or is it to be lived out in a state of looking backward and looking to the future that has yet**

**below’ me? Am I but a pendulum swinging between various forces, without any ability to direct those forces? Am I in the awkward position of having to**



**manufacture false values which compete against the realm from which I am perpetually being swung — that realm being the (*higher*) Mental, the Spiritual and the Cosmic and their subtle bodies? Where does my real existence lie — in the tomorrows, in all the yesterdays, or where?”**

The Holy Man straightened, showing total approval. The Brother continued:

**We have not touched upon man’s existence in the moment. It does not come into any of this. When man lives in the moment, for the moment, there is no Cosmic, Spiritual or any other realm for him, because he is then part of them all. When man can really live in the millionth part of a second, KNOWINGLY, he becomes the force behind the atom; because fundamentally — basically — he IS the atom.**

The Brother was silent for what seemed a long time, during which the *sannyasi* evinced distress over something.

Out flamed healing words for a devotee in trouble:

**THERE IS NOTHING IN YOUR WORLD, EITHER ALIVE OR DEAD, THAT IS WORTH BEING AGITATED ABOUT, EXCEPT THE ALLEVIATION OF SUFFERING.**

But the compassionate One’s words were lost on our guest; for this holy man was too wrapped up in himself. The world with all its inhabitants which should have been cherished by him as the ordinary person cherishes his home and his own family, meant nothing to this *sannyasi* whose heart was hard although he had renounced family attachments in order that it might be open to all beings. His only response to the Brother was to smile fatuously and take refuge in —

*MY ambition can be summed up in being happy from moment to moment.*

The Brother did not react. He appeared to be solely interested in rescuing this man from self-absorption; so he merely said good-humouredly:

**Let us try to define happiness! Is it an emotional state? Is it a mental state? Is it (*only*) a nervous state? Or is it a psychological state?**

I queried the word ‘psychological’, as it had been covered, it seemed, by the others; but the Brother vigorously insisted on my writing it down. On looking it up later in a dictionary, I found that he must have used it purely in the sense of ‘soul’: “Psyche — soul, mind . . . Psychology — science of nature, functions and phenomena of the human soul or mind” etc.

**I suggest it is a condition created in all these states by the working of that much abused faculty called the imagination; otherwise it would be impossible, out of the same set of conditions (*he said*, by the same formula) to create the state of unhappiness.**

He was trying to dictate slowly to me. This slowing down was cramping him, and presently he dropped it. I presume that by the last rather clumsy phrase he meant simply that the imagination which, using various human faculties, creates happiness, by the same means creates unhappiness also — that he meant ‘much-abused’ in the sense, not of imagination being criticised, but of our abuse or misuse of it. He continued:

**Happiness in the moment is impossible, because the moment is fluidic. Happiness is static (*in comparison*). How can that which is static remain so in a series of fluidic units (*moments*)? It cannot. I will explain. The idea of happiness is (*like*) a ‘fixture’ created by the mind to hang one’s personal emotions upon.**

We did not understand him, and were in fact quite bewildered. The *sannyasi* drummed with his fingers and I said:

*Brother, I just don’t understand is at all.*

Unaffected by our bewilderment, he proceeded placidly:

**Well, I will describe this by (*the illustration of*) a bowl of water. A pebble is dropped into the water and sinks to the bottom. That pebble is ‘happiness’, (*the happiness-causing circumstance*). The ripples spread out in rings; these are the emotion (*the thought-sensation of happiness*). The rim of the bowl represents the time-units. Now, once that pebble has dropped into the bowl, it has no further use — it is gone and done with. What remains are the ripples and time-units. In that sense happiness is static.**

I would rather have used the word ‘undifferentiated’ or ‘unessential’ or ‘illusory’, ‘unreal’; but the Brother insisted on my writing ‘static’.

**The things that move are the ripples and the time-units, not the things which cause rippling and the feeling of ‘time’. Thus I mean that happiness is static, and that it is impossible to be “happy from moment to moment”, as you express it; for when the pebble enters the bowl and sinks to the bottom, it has no value — it has gone, so far as the ripples and the rim are concerned. Thus**

do I mean that that which is static has no part in that which is fluidic. They exclude one another (*though they co-exist in the ONE*).

In the state of Reality, the stone of ‘happiness’ is not needed, because in that state the so-called disturbance of the water by ripples is created by the circumference of the bowl (*i.e. by the Universe at large, including the whole of the physical, psychical and psychological — all that is ‘outside’ the subject or experiencer, limited only by the rim of the Universal Bowl*). The ‘disturbance’ (*actually*) flows from the rim inward, and not from the (*egoistic*) centre to the rim. The ripples are the emotion. The stone is happiness, which has no value when it has sunk. The rim is the time-units.

(*In the case of the God-realised*), when this disturbance reaches the centre of that bowl, it is again radiated back over the water. (*This is the operation of the Impersonal, the divine.*) It is not (*then*) radiated in the form of the ripples — *i.e. the emotions* — but in the form of a diffused ‘disturbance’, *i.e. Bliss (ananda, not mere happiness)*. That Bliss, or diffusing and suffusing disturbance) is (*denotes?*) the stage of the individual at-one-ment, not “with God”, as you put it, but with SELF.

I took down the “i.e.” just as he spoke it, for he was trying to revert to dictation, and glanced solicitously at my script now and then. (How unlike the waking Boy! Moments like this demonstrated that he was entirely outside the proceedings.)

**Happiness cannot suffuse Reality. Happiness can only suffuse beauty.**

I said:

*I have always thought that beauty and reality are one.*

*No.* (Not in the sense in which you mean it.) **In Reality — or under the aegis of Reality — there is no beauty, no ugliness only true values. Where there is ‘beauty’ or ‘ugliness’ the element of choice (*attachment*) comes in — differences’ — ‘this’ against ‘that’.**

Turning to the *sannyasi*:

**Your idea of “happiness from moment to moment” is not false, but misconceived. The monkey on the tree will pick the unripe fruit and will taste it, but he will not continue to taste it. (*That is the difference between happiness and Bliss. Happiness is unripe fruit, and we — if we are as wise as even the monkeys — will not continue to taste it. We will ‘drop’ it — become indifferent to it.*)**

**Happiness only gives you something to apprehend Bliss by. Happiness is only like the skin of the fruit. Inside the skin there is the pulp — Bliss; and inside that again, there is the seed.**

**What is that kernel — that seed — inside the pulp — inside Bliss? This is the big question; and yet the answer is manifest among you all the time. It is God, the SELF. (*You build*) the kernel of Bliss helped by individual suffering; because it is only by individual suffering that you attain, produce and reproduce the seeds of greater suffering that will (ultimately blossom into—*he said* partake of) Bliss, and so, on and on.**

He turned aside as if weary of watching the process; and looking at him, I was reminded of A. E.'s expression "Watcher on the hills," which Dr. Raynor Johnson has used as the title of one of his lovely books; and of Plato's words put into the mouth of Diotima, on beauty and truth.<sup>8</sup>

The Brothers call "right loving", **love divine**. Did Plato teach some of them about Bliss, and "right loving", I wonder?

The *sannyasi* was confused. Perhaps he had not suffered deeply, and so had not realised what suffering could be made to mean. He complained:

*Individual suffering and the seed of Bliss? I really do not understand you!*

But the Brother only led him gently towards the path of self-abnegation — the *sannyasi's* Way of the Cross.

**That suffering can be understood (*he said 'defined'*) apart from the mental (mundane) conception of suffering. This suffering that comes out of Bliss is the terrible, painful suffering of the birth of Realisation. (*I wish I could convey the tones and gestures of the Brother as he spoke the last words. Assuredly, he was remembering his own birth of realisation.*) The kernel of Bliss gives rise to individual suffering. (*This truly expressed his meaning; for when there is Cosmic experience — realisation of Bliss — the individual must suffer. A mystic force is released which gives rise to suffering in innumerable ways — as witness, among others, the lives of the saints, prophets and seers. But it is this very suffering and passion — passion, heat, the fire of tapas — that brings about beatitude. Each experience of Bliss — ananda — creates greater yearning in the heart; greater sorrow and struggle; greater achievement. With that greater achievement comes the production and dissolution of more seeds of suffering as***

## HIMALAYAN HEIGHTS II

*the ego-sense is steadily overwhelmed, disintegrated, absorbed into the Self. Thus, on and on as the Brother put it, until it is infinite, when there comes complete surrender of the 'I' — and then only, the kernel of the fruit of life — Bliss — will hold no more seeds of pain. "In contact, not with images but with realities, he will give birth, not to images, but to the very truth itself."*)

The Brother spoke earnestly to our guest:

**You can always let go of happiness; whereas once you are in Bliss, you are always (so to say) in the thrall of it.**

His very tones were blissful, and with a look matching them, he left us.

The Boy woke up slowly and smiled for a long time.

The *sannyasi* was satisfied and wandered away.

After all, the Brother had answered my question about beauty and reality. I remember my friend the late Sir Donald Tovey remarking to me after a superb performance by Sybil Thorndike in Euripedes' heartrending play, *The Trojan Women*, that true beauty could be, and in great arts often is, a compound of joy and sorrow, beauty and the horrible, and so forth, this play being a case in point. I interpreted his meaning to be that the highest tragedy can be liberating; for in such works mere happiness rises to Bliss, and all minor opposing emotions merge in the heights of divine all-embracing Beauty, as the Brother suggested. Cowper wrote:

*The path of sorrow, and that path alone,  
Leads to the land where sorrow is unknown.*

**Attain produce and reproduce the seeds of suffering** includes, of course, happiness-unhappiness, pleasure-pain, life-death — in short, the pairs of opposites. "He by whom this entire Universe is held together, pervaded and illumined by means of pleasure and pain; that Lord, destroyer of delusion (*samsara*) I praise." (Shankaracharya, *Hymn to Hari*. *Hari* is one of the names of God.)

When the saint of Lourdes, Bernadette, was dying of a terrible illness, she said to an old priest, speaking of her marvellous mission of healing, "All I could achieve was being ill. And maybe I didn't even suffer enough." Again: "The sick girl's chest heaved with difficulty. She stammered brokenly: 'So much grace was shown me . . . I must make up for it . . . I can't! . . .'" Sister Natalie asked, "'Are the pains very bad?' 'Not bad enough . . . not enough . Bernadette panted.'" She was in agony. Thus is suffering used among the God-realised.<sup>9</sup> It becomes what is called *tapas* by the

Hindu. The Brother did not mean unfertile suffering, but suffering which, by our attitude to it, is transformed into a living seed of God-knowing Bliss.

Jesus said: “Take up thy cross and follow Me.” His exhortation was to *follow*, bearing our crosses in pain or happiness, living up to our highest in a state which includes both. There is to be no faltering, no staggering after Christ.

I had been reading the Introductory essay to this book (parts of which I was then sketching), to another *sannyasi* friend. Whilst I read an extract from Plato, a Brother arrived and asked, answering his own question:

**What did Plato mean when he described the Forms as Truth? Truth is form because form is built up out of vibration, and vibration that is natural of course is Truth. Plato goes on to say that Truth is not made in the mind. Truth is that which vibrates, whether sound, colour or perfume. (I wonder why the Brother used these three particularly? Is it because they may represent the ‘three worlds’ — causal, subtle and physical?)**

**There are various forms of Truth. How are we going to put these three (or any) elements into a mental conception without distorting them?**

**It is impossible, (therefore), for men to conceive of Truth through a mental activity, because Truth or Form can only be FELT. Truth harmonises the system. I mean Form is the only medium that can put man into touch with the Infinite.**

I assumed that he had in mind the Divine Forms of Plato: the archetypal forms of the structure-building powers of the Hindu Cosmogony: ‘form’ in its primal states or directly influenced by them. A Brother once showed me these forms — coloured, moving — an unforgettable experience.

Beyond reading *The Republic* of Plato years ago, my knowledge of him was confined to a few extracts — the famous Diotima passage on love and beauty, for instance. Yet the Brother, I am informed, here taught pure Platonism. He referred of course to the mundane, not the higher Mind — seat of the feeling principle, will, intuition, imagination. He continued:

**You cannot express Truth except in silence. (Pilate asked Jesus, “What is truth?” But Jesus answered him not.)<sup>10</sup> Truth cannot be manifested by one human to another, because when Truth enters into the human form it is disintegrated by its acting upon the human form (whether physical or subtle).**

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**The idea of disintegration of Truth is illustrated in flowers. Have a few people in a room. Get a flower with perfume. Give it to them to inhale. You will find that by the time they have all inhaled the perfume, it has practically gone from the flower. (There is much to be learned about knowing how to use, to absorb, without destroying.)**

A friend asked:

*What are the Forms of Truth?*

**Truth becomes formless; because all forms can be inserted into the formlessness of Truth.**<sup>11</sup>

**According to the vibration of the individual (the basic temperament) for instance, (the mind) takes the concept of the physical form (and other forms concerned therewith).**

I asked:

*When it becomes concept-form, has it lost or retained its true (inner) form or vibration? Or has it, by becoming the concept, been transformed into another form, perhaps alien to its original?*

The Holy One seemed gladdened as he said:

**So you have come to the point — the mind, being the distorter of Reality — of the Form, the Truth!**

He leaned back, and delicately joined the tips of his fingers, looking away and considering something. It was soon evident that he had been thinking how he might help us to gain a clearer perception of what he was talking about; for with an inviting smile he imparted an Adept's solution to some of our difficulties:

**LET THE EARS ATTUNE THEMSELVES TO AWARENESS! When the ears attune themselves to awareness, awareness will awaken the receptivity of the human form(s) to Truth and Form. The OM creates the Form and the Form creates the Truth.**<sup>12</sup>

The Master in sound left us with that thought.

CHAPTER TEN

*Himalayan Heights III*

*Aldous Huxley, Grey Eminence and Shri Krishna*

The following remarkable talk was about the only one I was able to record so much of, partly because I was more than usually keyed-up by the discovery that among the Brothers there are acute dialecticians, and partly because this one spoke extra slowly. I was electrified, too, at his demonstration of the Brothers' method of guiding one to the point where one solves one's own problems — answers one's own questions. Today's teaching was a brilliant example, given with subtlety, authority, and ease.

I had been reading Aldous Huxley's *Grey Eminence*, and came across some passages which puzzled me. Writing of Father Joseph, the Capuchin friar known as Grey Eminence, who became France's foreign minister and was the friend of Cardinal Richelieu and his staunch collaborator, Huxley gave an analysis:

“Sometimes, during his self-examination, it certainly struck him that he had resorted, during his” (political and diplomatic) “negotiations, to methods of a sometimes rather questionable nature. (It was Father Joseph's contemporary, Sir Henry Wotton, who defined an ambassador as ‘an honest man sent to he abroad for the good of his country’). In the seventeenth century an envoy was expected not merely to lie, but also to conduct espionage in the country to which he was accredited. Father Joseph was able to justify his diplomatic activities in two ways: in the first place, it was his patriotic duty to do these things; and in the second, he always tried his hardest to practise ‘active annihilation’ in God while he was doing them. Tilly and de Flamel and the anonymous Spanish pamphleteers might accuse him of criminal conduct; but what they did not and could not know was that all his actions were performed by one who strenuously cultivated the supreme, all-comprehending virtue which St. Francois de Sales described as ‘holy indifference’.

“The earliest literary reference to ‘holy indifference’ occurs in the *Bhagavadgita*, where Krishna assures Arjuna that it is right for him to slaughter his enemies, provided always that he does so in a spirit of non-attachment. When



### HIMALAYAN HEIGHTS III

the same doctrine was used by the Illuminés of Picardy to justify sexual promiscuity, all right-thinking men, including Father Joseph, were properly horrified . . . Father Joseph conducted a small crusade against the Illuminés who asserted that they could go to bed with one another in a spirit of holy indifference; but there seemed to him nothing in the least improper in his own claim to be non-attached intriguer, spy and maker of wars.

“The truth is, of course, that non-attachment can be practised only in regard to actions intrinsically good or ethically neutral. In spite of anything that Krishna or anyone else may say, bad actions are unannihilatable. They are unannihilatable because, as a matter of brute psychological fact, they enhance the separate, personal ego of those who perform them. But ‘the more of the creature’, as Tauter puts it, ‘the less of God’. Any act which enhances the separate, personal ego automatically diminishes the actor’s chance of establishing contact with reality. He may try very hard to annihilate himself in God, to practise God’s presence, even while he is acting. But the nature of what he is doing condemns his efforts to frustration. Father Joseph’s activities at Ratisbon and as Richelieu’s foreign minister were essentially incompatible with the unitive life to which, as a young man, he had dedicated himself, and which he was now so desperately struggling to combine with power politics. He could excuse himself for his more questionable acts by the thought that he was doing his best to perform them in a condition of active annihilation in God. The fact that his best efforts were not very successful he attributed, not to the intrinsically unannihilatable nature of what he was doing, but to his own personal imperfections — imperfections for which the cure was more austerity, severer self-discipline.”<sup>1</sup>

I could not swallow this. The fact is that, having given some study to the *Bhagavadgita*, and always having looked upon all of it as sacrosanct, I felt that there must be some flaw in Aldous Huxley’s reasoning, yet could not lay my finger on the weak spot. Why, if evil acts to the committal of which a man may be compelled by his karma, cannot be performed as duty without attachment — as Shri Krishna taught — that is, ‘annihilated’ — then the bottom seems to fall out of the *Gita*; for the burden of the *Gita* is that Arjuna had an awful job to do, jibbed at it, threw down his sword and said he would not fight; and thereafter Shri Krishna devoted a tremendous amount of teaching to convince him that he *had* to fight, but that he could go through

this terrible action with impunity by non-attachment to the fruits of action, by believing that he was but the instrument of ‘God’s Will’:

“ ‘Those for whose sake we desire kingdom, enjoyments and pleasures’, Arjuna cried, ‘they stand here in battle, abandoning life and riches —

Teachers, fathers, sons, as well as grandfathers, mother’s brothers, fathers-in-law, grandsons, brothers-in-law and other relatives.

These I do not wish to kill, though myself slain, O Madhusudana, even for the sake of the kingship of the three worlds; how then for earth?’ . . .

Having thus spoken on the battle-field, Arjuna sank down on the seat of the chariot, casting away his bow and arrow, his mind overborne by grief.”<sup>2</sup>

Shri Krishna’s exhortation to fight on included such teaching as:

“United to the Pure Reason, one abandoneth here (*what appear to be*) both good and evil deeds . . .<sup>3</sup>

He who, established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living.”<sup>4</sup> He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me.<sup>5</sup> He whose Reason is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation.<sup>6</sup>

He who is free from the egoistic notion, whose Reason is not affected, though he slay these peoples, he slayeth not, nor is bound.”<sup>7</sup>

To Shri Krishna, “the motive is all”. There are some seventeen Discourses in this vein.

Naturally, Huxley’s words brought me up with a round turn. I puzzled over them, but could not reconcile them with the *Gita* teachings. One evening as we sat together after our meal, I tried unsuccessfully to mention my difficulty to the Boy; but I might have known that he would not be in the least interested. However, I had hardly picked up *Grey Eminence* to read the passages to him, (he, of course, never having read a line of that book), when a high Brother was there asking, in a deeper tone than I had heard from a Brother before:

**What is the trouble?**

He must have been reading my mind, for he did not even give me time to quote the passages in question, but plunged right into teaching. As indicated, I took down more

‘etc’ and

with charming naïveté, in contrast to his general solemn demeanour. He said:  
**Mark these ‘one’ ‘two’ “three”,**  
 ) **We have to find out exactly what is meant by ‘sin’.**  
 ) **Then we have to find out what is right action, and what this right action is to be compared with, *i.e.* ( ), cannot get at *what constitutes*) wrong action.**  
 3 **It is IMPOSSIBLE to have any ‘justification’ where element ( ) (Therefore Father Joseph could not -attachment. There can be no**

*(In other words, there can never be compromise in the soul of a saint. If there is, he is not unattached, not living in religion, but in illusion.)*

around them in a general way.

**All these things — sin, justification, right and wrong, etc. — live in the mind. Therefore they are false. *He* )**  
*Do I understand that you have indicated that this question revolves around these three points?*

**Where there is non-attachment there is no sin —**  
*Then the Gita is right and Huxley is wrong*  
**Non-attachment means living in the moment; how can the element of justification come in?**

*You mean that if Arjuna had lived in the moment — that is, in the — Nowness — his action in killing his teachers and relations — or Father Joseph’s political actions in the prolonged horrors of the Thirty Years War — could not have been justified?*

**No. You have got it wrong. Listen!**

He bent to me like a school teacher to a confused child:

*(connected with **the future or the past** anticipatory or recollected desires. ‘Recollected’ includes karmas . It has no life in the realm of*

**non-attachment. Don't you see, there could be no question of right or wrong. Neither exist any more in unattachment.** <sup>8</sup>

I spoke hesitatingly, still uncertain:

*I see . . . Therefore the question of justification does not come in? Why then, you mean, Brother, that action simply does not take place? —*

He appeared pleased at my guesswork and interrupted:

**— exactly! In relation to this point of non-attachment ('annihilation') when I say that there can be no element of sin in the realm of non-attachment; it means, there is no sense of 'I' or personality, external or otherwise. (Note or otherwise, implying the abandonment of attachment even to the internal Self which is the root of 'I-ness' — ahamkara.) If unattached, you are above hate and love, therefore the desire to accomplish wrong or right is non-existent —**  
*— you mean, one is not involved in action?*

**It flows past you. Nevertheless, the human body and intellect must in no way be outraged or human duties outlawed —**

*— but in such people will there not be few — a real lessening of — actions?*

**Yes — MUST be.** (*Arjuna as well as Father, Joseph were people for whom actions were not 'flowing past'. In fact, they did not come under this category.*)

**But if these duties, etc., insist on projecting themselves into the forefront (as in the cases of Arjuna and Father Joseph), the individual should go back along the paths of life, carry out his duties, do them; because it is only by experience and the dissolving of experiences that non-attachment can be lived into.**

*(Note the words, insist on projecting themselves. There is to be no question of a Father Joseph thinking that some particular line of action is his duty. The mystic does not get entangled in — attached, or non-attached to — his duties. He does what comes to be done; and that does not mean what he desires to be done, but what really must be done — a very different thing. Clearly, Father Joseph and Arjuna desired certain things to be done, or not done. Therefore they are outside — not mystics, not 'annihilated in God'. That is the meaning of the words so often met with in the Shastras, about being "without works", "free of works", "unaffected by works". It is an inner, real, freedom. It is said in the same scriptures that even works in the ordinary sense, fall away at a very high stage of spiritual unfoldment. But that is not a work-less state which should be assumed; it*

develops in some people spontaneously,  
condition of spiritual unfoldment.

The Brother's words, have  
with some aspects of psychotherapy. The psychotherapeutic method is to get the  
patient to **of life**  
analysis of dreams or  
psychic  
surface of consciousness, bring about re-orientations of thought and  
treading of paths of action which had lain buried under the  
existence. Only when these blocked paths have been (or  
) is the individual capable of spontaneous and unhampered  
judgments and actions. Apparently according to this Brother — neither Father  
Joseph nor Arjuna had reached that stage.

The Shastras teach the same thing, using the similes of the 'unripe' and the  
'ripe' ego; the 'unboiled' and the 'boiled' — that is, the ego of sufficient  
experience does not create any more God " ties samskaras)  
is a considerable difference between the ancient method of unblocking the paths,  
and the modern. Jung saw this, and does not seem to have been sure about the  
of thinking or dreaming back.<sup>9</sup>

activities of  
conditions, temporarily have  
of stepping-down process — in order  
experience. This going back in order the  
better to go forward must not, however, be confused with Father Joseph's 'active  
annihilation in God' or 'Holy Indifference'. It is not to be thought of as  
unattachment in the sense of 'annihilation in God'; for the fact is that those who  
still have to go back are unready for non-attachment, 'annihilation'. The  
Brother's point is of tremendous import.)

**Non-attachment does not come until the experiences (** )  
**have been lived through and their fruits consumed, (**  
"friends of the ").

caught his encouraging eye and went ahead. I said:

*Then Huxley's point is correct — and Shri Krishna's too! Shri Krishna taught: "Of one with his thoughts established in wisdom, his works sacrifices, all action melts away." He said: "As the burning fire reduces fuel to ashes, so doth the fire of wisdom reduce all actions to ashes. " But Brother, it must be the fire of wisdom! No unwise action! Shri Krishna makes this clear. We should live, established in Sattva (harmony), but yet above even that. That is made very clear in the Gita and leaves no room for the justification of evil works under the guise of non-attachment — 'annihilation in God' — although this point has been almost entirely overlooked.*

*Yes, I see now that the ideal of the Gita is that man should live out wisdom, established in Sattva.*<sup>11</sup>

The Brother had graciously allowed me to talk on. Now he joined in with the relish of a fellow-searcher, while I gazed up at the great Messenger, wondering afresh at his simple, beautiful ways — all light and sweetness, and no place for pride.

Referring to one who has tasted the fruits of experience and learned unattachment as a result of the tasting, he said:

**He becomes a looker-on! Good and evil pass him by. Only then does he understand the pairs of opposites.**

He settled back into his chair and proceeded to interpret the law with easy assurance:

**The whole thing re Arjuna and Grey Eminence boils down to nothing but concoctions of self-ness (*ahamkara*), lust for power — political, racial, spiritual — and is again outside the realm of non-attachment.**

My excitement and admiration mounted. I crouched in a corner on the floor, scribbling for all I was worth. Presently, something beyond me boldly addressed the celestial Interpreter through my lips:

*Do you mean that Arjuna, in fact, could not be unattached over that action of Kurukshetra? Then Huxley and Gandhi are at one on this; for Gandhi did not accept the Gita passages exhorting to violence. However, he does not appear to have analysed it much! But, Brother, on this last assumption of yours, is there not a suggestion that the Gita never should have been written around the story of Arjuna and Kurukshetra ?*

I was so worked up; but the Brother took no notice of my little outburst, and talked quietly on:

**The truth is in the Gita but it has been falsified, misinterpreted. The story of the Gita is also) of the battle dark and non-attachment, i.e. the perpetual friction created in the individual by effortful desire attempting to destroy the effortless (sattvic state) This is the whole story ( ) but ‘window-dressing’.**

I ventured again:

*action can on no account be justified — annihilated’? This contention.*

**When you are above an action, when action melts into selflessness) you do not commit the action. YOU ARE TAKEN ON TO RIGHT ACTION, NOT TO WRONG ACTION. Immensely important point: taken on to. There can be no wrong action when you are above. And more: a power is liberated — which “ ”).**

*ou mean, then, that if there must be this wrong or lesser action, the be, as it were, ‘trodden back’; and that such action simply wholly unattached state?*

**Yes.**

**Yes. Grey Eminence was false to himself, because you from a material ( worldly standpoint and live in the higher spheres. You may have to) In it,**

*I suppose you would call such a life ‘accepting the will of God’?*

**The ‘will of God’ manifests itself apart from man. You God interprets man. This conception of the ‘will of God’ is wrong. ( me as he said “the will of the gods which — since gods are comparatively limited beings with functions to towards creation, including mankind — need not be incorrect.)**

**but man’s so-called**

— the world of ‘security’ that he has built round himself e.g. the phrase ‘the will of God’, which is false. (*He said “e.g.”!*) The will of God means in your sense, an aspect of God. But God cannot be split up into aspects! God is the Whole — good, bad, and indifferent, right through onto the physical plane. In God, all is beyond mere human conceptions. Therefore when you speak of ‘the will of God’ you confine yourself (*and belittle God*). It is another way of bondage, of putting yourself into prison. God is not a gaoler.

All these ideas such as ‘Thy will be done’ are manufactured by man. Did anyone ever think of God as saying “My will be done”? The greatest curse fell upon man when he attempted to interpret God, instead of permitting himself to be interpreted by God. If only man could refrain from using the lower mind upon God, and in place of that, permit God to use his (*man’s*) higher mind, the Kingdom of Heaven within man would become a reality. The petty attributes (*with which he invests God*) such as ‘the will of God’ would be no more. Reality would replace them.

He stopped speaking and I pored over my notes. When I looked up — he had gone. The Boy — still soundly asleep — was breathing like an infant. I supposed that the Brothers wanted him to rest, so I went on with my writing. A great One must have been with us, for the atmosphere was heavenly.

I should have put a footnote; but lest the reader might pass it by, I give it here. As the Brother spoke of God, I was reminded of the prophets in their ecstasies — their enthusiasm for Him, which knows no bounds.

“Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in the scales, and the hills in a balance?

Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgement, and taught him knowledge, and showed to him the way of understanding?

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

All the nations are before him as nothing: and they are counted to him less than nothing, and vanity.



### HIMALAYAN HEIGHTS III

To whom then will ye liken God? or what likeness will ye compare unto him?  
Have ye not known? have ye not heard? hath it not been told you from the

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as  
grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out

That bringeth the princes to nothing; he maketh the judges of the earth as vanity.  
Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall

and the whirlwind shall take them away as stubble.

To whom then will ye liken me or shall I be equal? saith the Holy One.

out their host by number: he calleth them all by names by the greatness of his  
might, for that he is strong in power; not one faileth.

Creator of the ends of the earth, fainteth not, neither is weary? There is no  
searching of his understanding.

strength. Even the youths shall faint and be weary, and the young men shall utterly  
fall:

with wings as eagles; they shall run, and not be weary; and they shall walk, and not  
faint.” (Isaiah, XL., 12-15, 17, 18, 21-31.)

CHAPTER ELEVEN

*Banaras. Winter Solstice 1949*

I had been thinking of the mysteries of time and space, and began to talk to the Boy about them, but before I could get out a sentence or two, a Brother was there. The Boy had passed into a deep trance without any preliminaries. I knew it was deep by the length of time it took him to get back. The way he turned himself over to his Brothers at such times moved me profoundly.

The Brother asked for pen and paper which I handed to him rather shakily together with the little board I had made for him to lay on the Boy's knee. He wrote with his usual captivating zest:

**Space is an area built up out of the ocean of sound (*akasha*) — the higher vibrations of sound only — and becoming solid by the action of vibrations vibrating against one another.**

Here was a characteristic example of the Brothers' occasional slips in English. He wrote, **Space is an era.** I told him at once that he meant "area", but he was concentrated on holding the Boy and on writing, and only murmured absently:

**"Era, era; this is not a period of time, not a time unit."**

I persevered, and presently got him to take in my words, when he corrected his mistake at once; and wrote on, pushing the pen with joyful determination:

**By 'area' is meant confinement Cosmically, outside; or — inside — bondage.**

**Really, there is no such thing, or place (*state*) as space. There is 'distance'; but all distance is solid.**

**Relation of vibronics to so-called space:** (*Vibration? Vibratility? I could find no such word as 'vibronics' in my dictionaries, but the Brother stubbornly refused to use any other.*)<sup>1</sup>

**If there is no such thing as space, the relation becomes 'relation' of vibration against vibration (*or*) to vibration — in short the relationship is against — away from — and towards.**

**There is only what you call 'space' when there is a cessation of vibrations, vibrating towards the physical plane. THEN, IT IS NOT SPACE, BUT VOID; OR RATHER, VOID HAPPENS.**

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He paused gloriously, and one felt that he barely escaped sucking his pen.

( )

**activity of the Cosmic**

*(penetrating Cosmic force? .*

**Space, or the conception of space, can only exist in the mind. (**  
*wrote “* **” . The Void is FELT, apart from any mental**

Here I began to think about part of a talk I had had with M. M. Pandit Gopi Nath Kaviraj — “G.N.K.” — who had remarked that “One can move an object in all future, or the future into the past.” But I think that we may sometimes bring the past

The happy Brother spoke quite naturally to my thought, as if I had uttered it aloud. What a scene of wonder it was! Leaving aside pen, paper and writing board, to use changes and took my breath away by assuming a manner of broad urbanity and deference, answering my unspoken thought. Addressing me as if we were occult

**What YOU can do is to re-live that which is past and future. Time is after all only a process built up by mental calculations.**

He stopped, ruminating contentedly. (As for me: I was and am certain that stimulated and brought to birth by Brothers alone, for I am incapable of such feats.)

Presently he shook off the personal digression, and resumed his Cosmic thoughts:  
*(these mental calculations* **however, there is the planetary system “out of time” — “into time”. NEVER “into time” — “out of time”.**

twice over; but he insisted, and repeated it with emphasis. I was bewildered and said: “Brother, you must please express this differently.” The Brother struggled with

**“Out of time is chaos, dis-harmony; “** **” is cosmos,**  
**do you understand? The**  
**dis-** **chaos, harmony to**

**disharmony. This teaching will be ‘discovered’ in three or four thousand years.**

But perhaps it is already on the way to being discovered. Out of the abysmal depths of my ignorance of the sciences, I venture to bring forth a few lay-reflections, not from my own knowledge, but based on my efforts to corroborate the Brother’s statements by searching in scientific books.<sup>2</sup>

**What you call time is action entering the Void. This produces what you call space. Space-time is secondary. Void is primary.**

The Brother seemed so sure of himself and spoke with such authority that I was more than ever astonished, and blurted out:

*Brother, do you SEE these things? Are you speaking from the knowledge of what you can ACTUALLY OBSERVE?*

He was mildly surprised but gentle and patient as ever; in fact, he answered with winning courtesy:

**OF COURSE we see these things. How could I tell you if I did not SEE?**

Talk ceased. Presently I *felt* a lovely smile. It seemed to be in my heart. I looked towards the beloved Brother — but he was not there! The Boy awoke, stretched, and smiled too — relaxed and happy. It was ever thus with him when Mighty Ones came.

The Holy One had told me, **What YOU can do is to re-live that which is past and know that which is future;** and this reminded me of a memory of the very far past, which I now give in part — confirmation of the Brother’s statement, and to show why I could not agree with Pandit Gopinath Kaviraj that time once passed cannot be recalled into the present or projected into the future. (I think he used ‘future’ as the present seen from time past.) I did not mention this experience to the Brothers or to anybody, except Dr. Ian Stevenson of the University of Virginia, who has made a great collection of memories of past incarnations. I called it *Time Rolls Back*. Here is the story:

I seemed to be taken far back in time among the Aztecs, who lived in the valley of Mexico at a period before their empire was utterly destroyed and with it most of the ancient Toltec culture. The only way I have of assuming that I was then in an Aztec body among people of my race, is that while I was going through this experience the

word “Aztec” was repeated emphatically in my head. The whole thing came “out of the blue”.

I have no idea of how, exactly, I got there, although developments through the medium of sound point to my having been capable of being tuned or keyed up, so to say, to a state in which the process of *consciously going back in time* could be gone through steadily whilst retaining some power of observation.

I was sitting at ease with several people (not ‘sitting’ in the mediumistic sense, as I never went in for anything of that kind. Although I was strongly mediumistic, whatever happened had to come naturally). My children and I, and perhaps a friend or two, were probably having tea or sewing or doing something of that sort. I cannot exactly remember, except that we were together in that habitual way when, without warning, I fell into a kind of waking-dreamy state, and was (still seated, and still conscious of my room and the people in it) yet in great darkness and outer space. All normal perceptions of other things fell away, and I was absorbed into a condition which was neither ‘inner’ nor ‘outer’. The sense of place, the certainty of passing seconds, had gone, and my family and friends, although present, were — to me, then — simply non-existent, except in the way one is aware of people when one is going under an anaesthetic; for I had suddenly been drawn into a whirl in which whole epochs were vividly felt and *passed before my eyes and through my being in flash-like impressions*, as did the turning of the leaves of an enormous book — a vast mountainous book — which I looked down on through space and saw very clearly. It was sideways to me, suspended in the void; its enormous thick leaves were turning *up and over* with a cataclysmic and thunderous sound, mixed with greatly amplified noises as of many winds. The ponderous, rapidly back-curling leaves were of a soft golden yellow colour.

I had one dominant impression: *Time is rolling back . . . Time is rolling back . . .*

Soon the movements of the book’s thundering pages were like echoes among mountains, until there came suddenly before my view a very silent twilit land of low undulating and sparsely covered hills interspersed with half-hidden rocks . . . The great book with the immense backward-sweeping movements of its pages, was gone, and I was alone among those low rocks and rolling, barren hills; yet no longer the person who was seated in her armchair, but a small, golden-sunburnt, naked man.

A strange thing was that I was simultaneously the man himself, yet looking at him from without. I noticed that he had a round, well-shaped but rather large head, in contrast to his small body and narrow shoulders. The body was well-covered but not fat; the arms and legs were rather short, neck thick, nose well-modelled and of a moderate length, and the hair short and dark, His feet and hands were small,

Nothing happened! The twilight deepened, as did my reverie — for I was now at-oned with him. The silence and solitude and the wide unfertile lands oppressed me. As I stood there, undecided, an unbearable weight of anguish and dark foreboding lay upon my spirit . . .

I (as this Aztec) was on the point of making up my mind on taking a decisive course of action in some momentous affair when, in a split second, all vanished . . . The direction of the book's turning pages was reversed; I (as this Irishwoman) found myself struggling in an infinity of forces and confused movements; impelled — I knew not whither — in a stupendous convulsion of *time rolling forward*: and all this seemed to be *going on at once inside myself as well as in the great book*, on which I was gazing again.

I had been thrust 'home' by this mighty operation of time . . . Someone handed me a cup of tea . . . (but nobody realised that anything unusual was going on, and I said nothing).

I never again became that small, beset and alone man; but my heart ached over him — over the lowering skies, labyrinthine problems, friendlessness, and the desolations of time. For the book had been ominous, and the terrible whirring of its pages that day was a song of woe.

Now, as to my deep psychic and psychological developments: these were considerably aided by practices in sound. At midsummer, 1906, there began for me a series of revelations from the beyond (closely associated with Glastonbury — but that is another story which I hope to write). At first these were mainly on the nature and powers of sound, suggesting, among other things, wide possibilities for the therapeutic uses of sound as a deep 'moulder', creative in all aspects of being, from the highest and subtlest to the physical. To me, as a trained musician, the teachings were very clear and practical; so that I was even able to make a beginning on their application soon after receiving them, by using them — the cosmological and

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Balliol Sunday concerts at Oxford, at which I was the violinist. I was astonished at the result, and the pianist, equally so. As an instance of what happened that evening:

guided imagination to the Brothers' teachings as I linked them to the tonalities, moods, etc., in that sonata, Dr. Ernest Walker and I received unusually warm

was far from being a flatterer—had said to me: “You were always a great artist—*but*

What has happened to cause this remarkable change?”

He didn't ask me if I was in love! I wasn't in love, except with those teachings! Surely

source of their enthusiasm, for I had made up my mind to go in for practice only, at that stage, and in any case, to take no credit for myself.

should have confided the facts about the background of this astonishing change. He seemed to be of a retiring, reticent nature; but his life proved that he was also

unusually competent musician and teacher. That competence stemmed from his unconquerable enthusiasm—a gift of the Spirit.

our rehearsal that morning as “supreme”, when I had actually been putting Brothers' teachings into practice; and their teachings on sound and the art of music are

3

Brothers had also taught me some ancient Indian methods of breathing, as well as

kinds of breathing and voice production. Naturally I practised these for years when time and health allowed, and passed them on to a few others with some success. My

beneficially affected psychic and nerve-centres, and which I did because I felt the need for it — not only because Brothers had told me to do it. Hence

reasonable to assume that these practices brought about a further stage for me in deep psychic sensitivity which enabled me to experience things which I could not have

done before. The Aztec incarnation is a case in point. With the aid of adepts in sound, I had renewed, or even unconsciously created, a suitable instrument in myself for experiencing time past, and also for receiving other tokens of friendship from Holy Ones in the Beyond. (For example, Brothers instructed me about higher uses of sound in or preceding meditation or for healing.) The practices must have enabled me, with their help, to become aware of openings into the super-self, from time to time, and in different ways and contexts — not necessarily set meditation.

On the strength of my own memories of former lives I have therefore come to believe that — given adequate sensitisation — such impressions may affect certain types of people, thus possibly awakening memories of past incarnations.<sup>4</sup>

While we were staying in a northern town, Sheikh X . . .

Governor of the district, called. He had been to see us several times before, but — contrary to many inspiring contacts with Muslims — I found his visits to be one of my most unpleasant encounters when working for the Brothers. He was self-complacent, noisy and impudently assertive; but the holy Brother met him with tact and indulgence, and not the slightest evidence of disturbance, whilst offering necessary resistance. The juxtaposition of the Brother's exquisite mildness and this man's rough, loud and even rude interruptions — most of which I did not report — was highly impressive. Perhaps only a Master could have evinced serene wisdom in the fact of such behaviour; but with all his gentleness, he was like a rock to this man, under whose power we were then living. The Governor blustered:

*I want proof of your existence.*

**I never go out to give proof** You will say: **“But one must have proof of these things.”** We will take, for example, science today. *(With friendly criticism):* **What is the method of scientific research? It is (said to be) ‘proof’.** **Our method is not ‘proof’ but ‘practice’.** **While people are in the dark, they will not put the results of their experiments — of their learning — into practice.** **Until you put (our) learning into practice you can never have proof.** **But you people, once you have got hold of a working basis, use it first for personal gain, then for national destiny.** *(In other words: national politics are often mixed with individual greeds. He spoke without heat):* **That is why we, from**



**time to time, come out to show you just what you are doing and what your vaunted institutions are exactly worth.**

**If there is a physical body (*the owner of which*) craves for no worldly things — no riches or position — that body ultimately becomes a channel for us to work through, (*and to obtain for its owner, proof*).**

Addressing the Governor benignly:

**Tell me, what is it that you do not understand?**

*I have grasped the gist —*

**— but you have not grasped the depth!**

**If one man — one child — of no matter what age — if that one could but remain a child — never grow up!**

The Master paused. Then he gave the Sheikh his message of that hour — to remind him of his needs as a leader of men:

**Christ said “Blessed are the meek”. To understand meekness, you must do two things: live in aloneness and in at-one-ment. Then the individual becomes, not a ‘Master — not a ‘pupil’ even — but just a stepping-stone across the river of life towards the shore of individual understanding.**

Our visitor, still unbelieving, asked quite rudely:

*What is the good of it all — all this teaching of yours?*

The Holy One, still rock-like, but very gentle:

**What is the good of the whole world of intellect that is forced upon you?**

The reply was dejected:

*None.*

The Governor sat in heavy silence, obviously depressed; and the Master used this as an opportunity to win his man.

**I take you back (*also*) to the words of Christ, who when He was jeered at said: “Father, forgive them; for they know not what they do.” And He also said: “Having ears, hear ye not?”<sup>5</sup> And as people lacked understanding in those days, so they also lack it today; but that lacking of today has a much deeper quality. It is more cruel and more terrible than in the days of Jesus —**

The Governor raised his head:

*You mean, misused science —*

**Yes. There is only one science in the world: true philosophy — philosophy of religion, philosophy of true politics. (*The Brothers’ idea of philosophy is not***

*academic. To them, philosophy must include science, that knowledge-by-becoming — anubhava — of which they have taught elsewhere.)* **Today people do not remember these things. I take you back to Socrates; he was a pupil of mine. He always said: “I want to believe. Teach me how to.” If a modern man were to think like this (with the boldness and intensity of Socrates), he would also suffer like Socrates. Socrates was not a follower, he was an enquirer. A man can only be an enquirer when there are no obstacles within him. I do not mean inquisitiveness. That is but a waste of time. To enquire truly is to ask with the voice of the soul.**

But the Sheikh’s cloud had descended on him again, and he only exclaimed:

*What is the use of it all?*

**Outwardly, no use; inwardly, much use.**

**As the large fish of the sea feed on the small fish, so does humanity get fed upon. Your Impersonal feeds upon your personal.<sup>6</sup> But humanity makes the mistake of thinking it is greater than the fish. Humanity refuses to take example from Nature. People refuse to permit themselves to be fed upon (by that Higher Self). Humanity will also become equal to the animal kingdom in many important but now neglected matters when it learns how to suffer willingly (as animals do).**

The Governor did not give his attention to the teaching, but interrupted, grumbling:

*Again, what is the good of it? Why has this world been created?*

**Up to about 4,000 years ago we were travelling along the right lines. Then a wrong turn was taken. The personal in mankind came into existence and mankind fed upon the Impersonal. The soul was prostituted, and no longer fed upon the person, but man fed upon the soul, which is wrong, — yes, that is the true meaning of the story of the forbidden fruit.**

**The Divine should not be used for personal gain. It has been so used, and so you ask these questions.**

That Brother had landed what seemed to be a thunderbolt. I questioned the figure **4,000**; but left it in my notes, in case it might be verified. Curiously enough, in 1950, I accidentally unearthed corroboration, accurate enough — if we may rely on Chinese classics — to be striking. In *Texts of Taoism, Sacred Books of the East*, trans. by James Legge, he cites authorities who placed the period of Kwang-tze (from

years his senior. Lao-tze wrote:

“How full of trouble and contention the world has been ever since the three

His translator remarks that these dynasties were those of Hsia, Shang and Kau, “from the twenty-third century B.C. to our author’s” (Lao-tze’s) “time”. According “**about four thousand years ago,**” seems to have

*how* the wrong turn was

**The personal came into existence** — came to the fore — and the Impersonal  
**the** — **fed upon** the advantage

human catastrophe from the commencement of the three dynasties, in which, they tell us, mankind developed self-conscious, specious ‘virtues’. (Ceasing to be people aimed to be **individualistic**.)

The old writers indulged in strong invective against these tiresome “meddlers” with mankind’s primal, simple and happy state.

*seem to have started their mischief some 4,000 years ago.* They abandoned what the **the old laws.** Under its ancient laws — the Confucians say — the **simple, spontaneous,** placid-minded, ( as the Brothers put it). It was naturally guided by its intuitions and healthy instincts (both,

personality, the self, not the Self. According to the Brothers, humanity had not then eaten of the Tree of the Knowledge of Good and Evil, the forbidden fruit of the *ahamkara.*

According to these Chinese chroniclers, humanity seems on the whole to have been

Such a state as our distant forefathers enjoyed, says Lao-tze, “should not be made of none effect”. The Tao is to be enjoyed *of outlook and conduct,*

deception practised upon mankind”, (the Brothers’ **false values** The practice of it is conscious and

**mankind feeding upon the Impersonal**

— making capital out of It, as it were. If people would only leave things alone, the *It would*

*is meant to do.* It would **feed upon the personal**, and, as Lao-tze puts it, the nature with which we are endowed would have its free course, as it had before it lost simplicity, spontaneity, mental placidity, effortlessness, intuition and the rest, *four thousand years ago.*

“At an interview with Lao Tan, Confucius spoke to him of *the self-consciousness* — cult of **personality** — *that was spoiling the people.* Lao Tan said, ‘If you winnow chaff, and the dust gets into your eyes, then the places of heaven and earth and of the four cardinal points are all changed to you. (The mundane mind is the chaff). If mosquitoes or gadflies puncture your skin it will keep you all the night from sleeping. But this painful iteration of benevolence and righteousness excites my mind and produces in it the greatest confusion. If you, Sir, would cause men not to lose their natural simplicity, (“**become simple**”), and if you would also imitate the wind in its unconstrained movement, and stand forth in all the natural attributes belonging to you! (“**Become Individual**”). Why must you use so much energy, and carry a great drum to seek for the son whom you have lost? (“**Become effortless**”, say the Brothers). The snow goose does not bathe every day to make itself white, nor the crow blacken itself every day to make itself black. The natural simplicity of their black and white does not afford any ground for controversy; and the fame and praise which men like to contemplate does not make them any greater than they naturally are . . .’

“From this interview with Lao Tan, Confucius returned home, and for three days did not speak. His disciples then asked him, saying, ‘Master, you have seen Lao Tan. In what way might you admonish and correct him?’ Confucius said, ‘In him I may say that I have now seen the dragon . . . I kept my mouth open, and was unable to shut it; — how could I admonish and correct Lao Tan?’ “ (*The Writings of Kwang-tze*, S.B.E. Vol. XXXIX, Bk. XIV, Pt. II, Sect. VII, vi.)

Although they did not specify the Chinese, Brothers would sometimes tell us that “the people” thrive under **the old laws.**

**When the people rejected the old laws, they rejected the Moment — the Eternal,**

occurs among hitherto unpublished teachings to an Indian politician.

Nowhere, perhaps, are the effortless sages who are natural statesmen and leaders Confucian pictures of non-attached, Self-realised heads of States, seem like distant dreams; and we took wistfully on the ancient picture of men who lived out the laws of

“ . . . Kun Mang said, ‘Under the government of sages, all offices are described according to the fitness of their nature; all appointments are made according to the circumstances; actions and words proceed from the inner impulse,’ (**spontaneity**)

pointed and their looks directed, from all quarters the people are sure to come to do what they desire; this is what is called government by sages.

“ ‘Under the government of the virtuous, when quietly occupying their place, they have no thought, and, when they act, they have no anxiety ( ).

good and what is bad,’ “ **choicelessness. Empty mirror, not a storehouse**, say the Brothers). “ ‘They share their benefits among

they dispense their gifts to all, and this produces what is called the state of rest. The people grieve on their death like babies who have lost their mothers, and are

of wealth and all necessities, and they know not whence it comes; they have a sufficiency of food and drink, and they know not from whom they get it: — such

“I should like to hear about the government of the spirit-like men.’

‘Men of the highest, spirit-like qualities, mount up on the light and the

out to the utmost the powers with which they are endowed’ “ (the **creativity Brothers**) “

*The*

**fountain of the Brothers** . “ ‘Their joy is that of heaven and earth, and all embarrassments of affairs melt away and disappear; all things return to their

human element had come in to mar the development of the Tao.’ “ (*the Void, Suchness, Sunyata, Liberation, Salvation*). *The Writings of Kwang-tze*, S.B.E. Vol. XXXIX, Bk. XII, Pt. II, Sect. V, xi, xii.

“What is meant by ‘the True Man?’ The True Men of old did not reject the views of the few; they did not seek to accomplish their ends like heroes before others; they did not lay plans to attain those ends.” (**Live in insecurity**, *say the Brothers*). “Being such, though they might make mistakes, they had no occasion for repentance; though they might succeed, they had no self-complacency. Being such, they could ascend the loftiest heights without fear; they could pass through water without being made wet by it; they could go into fire without being burnt; so it was that by their knowledge they ascended to and reached the Tao.” (*They were siddhas, — yogis with high powers. We have similar accounts of fire and water in the Christian Bible. Here the Chinese sage uses the word ‘knowledge’ in its highest sense. It is the inspired Intelligence of the Brothers, the inner cognitive being*).

“The True Men of old did not dream when they slept” (*had no repressions and complexes*), “had no anxiety when they awoke, and did not care that their food should be pleasant. Their breathing came deep and silently. The breathing of the True Man comes even from his heels, while men generally breathe only from their throats (*A general reference to pranayama — in its aspect of a certain kind of breathing which seems to operate throughout one’s entire being*).

“The True Men of old knew nothing of the love of life or of the hatred of death. Entrance into life occasioned them no joy; the exit from it awakened no resistance. Composedly they went and came . . . Thus there was in them what is called the want of any mind to resist the Tao and of all attempts by means of the Human to assist the Heavenly . . .” (No eagerness to be useful and virtuous, to “help on evolution” or themselves to evolve. How restful!)

“Being such, their minds were free from all thought, (**empty**, *say Brothers*); their demeanour was still and unmoved; their foreheads beamed simplicity (**Be simple** — *the Brothers’ first axiom*). . . . Their joy and their anger assimilated to what we see in the four seasons. They did in regard to all things what was suitable

. .

The long description continues . . .

“Their peculiarities were natural to them, but they were not obstinately their every movement seemed to be a necessity to them. (*Ibid.* VI, ii, iii, iv.)  
The Brothers — as always — had given us the truth.

**wrong turn was taken . . .”**

“The men of old, while the chaotic condition was yet undeveloped, shared the received any injury, and no living being came to a premature end. Men might be possessed of the faculty of knowledge, but they had no occasion for its use. This  
*Again, anubhava — entering the object known .* “At this time, there was no action on the part of anyone, but a  
*No karma-making. In and action mean the same. Whilst I was typing this Brother came to me and said, “* **Effortlessness does not mean inactivity. -attachment in action. This equals effortlessness, ‘placidity’.)”**  
**Be spontaneous.**

“This condition of excellence deteriorated and decayed, till Sui-zan and Fu-hsi compliance with their methods, but the state of unity was lost. The condition going on to deteriorate and decay, Shan Nang and Hwang-Ti arose, and took the not themselves comply with them. Still the deterioration and decay continued till the Lords of Thang and Yu began to administer the world. These introduced the spring; thus vitiating the purity and destroying the simplicity of their nature. They left the Tao, and substituted the Good for it, and pursued the course of Haphazard minds.” (To such folly and the curse of artificiality, *the Brothers have ever drawn* )  
Kwang-tze, the ancient Chinese, bemoans the doom of his people and — unified

“One mind and another associated their knowledge, but were unable to give rest to the world. Then they added to this knowledge external and elegant forms, and went on to make these more and more numerous. The forms extinguished the primal simplicity, till the mind was drowned by their multiplicity. After this the people began to be perplexed and disordered, and had no way by which they might return to their true nature, and bring back their original condition . . .” (*The Writings of Kwang-tze*, S.B.E. Vol. XXXIX, Bk. XVI, Pt. II, Sect. IX, i, ii.)  
He returns to the positive picture of his ancient people under “the old laws”.

To return to our visitor. The Governor repeated, shouting and gesticulating:

*Again I say, WHY have we been created? There was God and there was matter. God had power, and there was that power in matter too. God wanted to extract that power and absorb it into Himself. God has done this for His own good and not for the good of man. Every action which is done by a reasoning man is done for SOME purpose. So with the creation of man —*

The Holy One broke in coolly:

**Was not God then a very greedy God? Your idea is right up to a point. But never try to understand what I tell you with your mind.**

The Governor boasted loudly again, throwing up his arms:

*I am going to be absorbed by God —*

**How do you know this? And, moreover, God has never been known to call Himself God, (“From Him all words turn back with thought, not finding Him.”)<sup>7</sup> No teacher, even, has the right to call himself a teacher. Your conception of God is a personal one. It is like one part of the Bible which says that the Lord God is a “jealous God”. But God could not be God if He were a jealous God! He must not ‘absorb’! Things can only be dissolved in Him. He is the dissolving element of all forces.**

The steady, reasonable words calmed our visitor, who asked soberly:

*If you will give me the opportunity, I will put so many of my ideas before you —*

**Do this when the need is there, not when the want is there! Pass the want to one side and satisfy the need. Then only can you have God in activity, (he meant, manifesting, realised).**

*But I HAVE Him —*

The Brother began:



**Is God in activity —**

— *He is in activity and in passivity.*

**I mean, is He in activity through YOU? You have to judge men. Perhaps I will offend you by what I am going to say. What right — outside the Law — have you to judge another man? I am speaking not only to you whole world. If a man commits a murder to kill him for it? **the****

*(that is, society does not do its own dirty work but as it were stabs in the dark through its helpless tools and agents. They are also murderers. Socrates was murdered. As they are the society, so also may the ordinary murderer be the helpless victim society. That was the Brother's meaning . Can any man with God functioning within him do such work? Yet you say that you 'have' God!*

I questioned:

*follow his  
advantage must be*

**Yes.** *(This is the uncompromising attitude of divinely inspired ones. This )*

To the Governor:

He answered sincerely:

*Indeed I do.*

**off that burden?**

*(But a crime is no less a crime because it is done as a social duty. You have been forced by society to carry the weight of all this on your soul — for the weight is there, whatever you may say.*

*Suppose A and B are a good man and a murderer. Which is best?*

**Before one can enter into any judgement of either, one must be doubly sure of their spontaneity — whether the element of want has entered into their development. One must fathom the motives of both.**

*Suppose both were spontaneous, which would you choose?*

**I WOULD NOT CHOOSE!** (*Superb answer! How could I ever hope to convey the spirit brought by these four words in the way the, we were awed by his wisdom; but the Governor hardened.*)

The Brother continued magnificently:

**Our ways are not yours. Unless man has lived in experience, he is but dormant; therefore both must live through their experience. Man's duty in this world is to attempt to be master of his soul — to be but a sieve, and to see that only the finest of the fine shall enter therein.**

The Governor shouted again:

*Man cannot master his soul. Only God can do this.*

**Man must live in experience, and in experience, gain that mastery.** (*God does not master us until we have taken the first steps.*)

I had hesitated to include the foregoing conversation in my records, but on thinking of Christ's words, "judge not that ye be not judged" and of his many teachings on *ahimsa* — harmlessness — I left it in. Christ also particularly addressed himself to lawyers and judges, and the Christ-compassion was reflected in the Brother's words.

At this juncture, the Governor put me in mind of an infuriated bear. After a pause, he growled:

*Why do you hide behind a screen?*

**We do not "hide behind a screen", but people have put up a screen between themselves and us. Why do YOU hide your soul from your neighbour? You dare not reveal it, because to do so would be to tear down the artificial barriers that surround you.** (*The Brother said "of your existence". To make the meaning clearer I have altered the words to "that surround you".*)

Governor, as if, in fact, he were addressing an evil spirit:

*You dare not come out!*

Brother, unprovoked at this crude attempt to exorcise him:

**It is not that we dare not, but that if we were entirely to reveal ourselves, we would let forth such force that there would be great destruction.** (*Force may be used or abused. The bulk of mankind being impure would surely abuse the force of the Brothers. That is one reason why they largely withhold themselves. The Brother's serenity shone out against this man's loud resentment*):

**Why do you ask us to come out from our seclusion?**

I said:

*Because we want you so much!*

**That is (one reason) why we do not come! Your want drives us away.**

**If a coolie comes along, you do not enquire who he is or where he is going. You have no time for that. So, likewise, we do not wish to penetrate such a condition as you live in. We would have to use a body capable of living within that condition.** (*That would be waste. Under prevailing conditions they can do better work remaining as they are.*)

**If a coolie comes along.** It does not necessarily follow that a divine Agent shall be as a coolie — a mere 'common person' — though probably the majority have been and are such, making things uncomfortable for the worldly. Joan of Arc was burnt by the Church, Army and State. She was so inconvenient — so vulgarly sincere! So they were all agreed to be rid of her. (But tradition tells us that her heart would not burn.) In 'the places of the great', saints and angels are as a rule only tolerated as parts of building-decoration, and — except as similar adjuncts, God and the gods can be 'bad form'.

**If a coolie comes along.** Even the humble Boy was no exception; many a time he was run after in secret for what some people thought they could gain from his glorious gift; yet those same people would often not know him in public, more, often not acknowledge that gift, but even laugh about him with others, for fear of missing some worldly opportunity, however slight. My little son used to say: "The old moon looks down! And the stars look down, too!" Could he have known, he might have said: "The Masters look down on all this, and pity us."

## A GIFT TO HUMANITY

### CHAPTER TWELVE

#### *A Gift to Humanity*

The Boy and I had been lunching with Indian friends at Ranchi on the Autumn Equinox Day, 1952. After lunch, we continued sitting at the table, talking. I began to tell our host — a family man — of teachings on the Equinoxes and Solstices which the Brothers had given to me years before I met the Boy. We were not expecting a Brother's visit, as the Boy had been ill for months, due to malarious and other conditions *plus* an old industrial disease, in consequence of which the Brothers had visited us less often — at any rate to manifest through him. On this occasion, to my great surprise, the Boy suddenly went into deep trance, and soon afterwards, a noble Brother who was well known to me, spoke through him.

The teachings about which I had begun to tell our friend contained no reference to family life, sex, etc. Yet the Brother plunged straight into these subjects, for which my talk on the astronomical seasons — as will be seen — had been a suitable preamble. The Brother's was a long talk, and I took as many notes as I could; but unfortunately these were far short of what I might have done, had I been able to concentrate only on writing. This was impossible, as I had to break off frequently, to get hold of pencil or paper, or to explain a phrase or allusion to our friends; hence much of the talk was lost at the time; however I reconstructed it on the same day with the help of a Brother, when my incomplete script was gone through by him as usual, and he spoke so slowly and accurately that I could take it down *verbatim* and correct or amplify my notes as we went along. I also put in whatever else I could remember; and it turned out that I had remembered accurately!

(The actual words of the Brother on procreation according to the astronomical seasons are given here in large type.)

He began by saying that parents should arrange that their children should be conceived during the twenty-one days from the first of the month up to and including the days of the Solstices and Equinoxes. As he talked and answered our questions about these periods, he remarked:

A GIFT TO HUMANITY

**THE ORDINARY MAN AS YOU  
ASPECT —**

I interposed:

*You mean, I suppose, the Cosmic beyond even the Impersonal?*

*You mean that —*

Ones:

**THE COMPLETE INDIVIDUAL IS THE UNIFIED INDIVIDUAL —**

*(dual-natured .*    **INDIVIDUALS CAPABLE OF GOD-POWER**  
*triple-natured)* **ARE CONCEIVED AND BORN AT — OR DURING THE**  
**TWENTY DAYS BEFORE — THE SOLSTICES AND EQUINOXES.**  
*(the brother said consist of ”)*                      *(threefold)* **PERSONAL,**  
**-POWER.**

followed him up to this, were already thinking anxiously and consulting in whispers about their birthdays. The Brother talked clearly, rapidly, and with even more than *those*

*people, but all peoples:*

**BE FROM THE 1ST**  
*(in its present condition)* **IS ONLY DUAL. IT**  
**SHOULD BE TRIPLE —**

**PERSONAL  
IMPERSONAL**

**(GOD-POWER**

**NATURAL GOD-POWER CAN FUNCTION IN MAN IF HE IS  
CONCEIVED AT THE EQUINOXES OR SOLSTICES** *or during the*  
*specified days before . WE CAN HAVE GOD-POWER WITHOUT BEING*

**THAT WHICH IS GIVEN BY THE STAMP OF BIRTH, IN THE BODY  
ITSELF. THIS IS ONLY FOR ADVANCED SOULS.**

## A GIFT TO HUMANITY

Our host now endeavoured to deflect the Brother from this splendid teaching, propounding a much-hackneyed question about unity with the Supreme. I could scarcely restrain myself, but the Brother was unperturbed, and talked with pointed courtesy through the tactless interruption, combining an answer to the question with the teaching itself, while under the same guise, he put this man in his place:

*(The majority of)* **YOU CANNOT BE AT-ONE WITH GOD, BECAUSE THIS** *(God-power, the third principle)* **DOES NOT HAPPEN TO BE THERE. OUTSIDE OF THESE PERIODS — CHAFF.** *(He was questioned on this later. He said that he REFERRED OF COURSE, TO THE (physical) BODIES.)*<sup>1</sup>

The young folk who were gathered round the table were absorbed in the Brother's presence and words; but our host was evidently uneasy because the Brother was teaching on procreation in the presence of his wife and several of their children; so, without further hedging, he turned the subject abruptly, thus losing priceless and — in our age, unique — information, probably forever. A Brother never forces his knowledge on anyone; therefore, although this great One had come among us on purpose to inspire and help this couple — and probably with the intention that the teaching should ultimately help and inspire millions — he politely dropped the subject and addressed himself to answering questions until it would be time to depart. But the rude 'break' had shocked our Boy, who did not recover for several hours. Just what happened at the Brother's end I could not know; but he talked on somewhat disjointedly, until our host enquired at random, interrupting again:

*In what way is the Supreme Being different from us?*

The Brother used this opportunity to endeavour to reveal this man to himself:

**You are consciously part of the Supreme when you are supremely simple and without fear.** *(Heroic fearlessness in all things at all times, is one of the chief qualities of the path.)*

With exquisite tact and kindness the great Brother, who had been snubbed by his host whilst in the act of conferring a priceless boon upon him, now told him of his weaknesses by suggesting to him that he had lacked simplicity and fearlessness in his family circle — conveying criticism under the guise of giving teaching about these qualities as if to one seeking discipleship. Thus did the holy One reprimand him indirectly in the presence of his wife and children, before whom this man was being neither simple nor fearless.

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Knowing that he would soon leave, the Brother was now determined to round off what he had been trying to impart:

*(that is, practise these teachings on sex-relations you will  
(looked upon as a renegade and)*

**renegade but** *(probably in his own home .*  
**INSTEAD OF TRYING TO RUN PAST THE WORLD, PERMIT THE  
WORLD TO RUN PAST YOU. YOU CANNOT STAND ALONE AND GO  
WITH THE TIDE. YOU CAN ONLY STAND ALONE AND LET THE  
TIDE GO BY YOU.**

He paused while he seemed to be taking a look at the world:

*(more* **tragedy in the world. Nothing outside of  
mankind has manufactured such atrocities. You are born out of futility into  
without rhyme or reason. YOU cannot change it** *the* **can only be changed . . .** *).*

The Boy was still in distress owing to the shock caused by the high Brother's teaching  
, and I hastily  
*next bit in brackets* and ministered to the Boy. The Great One soon returned, but at

when the Boy failed and I had written down the thought to finish his broken sentence,  
in my own words. Here they are:

*from within itself, in course of the working out of karma) ”*

The Brother's actual words when he returned were:

— which were possibly intended to be the ending to his sentence, thus:

**It can only be changed through the remoulding of desire, which is going on.**

This was an interesting attempt at telepathic co-operation. I had received his idea

Our host evinced no concern for the Boy or Brother, but hearing something about  
desire, asked a personal question, which I could not get down. The Brother

**You should permit**

2

*Everybody's desires? Where do they reside?*

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**Possess — without attachment! Punish — without malice!**

The Brother was speaking faintly, as if from a distance. The Boy seemed weak; something had evidently been disrupted.

**Take the element of time. Your lives revolve around it. Take away your mind: what part does time play then? Take away time the mind stagnates.**

*(He unwittingly used the wrong word, for he had always taught the contrary. He meant 'becomes quiescent' 'calm' 'creative' or some such words. In India they would say 'the mind is pacified'; in China, 'placid'. But he had to speak through the weakened Boy and was almost gone. His voice came to us with a dreamy, blissful inflection.)*

He murmured:

**The VOID . . .** *(sunyata. He seemed to be in it, and if so, this demonstrated that the lesser mind can dimly know the Void)*

The little man, unheeding, pleaded:

*How can we get peace of mind?*

The Holy One emerged, and suddenly gave voice like a fight-full lion:

**You cannot “get peace of mind”! That is a fallacy! You can get peace in creativity when the mind is FORGOTTEN. You only do not have peace, when you are not being creative. Then the mind is restless and unhappy.**

The immensities in the Brother's voice outraged the little man, who only stared and fidgeted.

The Boy came back very slowly from the infinite depths where the Brother had taken him while, with some anxiety, I offered my poor protection.

When we got home we sat on the verandah, feeling exhausted, for it had been hard going with that family. Conditions had not been propitious; but it was very necessary to put out that teaching — I mused — so the Brothers had forged ahead in their indomitable way. (There may have been several of them with the one who spoke. When the going was hard, one sometimes sensed their supporting presences.)

My mind was one big question over the teaching on procreation, so I began, rather disconnectedly and very thoughtlessly, pouring it out to the Boy, who was, as usual, blankly unresponsive. “Oh well,” I said, “Sometime, when you are feeling up to it, I will really *have* to ask a Brother about this. It is too important to let slide.”



with us at lunch was with us again. To my astonishment the Boy was instantly entranced.

ask my questions at once, as he had to “get away to some other work”. Taken aback, I floundered and began to make excuses. I told him — which was true — that we were

the Boy and I were about to drink tea, which he badly needed after his cruel trance, and so forth.

relentlessly; and when I insisted that the Boy was really tired and ill, he was adamant:

**right now, or never.**

and theirs respond to calls to serve, in all circumstances, and at any cost, provided that the service is in accordance with <sup>3</sup>

being in training for that service which is based on self-abnegation and often, austerity.

ignored the lesson of perfect service that he was trying to teach us; and did not at the moment appreciate the love behind his hardness; for we were both really very weary

thoughts but — bent on remoulding the race of man — the Brother brushed aside the Boy’s fatigue and my unready mind, and

spoke

for he *had*

At last I said I’d try to work out my notes and would he return and help me, please, if necessary? Yes — severely — he and went right on with the teaching. We were greatly honoured in being treated with such severity and trust, and allowed to

although at the time, I did not feel it like that.

It is horrible to recall that I could have been in such a mood with such a Being —

always, to suffering bodies and souls. Thank goodness he honoured us further by taking no notice of our personal predicaments, and generously enriching the main

every word as he recapitulated the teaching on a larger scale — an example of superb

## A GIFT TO HUMANITY

control over two exhausted bodies and dim minds, in addition to his own obvious haste. He announced:

**THIS IS THE MARRIED BRAHMACHARYA, ACCORDING TO THE BROTHERS.** <sup>4</sup>

**CREATION SHOULD BE DELIBERATE, AND (the) CHILD OF THE TYPE WANTED SHOULD BE BORNE IN MIND (thus):**

**IF A CHILD IS (desired, who is) TO BE AN ARTIST (painter, sculptor, musician, etc.) WRITER, PHILOSOPHER, (it should be) CONCEIVED IN DECEMBER (period of the Winter Solstice) AND BORN IN SEPTEMBER, (period of the Autumn Equinox).**

**IF A CHILD IS TO BE A SEER, SAGE, OR SPIRITUAL TEACHER, (it should be) CONCEIVED AT THE (period of the) VERNAL EQUINOX AND BORN IN DECEMBER (period of the Winter Solstice).**

**IF IT IS TO BE A CRAFTSMAN, ORGANISER, MERCHANT, BANKER, ADMINISTRATOR, ETC., (it should be) CONCEIVED IN JUNE (period of the Summer Solstice) AND BORN IN MARCH (period of the Vernal Equinox. The distinction between craftsmen and artists is noteworthy. He links crafts with wealth, industry, administration. He said “etcetera”)**

**IF A CHILD IS TO BE A SOLDIER, STATESMAN, RULER, KING, (it should be) CONCEIVED AT THE (period of the) AUTUMNAL EQUINOX AND BORN AT THE (period of the) SUMMER SOLSTICE. (It is noteworthy that he separated the types of statesman and administrator, whose work is likely to suffer if their functions overlap.**

*(It does not follow that children will positively develop the type in which they are conceived. What is meant seems to be that conception at certain seasons gives the child a chance to develop qualities inherent in that season — maybe for all beings — maybe only for mankind.)*

**THIS IS THE ORIGINAL EUGENIC IDEOLOGY BEHIND CASTE, AND FOR THE FOUNDING OF HEREDITARY TRAITS IN FAMILIES. (The teachings were delivered as ideas founded on facts — a system, laws of Nature; and he used the word ideology in the sense of ‘idea behind’, or ‘system’, not in its frequently accepted sense — i.e. ‘visionary speculation’. The periods for conception or birth, he told me, are from the first of the month to the day of the Solstice or Equinox — 21 days.)**

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**THIS DOES AWAY WITH A COMPETITIVE STATE  
UNLESS MANKIND COMES DOWN ( )  
NOW TEACHING ON  
MUST  
QUICKER WE COME TO THE STANDARD OF THE  
BETTER. (**

*sooner we achieve the clean  
he added :*

**WE DO NOT WANT EUGENICS, WE WANT ‘ANIMOGENICS’.**

I was concerned over the fact that very great people have been born *out* seasons. These statements — I told him — might therefore not bear investigation. I wish I could have got down all of the Brother’s reply to this! The gist was, that chaos unassailable, because it is the true natural law of (human?) procreation. He emphasised that even though paltry people are born at the ‘right’ seasons, and great looking at the thing from the true angle. We look at it now, he said, from a very narrow angle. A great soul is hampered by a body born at the wrong season; an supposing it is a good body.

Moreover, he said, under the prevailing chaos, rightly born children are not helped ( ) subtle bodies, which are linked with specific Cosmic vibrations (*forces?* and **-POWER.** too, are equally misfits — and not only they, but their ancestors for ages past. Nonetheless, he declared, the law of right birth remains true; and the human race can many generations as it has transgressed it. Only experiment in the right direction for centuries could fully readjust things.

resilience and magnificent confidence. He spoke with force unusual even to Brothers. When he was summing up, he talked so finely and rapidly, that during most

**NO MATTER HOW GREAT THE SOUL IS, THERE  
PERFECT HARMONY BETWEEN THE MIND**

## A GIFT TO HUMANITY

**UNLESS** (*it has been*) **BORN AT THOSE TIMES. THOSE TIMES** (*I missed a lot here, when the Brother spoke most feelingly — almost singing*) **WHERE THERE IS THAT STATE OF ENERGY AND PLACIDITY COMBINED.**

**THIS IS THE IDEAL SYSTEM UNDER WHICH MANKIND CAN HAVE ALL OPPORTUNITY OF REALLY BECOMING “IN TUNE WITH THE INFINITE”.**

On waking from this trance the Boy was refreshed and healed, and so also was I. Moreover, the Holy One had taught me a lesson I had learned so ill, about carrying on needed services despite personal pains or discomforts. One should be ready at all times to plunge into work for the highest, careless of the self, full of the SELF.

A psychologist friend has written to me: “What the Brothers say on times of conception seems to be likely to be quite mistaken, but . . . that is no reason for leaving it out, rather for keeping it in. The teachings are what the Brothers think, not what I or any modern psychologist would think.” To this I reply that we have lost the sense of seasons which insects, fish, birds, beasts and the vegetable kingdom appear still to possess, in one form or another. Where would all Nature be without that sense? And how dangerously has the King of Nature ignored it! In so far as psychologists neglect the study of the Solstices and Equinoxes as these affect our lives, they have gone off a vital part of Nature’s track.

The Brother’s teaching did not seem to suggest that the sex ‘seasons’ in Nature’s kingdoms below man should coincide with the solar seasons; but they may do so to a considerable extent. What he maintained was that mankind, indiscriminately ‘in season’ at all times, should take a different way in conformity with the solar cycle.

Unbiased persons gifted with sensitivity should be able to discover for themselves the qualities of the solar cycle, and to note and test their impressions over numbers of years to be determined according to circumstances.

*In Ranchi*

*Seekers at our Ashram*

spiritual message to the late Prime Minister, Jawaharlal Nehru. She is a woman whose kindness overflows wherever there seems to be need; so she was full of prayer; and we prayed together; for I could not exclude Christ from the Brothers, or feel them as being apart from Him. (She is not a missionary.)

not too strong, she turned up unannounced at our *ashram*, being her sole luggage. She had heard of the Brothers somewhere in India, in answer to her enquiry for “a spiritual centre representing India’s best”, and extended her

She looked worn out, so I induced her to stay in bed for a few days. During that time, the Boy and I visited her in her room, and he would sit on the end of her bed, her as if she were his own auntie! The Brother liked that lady, her prayerfulness and simplicity, and her rare spirituality. Her part in the talks was a joy.

**Compassion is Bliss in action . . .**

**Bliss is love minus attachment. Don’t ‘become’ non attached. just PERMIT yourself to become non attached . . .**

She spoke of union with God:

**the pairs of opposites.  
yourself.**

**The ship that carries you across the ocean is without  
mast. It is carried over by the  
Drift through life dynamically!**

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(He paid me the compliment of using my words “dynamic drifting” — but more dynamically.)

When taking her leave, she expressed warm gratitude over having met and talked with Brothers. “I feel, as it were, *shriven*,” she said, and resumed her travels, refreshed and happy.

She delivered her message for his personal welfare to Pandit Nehru; and I noticed in the press that he seemed to have taken it seriously and was acting on it. Naturally her name did not appear.

The following is a fine example of the Brothers’ capacity for knowing things:

Several professors and a college principal were with a Brother at our cottage. The verandah was too small, so one of them — professor Debidas Chatterji — wrote down the following words, on his knee, sitting on the balustrade. He told me afterwards that the Brother had displayed “a remarkable knowledge of something known only to a very few people in this country” — an old local dispute in the Maithila District about their ‘language’. As it happens, he said, Principal Rahman, who was present and confirmed what the Brother asserted, is an expert on this question. The Brother asked a young professor:

**What is your language?**

The professor, belligerently:

*You ought to know!*

**It is Hindi.**

*It’s not. It is Maithili.*

**Maithili is a dialect, not a language.**

*It IS a language —*

Principal Rahman (intervening):

*It’s a dialect all right!*

With that, the younger man subsided.

They ail seemed greatly impressed.

There were many talks at our *ashram* in Ranchi, but I reported only a few, as I was alone there with the Boy, and consequently unable fully to cope with visitors and scribbling. People had to be helped to overcome timidity about asking questions; and encouraged to be normal with the Brothers. They had to have things interpreted to

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them, at times, in a flow of asides, and so on. It takes at least three people to ‘manage’ an appearance of the Brothers, especially when a group consists of newcomers. I was — *was I?*) Then also, the Boy himself had to be watched and protected in *verbatim* scraps; for the talks

Other professors and their friends who were visiting Ranchi, called in the nice Indian informal way. Someone asked:

The Brother glanced up from his Cosmic preoccupations:

**Most of the science of the world today is the creation of lugubriousness. (**  
*its long periods of doleful uncertainty,* )<sup>1</sup>

which he presently emerged to make an announcement:

**We teach the science of life itself. We are custodians of the ancient knowledge and powers of the rishis — messengers from the archaic East — the yogis, devas, liberated Ones.**

**THE ESSENCE OF SCIENCE IS THE ABILITY TO BE ABLE TO SEE AND ABSORB TRUE VALUES . . . You should not work ‘with’ or ‘against’**

He looked around at us all:

**You ask how to get rid of sorrow. If you have true values you will understand that all reactions are built up**

**happiness** *(It is not a question of destruction, fighting and repression, but of becoming anchored in the Central Being — Ourselves — around which the pairs of opposites are then felt as revolving.)*

*(sahasrara cannot take place so long as you are working under the duress of the pairs of opposites.)*<sup>2</sup>

**They have no ( ) they have false values;  
Open the floodgates of the mind by**

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He taught them at length, and they were enraptured. They had come perhaps to laugh at the Boy, but now they knew that they had found — as one of them put it — “the real thing”.

I made a few jottings during two-and-a-half hours talk with three other professors and their friends. One of these had a woman guru who had passed away some years before. He expressed profound unhappiness because he felt that he had lost touch with her. The Brother comforted him in his own way:

**Guru is a bridge, not a prop.**

Here we were given an instance of a Brother translating literally from an Indian language, when he said ‘guru’ omitting ‘the’. The Boy did not listen when Indian friends spoke of *gurus* etc.; and I had formed no habit of thinking or repeating such little Indian idioms as the Brothers used now and then in their courteous way of establishing contacts with their visitors.

**You feel lost, because spiritually you have not ‘taken root’.**

*What am I to do?*

The Brother paused before answering. He was evidently trying to strengthen the mourner, and began to appeal to the highest in him:

**What would your guru have done? She would have LET GO. But you haven’t the courage to let go. That is the difference between you and your guru.**

The sorrowing *chela* bowed acceptance and surrendered his heart to the Master.

**If you are incapable of stilling the mind, how can your guru reach you?**

The Holy One sat thinking before he spoke again to this willing listener, who had questioned:

*When one has ‘taken root’ spiritually, what is the use of a guru at all? **Gurus are not necessary!** (Do you not understand that) **there can be no separation between guru and chela (disciple) in at-one-ment?** (When one has ‘taken root’ spiritually, one is ipso facto at one with the guru — with all gurus.)*

**The guru must come from within, not from without.** *(He may be met outside; but he is recognised in the soul. The Brother spoke at length, with that exquisite feeling about the relationships between masters and disciples which is so easily understood in India. Our eyes were moist. Again, I could scarcely write. In the course of this lovely talk he said) :*



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**disciple. THEY WERE**  
(*being . . . I do not advocate discipleship*  
*sense. It is much overdone and misunderstood. People 'step*  
*great thing .*

**When you go to the guru you have to take ALL the guru . . . When you go to a river, you only take from it)**  
(What a going! And what a taking!)

(*in the great sense you can*) **SWIM because it is**  
(*in which, if you do not swim, you will almost*  
*certainly drown . You SWIM — you do not merely float; and you can only*  
*abide in that ocean so long as you can struggle effortlessly. I got the*  
*impression that most of us felt that he added inaudibly:*  
**which is also your world” )**

Here someone objected to the Brother being “against discipleship”. The Brother,  
Heart”;<sup>3</sup>

**I am against discipleship in the sense in which most** (*a kind*  
**); but I am** (*the personal*  
**and letting**

The weight of grief had been lifted from the bereaved man, who moved nearer to the Brother, longing for more of those healing words. He asked:

The Brother made a gentle play of surprise while seizing an opportunity to get to the heart of the matter:

**LIVE FROM MOMENT TO MOMENT.**  
**BE SIMPLE.**

**BLIND THE EYE OF ATTACHMENT.**  
**All the rest is living in fear. The spiritual life is the soul becoming productively productive. Harmony, as the average human being considers it, can only lead to stagnation.**

**After the union of Shakti and Purusha there is a**  
**both. The force that comes** (*called*

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*Nada Brahman, that is, God as the Word, or OM, in Hindu cosmogony; but none of us had thought of these things, and the friends on this occasion were not, I should say, profoundly musical or metaphysical).* **It is the state above Bliss, above manifestation.**

He surveyed us compassionately:

**YOU ARE ALL CONCERNED WITH SAVING YOUR SOULS WHERE (but) THE SOULS ARE ALREADY SAVED! THE OBSTACLES YOU MEET ARE STEPPING-STONES ACROSS THE WATERS (of samsara, the ocean of life and death) TO LIBERATION.**

**People muzzle their souls. It is far worse to prevent things coming out of the soul than it is to put (the effects of) meats and so on into the soul.**

A Minister of one of the Indian States called on the Brothers. They had several long talks, of which I made brief jottings. The Brother spoke over and over again about the forming of a Muslim World Bloc. His visitor was incredulous, but subsequent events, announced in the press a couple of weeks later, pointed in that direction. Again and again he also said: **Watch the Middle East.** This was of course long before the Persian and Suez Canal problems, besides many others. The Brother also said emphatically:

**India is a democracy under the present system, and (such a democracy as she now has) is bound to fail. THIS sort of democracy is alien to her nature. You will have to evolve a type of autocracy which is a development from the old sort. Not until then will India really be herself.** (*The Brother did not controvert the democratic ideal. He simply denied the efficacy of modern democracy for India.*)

They conversed a good deal about the condition of contemporary India, (1949).

The Brother said:

**There is a disease in the world which is travelling from one man to another. It is lack of moral courage. Here in India, too, it is eating you up.**

A certain man was mentioned:

**Yes, he is temperamental. 'Temperamental' people (as you call them) are often one per cent mental and ninety-nine per cent temper.**

*Apropos of the creation of destruction* — the main creativity of the world today, which the Brother was describing — he said:

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**All creativity which is unproductive (*in the real sense*) is destructive. You are now carefully planting and laying the foundations for the destruction of your country. You cannot have freedom where there is bondage, even if it is bonds of love.**

He had many talks with another high State Official, who came to him privately over and over again. The Brother was so earnest, simple and outspoken! Subjoined are a few notes:

**LET GO! LIVE DANGEROUSLY WITHIN YOURSELF!** (*He emphasised within Yourself; for it is seldom wise, though sometimes necessary, to live dangerously outside our Selves; and anyway, if people live dangerously inside, the right kind of deterrents are created within, wherewith perhaps to modify external conditions.*)

**Where you take away resistance, you destroy aggression. Have the pairs of opposites functioning spontaneously within you.** (*Do not dwell on one or the other, for “life includes a mode of satisfaction deeper than joy or sorrow”.*)<sup>5</sup> **Do not have the mind as a warehouse, a storehouse, a mental burial ground. LET THINGS FLOW THROUGH YOU . . . YOU NEED TO HAVE THE MORAL COURAGE TO LET GO OF LIFE AND LET GOD TAKE HOLD.**

The Minister responded with deep emotion, and the Brother took him to his heart, as it were, and treated him with true concern. It was a touching scene: the Brother’s acute perception and wide love — the old statesman’s profound trust.

**The trouble with you my friend is that you have not suffered half enough! Only when a man is in mortal pain does he at last let go. Pain is the only vehicle that will take you across the ocean (*of samsara*) to realisation. At the point of expiring of pain, a man (*usually*) lets go . . . (*The Holy One’s voice lowered in his great compassion.*) Yet you fear pain! . . . You come to ask me how you can avoid pain!**

Suddenly he raised his voice and spoke austerely:

**I SAY: WELCOME IT’**

The Minister bent his head. The stern voice softened:

**WALK ROUND LIFE! DON’T LET LIFE WALK ROUND YOU! BE DOMINANT WITHOUT BEING AGGRESSIVE!**

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The Brother's wise advice emboldened him to pour out some of his griefs and perplexities to the Kind One; so their talk turned to affairs in an Indian joint family. I explained to the Brother — not knowing which country he came from — that the system, which has many good aspects, is traditional and has a strong hold on the people.

**If you are going to be ruled by (*what YOU call*) tradition, you are also (*very often*) going to oust your common sense. You must be ruled by common sense. I do not mean “break up your joint family”, but I DO mean that your brother's ‘dirty linen’ is not to be washed in your compound. You should see to this. (*Spiritual life begins at home. Those who have not the courage of their convictions with members of their own households — and their name is legion — will never rise above the pettinesses of family life, which is so often full of fears and frustrations, false values and inhibitions, tyrannies, deceits, cruelties and enslavements.*)**

It was a dark night, and the good man had come to the Brother unescorted — part of the way on foot. He took leave of us with repeated thanks, and declining our offer to accompany him with lights, walked alone into the deep gloom to seek for his car.

We were staying with some Indian friends at their *ashram*. Several members of the *ashram* and their friends were present at a long talk, which someone opened by asking a question about how to escape temptation:

**You cannot dissolve temptation by (*merely*) running away from it, because temptation has so many millions of legs to run after you with.**

He followed this by a long dissertation on desirelessness — non-attachment, effortlessness, ‘want’ and ‘need’. The people of the *ashram* were astounded to discover that a sage was addressing them with great authority on Vedic religion and philosophy in the person of a tall, lean British labourer. I felt sure that they would like more, so I deliberately remarked inanely:

*Brother, lots of people think it is so dull to be without desire!*

The dear Brother took this seriously, even if he saw through me; he bestowed on me a friendly glance and went forward with spiritual teaching:

**But there cannot be brightness without dullness! The ashram life, whether followed in a group or not, has periods of dullness. I was (*especially*) referring to these. The thing is that they have to be borne and not fought against. (*Most***

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*people fight dullness and blankness of spirit and ennui. But these are part of a process of change from lesser to greater. In the greater as well as the lesser life, the old saying holds good, of being “new”* )

**An ashram must not have second-rate value, because it is a life-line for so many people.**

*ashram* had not second-rate

Eight or nine Indian gentlemen came in and joined the others in a fine talk. Somebody asked:

**THE SOUL DOES NOT GO ANYWHERE AFTER THERE IS NOWHERE TO GO — BECAUSE IT IS THERE ALL THE TIME.**

*stranger* in the audience, whom he did not appear to have seen before: **way, but in an understanding way . . . You must develop ‘spiritual fortitude’.**

**A disciple is not just a menial servant to the teacher, ( “hand-servant” . He is a spiritual confederate in the conspiracy of the atman Spirit)**

The words “spiritual confederate in the conspiracy of the *atman*” occur in one or *yogis*; but I never found such books in the

might repeat parrot-wise. This sentence could have been familiar to some of the Brothers.

Brother said authoritatively:

**The body is not revived through the heart but via the sympathetic system . . .**

about the physical body.

He remarked in an aside to me:

**the ages.** He must have been observing several visitors and found them a bit weighed

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down by books; for the Brothers never tired of examining people, whether Eastern or Western. Although we had not been long in India they often knew questions before they were asked, as we have seen; so our Brother now answered unspoken questions on *samadhi* (*high contemplation*) reaching, without showing that he was also seeing. (One often could tell when he was ‘seeing’, by the quick, surprised response from the listeners.) Singling out a visitor, he said:

**Before you attain samadhi, you have to find out exactly what samadhi is. Samadhi is not through the mind, because the (*mundane*) mind is the distorter of true values.**

He now said something seemingly strange, alluding suddenly to the higher Mind: **Did you ever hear of a baby being born through the mind? Samadhi is the giving birth to the highest spiritual from within you. As the child is born out of the mother, so the Individual is born out of samadhi. It is also a child; but it is a child that never grows old . . . it becomes both your father and your mother; your sister and your brother; your son and your daughter . . . The world is born out of samadhi . . . You do not attain samadhi. SAMADHI TAKES YOU.**

When it was over and the Boy had wakened up, they all insisted on prostrating themselves before him, in the beautiful Indian way, in spite of his protestations and denials that he had any part in the Brothers’ greatness. I tried also to convince them, but had to give it up. The questioners had been so eager, tumbling over one another, as it were, to get the Holy One’s attention. Alone on a dais with the Boy, I had found it no easy task to moderate their eagerness, so as to maintain a steady atmosphere for the holy One.

Now, some ten years since the Boy’s death, I know that I was wrong in my attitude to those devotees regarding the Boy. The farther I get away from him, the greater I find him to be. I remember that more than one friend wrote to me during his lifetime that he was “truly great”, “a Master in deep disguise”, etc. I remember also his horror of accepting praise for what he wholly believed was the Brothers’ greatness, and only theirs, in doing what they did — with him, through him, and *for* him. Here one saw the true disciple offering his personal life. Yes, the Boy *was* great and will, I believe, go on to even greater heights. His was the kind of nature that could be used to help large crowds beyond this physical world. Doubtless he is still with the Brothers.

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During a talk with a retired professor of the University of Patna, they discussed ambition:

**Ambitions strangle a man.**

The Brothers have never told anyone, to my knowledge, not to be ambitious. Their teaching depends on the enquirer. On this occasion they were conversing with an elderly philosopher, and a Brother told him that:

**Instead of trying to run past life** (*as the ambitious do*) **you should permit life to run past you.** (*This is ambition, but the greatest, highest, most divine. It is possible to pass from effortful ambition to effortless. There is nothing true to grow on, where there is no true ambition.*)

Several College professors and business men dropped in, and in the course of a long talk I took brief notes. First a business man asked:

*How can one get through the turmoil of daily life?*

The Holy One now appeared as an embodiment of calm — teaching by being:

**There is only turmoil in so far as there is aggression** (*resistance*) **to turmoil.**

The calm at this juncture became so intense that I thought he would stop teaching, for he also remained silent, and a great peace spread among us. Presently he spoke in a rapt tone:

**When the solution lies within you, you spend your whole life looking for it!**

In those silent minutes he had been teaching us the way to avoid the turmoil of life, unmoved. How silly I was! He had spoken of non-resistance, non-aggression, and had followed that by giving into our souls the magic formula, and teaching — by becoming at-oned with us — the peace in which turmoil ends. I recorded the fact of his peace, but at the time I realised nothing more.

Questions on time and space suddenly piled up, and the Brother emerged from his heaven, fully alert and powerfully vocal. Through a barrage of questions and tumult among the listeners, I heard him saying — evidently to put an end to an argument:

**There is time and there is space . . . Don't attempt to live in space. If you do, you are up against a granite wall because space is solid.**

**Where Nature is concerned, there is no such thing as time. Time is in the mind.**

He pressed on at full strength:

**There can be no space, only (*except*) under the aegis of time; because time is the ratio in which space-vibrations function. When you realise the composition of space, you can only live from moment to moment, because vibrationally you are composed of one set of vibrations. Space is composed of another set of vibrations. Alter your vibrations to the vibrations of space; then there is no barrier — you pass through space.**

**The vibrational space can only exist in the millionth part of a second, because it is being remade all the time.**

Where from but a very high source could the Boy have brought through such thoughts on time and space? In February, 1953, I found something like this in *Adventures of Ideas*: “Our perception of this geometrical order of the Universe brings with it the denial or restriction of inheritance to mere personal order. For personal order means one-dimensional serial order. And space is many-dimensional . . . But this analogy of physical nature to human experience is limited by the fact of the linear seriality of human occasions within any one personality and of then many-dimensional seriality of the occasions in physical Space-Time . . . If human occasions of experience essentially inherit in one-dimensional personal order, there is a gap between human occasions and the physical occasions of Nature . . . ”(pp. 219-20.)

He regarded his intent listeners sympathetically; and perhaps he was grateful, too, for their way of listening with full attention.

**Become at one! Do not ‘gather knowledge’. Become at one; then you BECOME KNOWLEDGE (*anubhava*) — *part of the fountain of true existence.* 6**

How well these men understood him!

**There is no attachment, apart from the (*mundane*) mind.**

He answered their unasked questions:

**(*When*) getting rid of the mind, the principle is, to permit it to become dissolved of its own volition; or rather, the permitting has to be allowed to take place (*the inner Will activates*).**

He realised that some of their minds were undergoing the high process of ‘becoming empty’ — dissolved. So he added:



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To do this, live from moment to moment. It is so simple to the intuitional — so difficult to the dissolving mind! This ( ) through (mundane mind).

Realisation is the becoming at one with space (many-dimensional) entering into space (Sunyata . But when you get into Void you are in ( ) Sound. One should not allow ( ) into one; but one into the great OM. Not all enter this ocean. It should not be thought of as inevitably following on widenings of consciousness.) attachments. The you, but not you from the attachments.

Another way of “rooting out desire etc. Don’t tinker at yourself, but feel what ought to be and leave it to God.”<sup>7</sup> CANNOT BY THE FEELINGS. A reality far beyond mere emotion.

Intuition guides you only along the gentler path — the path of non-resistance, non-aggression. On the other hand, the (mundane) takes you along the ways of chaos, aggression and misunderstanding.

He paused for them to take breath:

misunderstand one caused civilisation, is either in the ultimate

If you become ‘mindless’, this chaos passes over. (“exception” “proclaim that for attaining . . . One should realise the Self by the Eye of a mirror that he may recognise himself as Rama?”<sup>8</sup>)

The (mundane) mind is like a locust, eating up the finer human. The action of that mind should be to reflect that which comes through the intuition.

I will ponder your words —

My teaching is to be ‘felt’, not ‘pondered’.<sup>9</sup>

**You resent the slaughter of cows . . . Where there is resentment there is a sore place. . .**

**You invite pleasure: you reject pain. If you must reject pain, reject also pleasure.**

Talking of his burdens, a visitor said that “if God willed” he would be relieved of them; whereat the Holy One came out strongly:

**DON'T HANG YOUR FOIBLES ON TO GOD. IF YOU CANNOT DEPEND UPON YOURSELF, YOU SHOULD NOT DEPEND ON GOD.**

Some fifteen Indian gentlemen called. There ensued a talk of about two and a half hours.

The subject of love came up, and after some explaining and discussion, the Brother said:

**I make this assertion: There can be no love outside the personality. There can be no hate outside the personality.**

*Then what about divine love?*

**That is Bliss, (*ananda*). Bliss is first-hand love; and love is second-hand Bliss. (*He was describing experience in the Real.*) You can ‘give’ love; but you cannot ‘give’ Bliss. Bliss is not something that flows out of you or through you; it is something in which you live, which is part of you — which IS YOU. You do not give it out: you take the object into the realm of Bliss. You can give love, but not Bliss. You take all into Bliss.**

The Brother was asked for an explanation of the precept, **Become individual without becoming individualistic.**

**To be individual is to have a set of values that are your values, apart from the mind, (*that is, not mere theories, knowledge, mentalisation; not intellectual conceptions of the Real, but dynamic intuitions, experience, feeling tone*).**

**You must not confuse ‘individuality’ with ‘Ego’ (*jivatman, the human Self*). The individuality is a set of actions and reactions that has been at some time engendered by the Ego. Therefore the Ego is the Cosmic Self. The Individual should be true in its own nature — should manifest its own nature in a spontaneous way but without egotism.**

**Permit yourself to be drawn into that vortex of the atman, and you are individual in the true sense. To be individualistic is to be ruled by the personality — by the ( )**

They talked among themselves about ‘realisation of God’ and so forth, and the Brother listened with that gentle intentness which I had noticed as sometimes

**You try to make your realisation a kind of bank, by change your ‘spiritual’**

This produced stormy exclamations; but he waited for these partly to subside, when someone asked:

**You can’t. Would you attempt to ‘control’ a spring? It stop it.**

(

*and*

*However, a spring  
not like to dam it back. We may  
that, of course, is not controlling the flow.*

He persevered in loving-kindness; his zeal gripped us:

**We can only help you unlock the doors behind which you lie in bondage.  
BECOME UNATTACHED, EFFORTLESSLY, AND DEVOTION IS**

Suddenly, under the spell of the Holy One, pure Indian ecstasy swept some of the people there. The questioner bent his head, his joined palms over his heart, and said

*I only want your blessings!*

There were tears, flowing from Indian love of religion.

**bless you!** *The Brother’s voice was itself a blessing.)*

**you! Why, then, ask for blessings? God**

**blessings ... Right**

**blessing.**

**but a salve to heal our  
minds. It is a vent for our repressions. Sacrifice,**

**be confused with the Real.**

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The beautiful *Srimad Bhagavatam* — a book about Sri Krishna and the early sages — expresses this teaching. The whole book, said Sri Ramakrishna, is “fried in the butter of knowledge and steeped in the honey of love”. It is attributed to the great sage Vyasa.

(“For the Yogi who loves Me and whose heart is one with Mine, there remains nothing to be attained. Whatever is acquired through work, austerity, knowledge, detachment, yoga or charity, or through any other means of discipline, can be attained easily by My disciple through love of Me and devotion to Me. Heavenly enjoyment — Liberation, My dwelling place — all are within his easy reach, should he care to have them. But of such nature are the great sages . . . that even though I offer salvation to them, they do not desire it.<sup>10</sup> Purity is non-attachment to work.<sup>11</sup> Let thy knowledge be of thy Self . . . Nothing is more purifying than” (*this*) “knowledge. Neither the practice of austerity, nor resort to places of pilgrimage, nor repetition of Mantrams, nor charity, nor any other spiritual discipline, can add to the perfection already attained through knowledge” [of the Self].)<sup>12</sup>

Amid silence, a few dissentients resumed talk on a lower level. It appeared to me that they could not rise, even to a semblance of acquiescence on the basic principles of their own scriptures, of which the Holy One had so ably reminded them; and the tenor of their loud conversation indicated spite, or even jealousy, which alas! we sometimes encountered.

The Brother watched them pityingly, then rebuked them. His tones were indescribable:

**The first step to realisation is moral stability — moral fibre. Which of you is REAL with his fellows — is himself with his neighbour? All of you act to one another. Fear is controlling your lives. Fear is the root of hypocrisy . . . Until you have the moral fibre to be at one with one another, there can be no realisation, and you do wrong to ask us about it. Fear is the great disease.**

The disturbers left the room. He continued in a clear atmosphere:

**The spiritual realm has no set of rules. There are no paths to the spiritual ocean. Buddha said this.**

He was carried away whilst uttering the name of Buddha, and became ardent, even oratorical:

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**WHEN ARE YOU GOING TO STEP OFF THE WHEEL  
DROP THESE IDEAS OF PATHS AND RULES?**

**You have to plunge into the ocean; you cannot go on someone else's shoulders. It is a case of sinking or swimming. It is literally a case of spiritual**

**the risk — to live insecurely.**

He addressed the engineer:

**'like' anyone. I do not  
of a projection** *personalities, however  
divine, being 'projections' .*

**THE** *(to be at-oned with him in God .* **There are many  
false ideas of disciples and gurus. SOONER BE A TRUE MUNDANE THAN  
A FALSE 'SPIRITUAL' BEING; because at least a true mundane is  
whole hearted and has the stuff out of which something can**

He must have seen something in a listener which made him remark:

**A lie is far less injurious than a half-truth.**

<sup>13</sup> a magistrate, an executive engineer and others,  
*ashram.* A young spiritual aspirant asked most of the

engineer tried to badger him into answering a multitude of questions purporting to

triumphantly whenever the Brother gained a point; but the old philosopher only watched the holy One in silence — his face radiant and his bearing calm. It was a

suffered when people behaved crudely.

In the course of this talk, the Brother advised the young man (who had 'left the solemnity and general suspension of life) to **go back into the world and take its hard knocks.**

*kundalini.* The Brother warned him against 'wanting' such a thing. He pointed out *of kundalini* becomes a need of the soul, then it will happen.

*kundalini* when the

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Impersonal is dominant.<sup>14</sup> Therefore **take the hard knocks of life**, he said, if only to help break the personality (of which the young fellow had plenty).

**The action of water running about a rough stone gradually wears it into a beautiful smooth round thing. So also the action of life.**

Needless to say that the young man who longed for *kundalini*, continued to wander about idly, hair and nails unkempt, self-centred in his lofty escapism. No wonder that modern Indian youth has revolted against this sort of thing. I questioned:

*But is there not action of life which does not wear us into a beautiful smooth thing but rather, crushes us — makes us useless through an excess of the very suffering which is supposed to spiritualise us?*

**That is another matter. Some things and people HAVE to be broken.**

I continued, hoping further to draw him out:

*They get into a state of suffering, when they are numb. They are blind with suffering, and it seems as if the soul could no longer function.*

**Remember that they would not get to this state if they did not look forward and look back — if they lived in the moment . . .**

An enquirer, timidly:

*You have told us to get rid of the mind —*

**You dissolve the personal mind into the Impersonal Mind —**

*— but what I want to know is: How can this be done? What is the right discipline?*

**No discipline!**<sup>15</sup> **Pain alone dissolves the mind. Pain! By discipline you are only using (and strengthening) the same mind. But if you leave it alone, it becomes harmonious. Be unattached, and the mind dissolves. You have to take “the step in the dark”. Buddhists call it “stepping off the wheel”. (The Brother had also indicated elsewhere that the wheel throws us off, of its own momentum.)**

The executive engineer became heated and barked in a heavy crescendo:

*Why do you lay such stress on pain? I do not agree! We have a right to happiness.*

*This teaching of yours is inhuman and depressing.*

This produced a babel of argument, through which the Brother's clear voice hardly penetrated. However, he went on imperturbably giving out the ancient teaching on being above pleasure and pain. The burden of his talk was that our birthright is something far greater than happiness; it is Bliss. He concluded:

**You want to understand why I lay so much stress on pain? It is because in pain alone you get true values.**

Here the magistrate jumped up, shook his fists in the air, and loudly proclaimed that the Brother had explained and won his point! The babel weakened and at last some of us could hear the still voice:

**Bliss can only grow out of wisdom. Out of Bliss the human becomes verdant.**

To ‘**verdant**’ he gave a new and lovely meaning; but few heard him, and the meeting broke up in disorder.

The Boy was sick for some hours after.

I asked a Brother at a small gathering, how we could get their teachings out to the world; he reiterated:

**They are not ‘our’ teachings. These teachings are OF the world (*the Real World*) FOR the world.**

His words again aroused in me deep excitement about the identity of the Being whom I believed to be the source and inspiration of these teachings; but I dared not question the Brother, for I knew that he would keep off that subject, obviously working under orders. Of course he knew what I was feeling, and *pretended to ignore me*, turning abruptly to a social worker and unexpectedly giving him teaching on unusual lines:

**If you feel inclined to do a good action, do it to someone who is your enemy, as well as to your friend.**

By speaking of doing good to an enemy, he had ostensibly changed the subject, *but answered my unasked question*. Yet it was not until the Boy was nearing death that I found an opportunity to broach that subject openly, and elicited a statement of the truth.

**The other day you asked for blessing. What are blessings? Blessings (*as generally understood*) are nothing but ‘spiritual’ condescension.**

The visitor who had asked for a blessing murmured respectfully:

*It is a mode of speech.*

The Brother evinced slight shock. Something had, as it were, marred his dream:

**I have to correct ‘modes of speech’. A teacher should never ‘bestow blessings’.**<sup>16</sup>

Verily the Brother was taking this man — and any of us who were listening with our hearts — to the Source of Bliss and blessing; and he proceeded to suggest that

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Source with the simplicity and self-forgetfulness which characterised the Brothers when they spoke of the Holiest.

The suppliant exclaimed:

*But your presence is a blessing to us!*

**No, it is not! It is a SHARING. How can I be at one with myself when I cannot be at one with those around me?**

*But what are blessings, Master?*

**They are nothing but false ideology — linked with the ego —**

Turning affectionately to the one who had asked for blessings:

**Why should I make you a spiritual cripple? It is a terrible disease.**

(There is an exalted state in which everything *must* be thrown onto the Master; that occurs when by fire of austerity — *tapas* — one reaches the sublime state of discipleship. If it then becomes necessary he may dissolve part of even the whole of our remaining *karma*. But even this does not call for faith in the usual sense of the word; because a disciple is entirely absorbed in doing the will of his Master, and not at all concerned about the removal or non-removal of *karmas*. *His* faith takes the form of knowing that his Master will always take the right course.)

Someone else remarked:

*People want to meet you.*

He replied evenly:

**They do not want to meet me. They only want their petty whims satisfied.**

A Brother had been suggesting to a manufacturer who complained to him about labour troubles, that he should put before his Board a scheme for some sort of co-partnership with his workers. The manufacturer demurred, and gave his reasons, valid and invalid, for dissent. The Brother tried to put the larger viewpoint before him, but he did not respond. At last the Brother put a lower view — still, important. (They do not disdain taking such first steps with people of little understanding.)

**The only way to get the full collaboration of the people is to put them in bondage to you.**

In this case, one might assume that it should have been “mutual business ties”; but the Brother introduced a clever double meaning into the sentence, which could perhaps draw on the enquirer — wake him up a little.



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The following is a typical example of how a Brother would deal with bereavement

Two Muslim ladies visited me and one of them asked if she might speak with a Brother. This was arranged without delay and one of them had a long talk with the every direction, and felt desolate. She told him that she was very unhappy over the deaths of her father — a great statesman — and of her only child.

*I am so miserable — so uncertain —*

**The trunk of the tree of evolution is built out of ‘uncertainty’. If there were not this misery, this suffering, there could be no illumination.**

said:

**Until the manhood of India learns the value of creativeness, unfortunately**

**destroyers — the men. (**

*most creative woman is incapable of full alone, but to all inventiveness, arts, etc. This Hindu philosophy. It is not necessarily sexual in the instance: Sri Ramana Maharshi’s mother was the shakti group. Sri Ramakrishna’s virgin wife was his shakti. In his earlier to the*

)

The lady:

**We cannot force our help upon you. We could dull your be force. We cannot use force. bereaved — until they are prepared to give up the lost permitted to force our help on anyone. We could, of course, blot out the grief — it lies in our power to do that. But we can only do ( ) when the to forget.**

**(No! Never forget love! We do not mean that.**

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*How can I forget? It is impossible. Will you please look after me?*

**Simplicity is the root whence the trunk of the tree of  
root is made of simplicity you**

*(Her*

*confusion because it was not simple. Her memories were entailed in the  
web of the world. The Brother had seen this at once, and dealt with the weakest  
point without telling her that it was hers.*

**Intuition is the brain of the soul. Always trust your  
the ( )**

**We can**

**the mind does**

**this.**

**The physical body is the vehicle of karma. Karma belongs to the soul  
when in the physical body. Try to think of this: that all this life, attached to  
the physical, works out karma. It will help you.**

**Your father has not been unknown to us. He ‘broke’  
hurt him — what broke him — was  
misinterpreted. His**

*(the perfidy of false friends brought on his illness . He was very unhappy; really*

This sudden, intimate allusion to the father astounded the two ladies. He had been a distinguished and celebrated Muslim political leader in the Punjab, greatly loved by many at the time of his death; and his daughter was the apple of his eye. None outside

daughter told me, was true. Of course we had never met him or discussed him. His world did not touch ours. One or two of his real friends had been to consult with the

The lady thought that the Brother was suggesting suicide; but he said:

**Far from it! He was a brave man. We knew him well.**

with your mind and  
has been nothing there to come into your  
soul and mind have been at war.

You have ‘cultivated the mind’. You think you can  
understanding with Yourself through the *(somehow*  
relating the mind to the soul.

belongs *the path to the*  
*gate between the mundane) mind and*  
the soul, so that when it is necessary for them to work in conjunction,  
open the gate, and when it is not necessary — if  
alone — you can close the *(mundane mind out. This mind*  
right to interfere with the soul. It should reflect, not store. (  
*its reflecting) it should be a channel only.*

Turning to the others:

*(mundane images that ‘soul things’ can’t*  
pass through; and then you wonder why your souls are starved!

## BROTHERS IN CALCUTTA

### CHAPTER FOURTEEN

#### *Brothers in Calcutta*

During our short visits to Calcutta between 1949 and 1953, I had little chance to take more than a few notes of the talks, as I was quite ill most of the time. However, I managed to get down the following during a good talk with a Bengali professor, some of whose friends had dropped in to listen. The Brother concluded part of it by saying:

**The mind is the cesspool of wisdom!** (*he must have referred to the average 'mundane' mind, since minds which reflect the higher Mind become mirrors of wisdom*).

The professor asked a question often put to the Brothers by dear, spiritual-minded Indian strangers:

*How can I find God?*

**PEOPLE TALK ABOUT LOOKING FOR GOD. YOU CAN'T "LOOK FOR GOD"! GOD IS NOT LOST! God is all, everything — minus attachment.**

**KNOWLEDGE IS MAN-MADE WISDOM. WISDOM IS GOD-MADE KNOWLEDGE.**

**Live from moment to moment; then there is no attachment, no memory, no anticipation. I do not mean that you are not to remember, not to anticipate. But DO NOT TREAT MEMORY AS A SAVINGS BANK; TREAT IT AS A CLOUD. The clouds drift lightly back and forth (*and are dispelled, too, from moment to moment*). Memory and anticipation should be like clouds only.**

**Discipline, which is a damming back, does not dissolve complexes. It merely creates fresh complexes. Spontaneous discipline which is unconscious and natural, is the real thing. The other only hurts. Look at the people who live under it!**

**By artificial civilisation mankind has diverted the correct flow of Cosmic life-forces in the human body and psyche. If these life-forces were flowing rightly, (*the ills of*) old age, disease, and nervous and organic illnesses and**

**instability of all sorts would be put an  
life-forces are flowing**

The Brother drew some diagrams, talked, explained and answered questions. I could not get down one-twentieth of that talk: The psychic air was too electrical. People

### MANKIND IS DUAL.

**Personal —**  
Mind, knowledge, ego, ownership,  
hate-love and all the pairs of  
opposites: jealousy, greed etc. These  
can be summed up as effortful  
desire, *attachment*)

**Impersonal —**  
Soul, wisdom, voice of the soul  
through intuition, Mind above the  
summed  
desire, (non-  
attachment).

**Your civilisation has absorbed nearly all the power from the Impersonal into the personal; therefore the Impersonal scarcely functions. As I have told you, all the personal, which hangs upon the reactions of the eliminated by its being absorbed into — dissolved into — the Impersonal.**

**This will lead *the* )**

**selflessness, which is God. (**

*“In heaven their angels do always behold the face of my Father which is in heaven.”*)<sup>1</sup>

**Now, look at some operations of soul and mind, personal and Impersonal.**

**Here you have the physical body with the chakras.**

**body ( ) ; outside (the rest of the subtle body — of is the densest layer — consists of manas — mind, and ahamkara, which are together called manomayakosha .**

**Outside the astral, the Cosmic as it touches man. ( called the )**

**entering. It goes to the solar**

*instance .*<sup>2</sup> **From**

*(in the*

**thence to the throat**

**and pineal. The stomach may feel shocked;**

**also; the throat may feel constricted, and so on. The mental**

reaction only comes when there are reflections back on to the pituitary from the pineal chakra. The others are personal, these are Cosmic. Now, what you people have done is to close off the Cosmic reactions and live in the personal reactions. And you wonder why your bodies ail so much and why your natural inner powers do not function.<sup>3</sup>

Unquestioned, the Brother announced:

**An extra sense is found in each (layer of the) subtle body. Thus: six senses in the 'etheric', (*pranamayakosha*) ; seven in the next, eight in the next, and so on. The Feeling Principle for the physical body is the sixth sense, situated in the etheric; and this is repeated right through.**

After a time, he handed me his writing board with the sketches laid on it and I put them away, as always, with my notes. Several of the Brothers drew roughly as they talked. Most of these drawings were very rough; but a few showed real beauty of line and conception. Alas! Every one of those has disappeared.

I asked:

*What is it that bridges the abyss between this personal and the Impersonal?*

**It is pranayama.**

We were somewhat astonished, and said so.

**Not pranayama as you think of it, practised so many times a day; but a continuous pranayama taking place naturally, which is one of the fruits of dropping attachment.**

I must digress here, on *pranayama*, i.e. *prana* — vital breath; *ayama* — lengthening. Prolonged control or suspension of physical breath, which is an expression of the life force — *prana*.

This does not mean control over a very long time (though it may be a very long time) but control over a time exceeding that of the normal breath, which varies from person to person and from one rate to another in the same person.

In practice, it becomes, as it were, taking possession of one's lungs and their counterparts in the subtle bodies, and dictating to them.

From its inception it should be exercised with high imagining.

*Pranayama* should not be practised by persons who have heart weakness, or are suffering from arteriosclerosis, commonly called "high blood pressure", or diseases of the lungs. One should consult one's doctor if at all doubtful.

spine is

practise it lying on one's back on a hard bed. A small cushion may be used under the head, so long as the straight line — or as near to it as is — is maintained. It may also be practised on an upward-slanting couch or sitting upright on a chair

the ground or raised from it, is good because the spine is easily maintained straight in this position.

*pranayama*. It should in fact be panted out (exhaled) several times if the lungs seem *need* this preparatory action.

not only clears the brain but the entire nervous system and beyond; for it operates throughout the physical and subtle bodies.

important aspect of *yoga*.

said to have been an expert in the practice, and his account of *pranayama*, Shankaracharya — who was a mighty *yogi*

Writing of meditation, Vivekananda says:

“After one has learned to have a firm Seat, he has to perform, according to

“This part has been rejected by some as not belonging to *raja yoga* great an authority as the commentator Shankaracharya advises it, I think fit that it should be mentioned, and I will quote his own directions from his commentary to *Svetasvataropanishad*:

“ ‘The mind whose dross has been cleared away by becomes fixed in Brahman; therefore is declared. First the nerves are to be purified, then comes the power to practise Pranayama.’ ” ( *than* )

“ ‘Stopping the right nostril with the thumb, through the left nostril fill in air,

right nostril, closing the left one.’ ” ( *This is usually done with the third finger of the same hand.* )

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“ ‘Again inhaling through the right nostril eject through the left, according to capacity; practising this three or five times at four hours of the day, before dawn, during midday, in the evening and at midnight, in fifteen days or a month purity of the nerves is attained; then begins pranayama.’ ”

The sage indicated that in this elementary stage only a few breaths need be taken; but the *quality* of the practise is of paramount importance. Vivekananda declares that, “Practice is absolutely necessary . . . If you do not practise, you will not go one step further.”<sup>4</sup>

The Brothers may help one who practises steadily and faithfully, using imagination (*see Introduction*, p. 26, note 2). I give a typical instance:

On May 11th 1966, I was eating a solitary meal in my room, thinking about the Brothers’ magical help, when I experienced familiar changes in my breathing. I was taking several joyous breaths each time that I manipulated my spoon and fork for another mouthful.

It was a lovely sunny day and I had drawn back the curtains and thrown the window wide open for more air and sunshine.

After a spell of this happy food-with-breathing, I happened to glance over towards the door of my room and saw the shadowy outline of my Master ‘standing’ quite still there.

I bowed low to him with joined palms, and went on breathing. (It should be “we went on breathing”, for my lungs were being exercised by a power outside my own, in a way which I had known him to use on them for many years. I could almost have said that exhilarating air was passing through the whole of my body.)

After a short time, he began to put thoughts into my mind, in a way which had also become familiar — that is, he would give a few words or a sentence or more, and I would hold on to them, then write down what had been given and — keeping the mind empty after writing — would wait until he put in other words or sentences, I writing them down in the same way.

I recognised that it was my Master, because of the joy, peace and power which came with him, and because the great change in my breathing remained until our work together was over.

The first thought which he seemed to put into my mind was:



at meals — between

I went on eating and between mouthfuls my lungs seemed to be exercised by that power which produces calming and enlivening changes of breath.

practise with his help:

**The lungs should be filled from bottom to middle of  
beyond) and movement of the chest ( )  
beneath, and scarcely**

Practice and feeding continued, while another thought from him came to me:

**The activating movement I** *in the Platonic*  
*sense is — as described by you) before —*  
**the middle of the** **point,**

*(inwardly, concentrating on that point, in  
your own words : I am the SELF, seated in the midst of this body. I send out  
MY Breath, I fill these lungs with PRANA, ( ‘air’ of the subtler being.  
Naturally this subtler ‘air’ is used in the activating process, the result being  
expansion of the lungs, whereupon air fills them.*

nostrils the breath of life; and man became a living soul.” *Genesis*

I tried to empty my mind. Breathing was truly harmonious, and the Master had got me, as it were, well under way. His quiet thoughts flowed in again, giving me a

**Do not practise pranayama in a stuffy room; fresh air  
nevertheless ( ), and avoid chills.**

Presently:

**PART OF THE BODY.**

the unnecessary constrictions of tight clothing. One of my under-garments had shrunk and was irking me. He was evidently aware of it.)

The *pranayama* exercise, briefly, consists in stopping the nostrils in the same manner; but the

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‘inhaled’ breath is held, and the emptied lungs after exhalation are held to durations according to individual capacity. The inhaled breath is held longer than the duration after exhalation; and these durations — determined on from time to time — should be adhered to, providing there is no real fatigue. One should practise, using intuition, because there are differences in durations of retention and emptiness, between times of day and night, seasons, and persons.

There must be no forcing. One achieves more by refraining from strain and fatigue, avoiding laxity.

I noticed that the Brother was demonstrating the importance of the quality of my breathing, which changed to a few pleasant respirations, while I was in a normal state — eating my meal and not keyed-up. He operated on my lungs *from within*, to give me ease and vitality, inhaling and exhaling moderate breaths. (I write as myself. That Being *Who exhaled and inhaled to my opposite processes*, is the Lord. Thinking on Him as the Author of one’s breath accentuates the consciousness of the sacred power-dispensing centre at a point in the midst of one’s physical body.)

An important factor for right breathing in *pranayama* is the pause before exhalation-inhalation, as described. With the lungs held empty, strengthen the imagination “I am the SELF”, etc., and *never start an automatic breath, or fill the lungs quickly to relieve them*. When this happens — which it does often at the beginning — take several panting breaths in quick succession, to correct and put the lungs at ease. Draw the breaths in through the nose, and pant out through the mouth. Then empty *and hold empty* and begin again the exercise of imagining one’s SELF at one with the Supreme Being, in that point in the centre of the torso. Fill the lungs again *on that imagination* and repeat the corrective process *every time the breath has been wrongly started*. True imagining is of the Real.

There is a passage in the *Bhagavadgita* which I never understood or could find anyone to explain to me, until the Brothers taught me about the SELF out-sending and in-taking breath through all breathing things, coinciding with their inhaling and exhaling. The passage occurs in the Fourth Discourse where Shri Krishna speaks of sacrifice:

“Some yogis offer sacrifice to the Shining Ones,” (the gods); “others sacrifice only by pouring sacrifice into the fire of the ETERNAL;

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Some pour as sacrifice hearing and other senses into the fires of restraint; some pour sound and the other objects of sense into the fires of the senses as sacrifice;

pour as sacrifice all the functions of the senses and the functions of life;

Yet others the sacrifice of wealth, the sacrifice of austerity, the sacrifice of the sacrifice of silent reading and wisdom, men concentrated and of effectual vows;

*the  
incoming*

”

This is Shri Krishna saw our inhaling as the exhaling of the SELF, and our exhalation as inhalation by the SELF. He taught the Cosmic process which

After such an experience as I had on that May afternoon, I realised the accuracy of the Brother's statement to the effect that, from being but a formal exercise, should permeate the daily life.

Several Bengali gentlemen, including another Professor of Calcutta University, long, full, heart to heart talk, of which I took down verbatim scraps as usual.

**The man who is in the kind of peace that striving buys for him, is in purgatory.** *Things which are striven for are strife by which they are obtained.)*

**can be felt.** (*upon a screen. They are outside him.)*

contact with the Brother seemed to leave overwhelmed:

*We have to depend on God to help us*

The Brother had to be firm:

**That comes out of a slavish attitude! You want God to lean upon. While you you become whole?**

instantly comforted him with beautiful words, to all of which he seemed to respond. As the holy One continued to reveal his real Self to this seeker, he remarked:

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**Your intuitional cannot be concentrated as IT IS ALREADY CONCENTRATED. IT IS CHARGED FROM THE COSMIC.**

The Professor looked his utter gratitude; for in a few moments he had been restored to Himself. The Holy One said:

**CIVILISED MAN FIGHTS PAIN. HE HAS FORGOTTEN HOW TO ABSORB PAIN.<sup>5</sup>**

## THEIR MASTER'S VOICE

### CHAPTER FIFTEEN

#### *Their Master's Voice*

I have many scraps of paper on which various sayings of the Brothers' have been jotted down; most of them are undated and uncoordinated. I give here a few. Many exquisite things happened unexpectedly, when one was not prepared to write.

I had been talking about some personal matters with a great Brother. From time to time they came and gave me advice, which I needed very much, being in some respects a great fool. In course of conversation, the name of a certain man came up:

**He is very studious, and has the audacity to write about effortlessness! . . .**

**One can get round a mulish temper, but a mulish (*general*) psychology . . . !**

There were many meetings and fine talks and demonstrations when the Brothers first began to use the Boy in London. The notes for these alone would fill another volume. Notes on one of these talks have strayed into those on the Indian talks, which occurred later, and I have included some in this chapter, as several of our visitors were British. Readers may detect their questions, and the Brothers' answers are, as it were, in a different mode.

A Brother was asked:

*How eradicate the ego?*

**Try to bear the pain of simplicity; and when you have learned to bear that pain, there will no longer be any ego, but it will have become the supreme Feeling — the ecstasy of love.**

*How do you define uniqueness?*

**Standing on one's own feet; in other words, aloneness — the Individual without being individualistic.**

**In the world today, if you find a man who is devoid of personality, that man is UNIQUE; in fact, that man has taken on a new Personality. Uniqueness is the raising of the personality to where that personality is not felt by the Individual — the raising to what you would call the 'Unconscious Personality'.**

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*What is the Unconscious Personality?*

**The personality that is unconscious of itself — therefore Universal.**

*Does the 'I' persist?*

**The 'I' is the ego playing ducks and drakes with the conscious and the unconscious. What is 'I'? Is it the (*physical*) body — etheric double — soul — spirit? The 'I' is the sense of self-security — self-preservation — the animal instinct — desire — choice — attachment. (*He indicated wantful, effortful desire.*)**

*Please define 'the conscious' and 'the unconscious'.*

**These are the conscious and the unconscious of the Individual, in the usual psychological sense.**

Answering another question, he remarked:

**Liberation is destruction more than construction — but not permanent destruction. It is where destruction becomes construction.**

*How far is one justified in speaking the truth which is in one, when it comes to hurting other people's feelings?*

**The trouble is, there is too much speaking of the truth, and not enough acting of it. That is why their feelings are hurt.**

This was amplified and expanded, but the notes seem to have been lost.

*Is it not possible for the search for truth merely to become a form of egotism?*

Part of the Brother's answer:

**. . . they are striving for something that they know not how to utilise . . . It is one of the worst forms of egotism — manipulating something which is supreme, for the direct purposes of the ego.**

During the answer to another question:

**The only real happiness is that which is found without the exploitation of ANYTHING. (*A counsel of perfection. Yet I have met men in India — a very few — who seem to be carrying it out almost to the letter.*)**

*Have I any right to help people when I am also suffering?*

**No matter how poor, how wretched you may be, you can always find somebody worse off. There is sanctity in that (*helping the sufferer*). There is peace.**

I was interested in his use of the word 'sanctity'. The Boy was not 'pious'. He had a horror of anything which could lead to the slightest insincerity or hypocrisy. One

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noted that the Brothers went on their respective ways, and were very content with the Boy as they found him.

In another talk he said:

**Separation of the individual functions of heart and lungs is the art of samadhi.** *(He meant that in samadhi, heart and lungs become harmonised in a special and very potent way. This can be brought about by an adept. One or other of the Brothers has often dealt with my lungs and heart, causing an indescribable condition of harmony between their rhythms. Perhaps the reality has to be experienced to be believed. This sort of thing must have been part of the ancient Mystery cults.)*

The Brothers often answered people's unspoken questions.

Thus, for example:

**If you are loyal in your actions as well as in your thoughts, the flow of purity and spontaneity remains unimpeded.**

Turning to someone else:

**Experience which is not our own, or made our own, is valueless.**

In such cases the visitor would show that he or she was aware of some matter referred to in the Brother's short sentence. Many received precious help and advice in this brief way.

A question was put about J. Krishnamurthi, and answered with vibrant tenderness:

**Krishnamurthi's soul is the soul of a Master. You will not find one thing that he says that you can say is wrong, if you permit yourself to be true.**

One day, the talk turned to flowers:

**Flowers are given to mankind for one thing only — healing. Cultivated flowers smother you.** *(The Brother explained that the cultivated flower is a 'personality' in the floral world, hence its influence — its vibration — has a 'smothering' effect — that is, the opposite to a liberating effect, such as that of the wild or little-cultivated flower. For instance, he said, if you smell a tuberose, your personality is altered in a few seconds — changed and modified to this thing which 'smothers' you. He said that if we could see the whole plant and flower, instead of only its gross physical aspect, we would at once perceive the baneful*

*effect of the cultivation of flowers. The subtle body of a cultivated rose, for instance, is as nothing compared to that of a wild rose. The same applies to the healing properties of both.* <sup>1</sup>

**cut off and stuck in jars  
place for flowers is out of doors. When you  
love flowers out of doors. your vibrations of love and so forth,  
which you then send out to them are magnified, multiplied, sent back to you  
increased. For one of the functions of flowers is to magnify and multiply  
things.**

of his listeners in succession, pausing between remarks; each remark indicated difficulties which he could see in the one addressed. His penetration aroused

He looked towards an Englishman at the back of the gathering; then turned away his eyes:

**mother and child . . .  
that they want too much and are not**

A look of misery came on the man's face and he gazed pitifully at the Brother who  
it:

**When you are on the material plane, do material things rightly. (**  
*the physical world and its obligations. “*  
*superior to inaction, and*  
*possible,”* Shri Krishna, and Jesus said, *Render to Caesar the things that*  
*are Caesar's, and to God the things that are God's.* <sup>3</sup>

The unhappy and astonished man faltered, under his breath:

I thought the Brother would not answer, so quiet was he, *and seemed to shine*; but

**I am not a personality; I am not an ego. I am just a Voice — the Voice of my  
Master.**

After a long pause, the questioner pressed for more information.



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*Are you a doctor of Tibet?*

Heaven knows what that may have meant! The Brother modestly replied:

**I am not a doctor of Tibet, although I know the doctoring of Tibet.**

He could see that the man was suffering and seeking, and gave him what he needed for his next steps:

**Forget your want, your desire! Be simple; and then you will attain. Work along the lines of simplicity, without expectation. Do not concern yourself with any osophy or ism or institution whatever. just be your own plain self.**

**The unconscious want of every individual is Liberation — to ‘get above things’. But you are not going to get Liberation by reading books and going to colleges. LIBERATION COMES FROM THE HEART.**

Bhagavan Shri Ramana Maharshi has given the finest teachings I know of on this. He said, for instance:

“The Absolute resides as the Self in every heart . . . The method of realising the Absolute is *Dahara Vidya* or intuitive knowledge of the Heart. . . One should realise It by direct, immediate experience. . . When the mind in the form of the ego (*ahamkara*) which takes the body for the Self and strays out, is curbed within the heart, the sense of ‘I’ in the body relinquished, and enquiry made with a still mind in tune with the Self as to who it is that dwells in the body, a subtle illumination will be experienced as ‘I — I’, which is no other than the Absolute, the Self, seated in the lotus of the Heart, in the city of the body, the tabernacle of God. Then one should remain still, with the conviction that the Self shines as everything yet nothing, within, without, and everywhere, and is also the transcendental Being . . . The scriptures state conclusively that the Heart is the seat of the totality of the Interior senses,” (*antahkarana*).<sup>5</sup>

The holy One turned to another visitor, whom he evidently thought to be a voracious reader:

**Too many books are read. The less a man can read or write, the more chance he has of attaining Liberation. The less you know of (*fill yourself up with*) worldly things, the more chance you have of Liberation. (*The Brothers do not mean that we should remain illiterate, but there is no doubt that both reading and writing are greatly overdone; therefore the habits that create this unhealthy appetite should be avoided.*)**

To a scholar:

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**You cannot have many irons in the fire and have all  
you are taking the power away**

Nowadays ( )

**They are not natural,  
Choice is greed. People spend their time and  
deciding what they should do and what they should not do; and  
when things come along which they dislike but must do, they spend their time  
trying to find out how to avoid them — how to do something they like  
of something they dislike. All this is greed,  
neither peace nor**

I conversed with the Brother. Speaking of hate, the Brother said that hate arises from desire. I referred to a hate in my life. The Brother said that that arose from a

should be no fight, no resistance, no 'want' for the life of the ego:

**That is so.**

*new life-the real life — is not yet found. There is a danger of losing both — of utter  
'deadness' — a veritable death.*

Then he added with loving kindness:

**That is the reason why the mountain will come to Muhammad! If**

*(In other words: when the step is  
taken in the dark, divine help comes to the helpless traveller. Since that Brother  
spoke so comfortingly, he and his have made good their word to me. Unable to go  
darkness.*

*— to them.)*

**WHEN THEY ARE GOING TO THE  
DROWNS THEM.**

His compassion and poetry overwhelmed me.

**Get yourself free from within! Then — trust your own  
want no leaders then, because you will have become a leader yourself . . .  
Tomorrow never comes. Yesterday was but a dream. . .**

THEIR MASTER'S VOICE

**The West has had to use artificiality to cover up its mysticism. There is more materialism in the West and more superstition in the East . . .**

**Keep as far away from conventionalities as possible.**

A number of people came in, and he addressed his audience at large:

**A man or a woman's means of livelihood should be by putting their ideals into practice. By not working in this wise, the arts of the Mysteries have been lost.**

**The nations are trying less and less to understand the things that really matter.**

*Twenty years after these words were spoken there are signs of the general downward trend being arrested.*

**The majority of people, seeing a plantation of fully grown oaks, see no beauty in those trees. They only see what they will produce in hard cash — what they will make — what can be gained through them . . .**

**Most people insist on being ignorant under the artificial guise of being wise. They live a life of make-believe to such an extent that they believe it themselves. Their whole lives — even their 'unconscious' minds in dreams — are make-believe.**

There was a long silence, in which I became aware that Something or Somebody was overshadowing the Brother. So affected was he that even the Boy's person seemed to irradiate light. When he resumed, his voice was soft and warm:

**Christ called the man next to him "Brother". He did not delve into that man's pocket to find the condition of his finance. He delved into his soul. . . .<sup>6</sup>**

**You must love a person without 'giving' that love. Once a thing has been given away you have lost it. But you must love in a way that cannot be lost. Love must be like a fountain which is poured out — and returns to be poured out again. Love should be an eternal cycle, ever going and returning, to go out again.**

**Do not 'give' love. Pour it out — express it . . .**

**WHEN LOVE LEAVES THE SOUL, THE SOUL IS DEAD . . .**

**Praying in the morning; praying at night: that is not religion. That is hypocrisy . . . (If the prayer is true and spontaneous it is religion. Most morning and evening prayers are a habit, a conventions sort of social obligation to God,**

*based on fear. It is the greatest crime of humanity to put the ears and the tongue to misuse . . .*

*s. Was this Brother, then, a Buddhist, or had another come in? The Masters want*

**We must not work for the standardisation of minds; each must have his own outlook, and so dispose of the ego . . .** *Standardised people are involved in endless reactions to the minds of others. Reactions of this kind increase the ego-sense.*

**The basis of yoga is Truth — unrestricted Truth. Yoga must not be practised for personal gain . . .**

**have to continue to live in purgatory. Life today is like a big bog, and all of you are struggling in that bog. The more you struggle, the more impossible it**

**have these pulled them out of the mire? They have pulled them further into it, and the world is in a worse condition than it has ever been in before . . .**

He exclaimed:

**Why do bands play “Britons never will be slaves”? You are all slaves to is it leading you? Where is it leading all your brothers and sisters? . . .**

There was another long, still pause, while the Brother continued to muse before

**There was never a greater lack of understanding in the world than there is today . . .**

**A high wall was never built that did not keep out the light . . .**

Sorrowfully:

He passed on his sacred messages tirelessly, turning quickly from one of us to

**Don’t live in the past. just LIVE — from moment to moment. . .**

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He exclaimed:

**If a man thinks no evil of another, and does not harm another, he will have no fear in his heart.**

He looked about him with yearning, and exclaimed again:

**I would like to get people before worldly ambition has bitten into them! . . .**

Now his gaze was on one man:

**Simplicity is the greatest gift of God — the greatest weapon — the key to life.**

His voice lowered:

**You permit problems to rule your life** (*because you have desire choice*) . . .

**Have desire without desire! . . .**

He was absorbed, far from us:

**Christ did not have crutches, he bore his burden.**

A question was heard:

*Did he not have his Father to lean on?*

**It was not a 'pleasant' Father that made Christ carry his own cross.**

*(The Brother hereby emphasised that we should not attribute weaknesses and partiality to God. Christ loved and accepted the Father as He is, within and beyond the pairs of opposites, and carried the cross as part of a plan, walking alone with the ALONE.)*

The Brothers never encourage flabby religiosity. The flabby questioner therefore subsided. He would have to think about God.

**Christ was interested in the individual. When individuals are looked after, the masses are looked after . . .**

**If Christ had shown unhappiness upon his face, the people would not have welcomed him, but would have kicked him in the gutter and crushed him.** (*You talk about Christ and love and so on*) **and yet you are doing that in the world today to those who are unhappy, poor, miserable. In modern life you crush the miserable and enjoy the crushing.** (*If you are not one of the actual enjoyers, you still laud the system that crushes.*)

**You fete and you flatter the successful the happy and the rich.**

**But common sense is to do the work of the prophets. COMMON SENSE — THE FIRST ORDER AND LAW — IS: LOVE THY NEIGHBOUR AS THYSELF.**

He spoke as from paradise; and his voice brought hearing:

**WHAT ELECTRICITY IS TO THE LAMP, SO LOVE IS TO THE SOUL. THE SOUL OF MAN NEVER DIES, AND LOVE IS ITS EVERLASTING COMFORTER. HE WHO BETRAYETH LOVE KILLETH HIS OWN SOUL.**

**Nature** *in the sense of the ultimate destinies of things: not in the sense of building bridges and dams and aeroplanes . Nature is the same as God. You cannot kill Nature by scientific progress. Nature is life — the life of the soul.*

ever, he knew it, and felt with us in our sense of blindness, helplessness and struggle. He opened wide his arms and cried:

We loved him from our souls while he continued to give us vision and strength with that passionate, radiant assurance which marked the Brothers:

**level. And then you begin**

He was referring to the two great paths of human life; the *pravritta marga* (out going), the period during which man incurs debts to nature, ancestors and the gods; and the *marga* — that is, through *karmas* enforced. Towards the end of the *nivritti marga*, the soul is free to **Liberation.**

Some of his listeners appeared to be discouraged about “paying”; for they had not familiarly. Among some such people in the gathering there was gloom as they thought of life, as it is today, frustrated by falsities of thought, feeling and activity — encourage them, if only by the simplicity and truth of his statements. Turning to them he said, with infinite sympathy and hope:

**sunshine flashed around, some penetrates.**

## THEIR MASTER'S VOICE

He enlarged, while they drank in the soul-satisfying wisdom. As he continued it seemed as if he were no longer speaking by himself, but that many were with him — his Brothers of the Hierarchy. The Boy and the Brothers appeared before us, as it were, joined in majesty; we saw and heard this in mysterious inner ways, and were greatly moved, as the impression of numbers continued.

Presently they indicated with one voice, as it were, their hard paths and our failures; their yearning to save us, and our faint-heartedness. Thus, with trust, they gave us sacred confidence:

**THE TROUBLE IN THE WORLD TODAY IS THE LACK OF SEEKERS.**

*(Millions are asking earnestly enough; but the Masters ask for wisdom in the seeking. Their compassion flows out to us. They would not have us waste our search.)*

Through the Boy, a long sigh as of suffering love, came from those Mighty Ones:

**MAN'S GREATEST ENEMY IS — MAN . . .**

Then the Brothers' Voice rang out. They had told us that they were, collectively, but **the Voice of their Master.** *Whose was that Voice?*

**Don't blame God for what man does! Alter man! You cannot alter God!**

We strained forward for more . . . They began to go . . . but when we thought them gone, the Voice was heard again — holy and compassionate:

**THE THINGS THAT MATTER ARE NOT ONLY FOR THE FEW. THEY ARE FOR ALL MANKIND.**

Some weeks before his death, I was alone with the Boy, when he went into a deep trance, *and walked unaided onto the verandah.* A great Brother had evidently taken him; in fact I perceived that my own guru was there — that high Master who was leader of the group of Brothers who had taught and healed through the Boy.

We stood together in silence: evidently he knew that something weighed on my mind, and waited for me to speak first. I was indeed longing for confirmation of an idea that had persisted in me for years; but the opportunity to question him privately had come so unexpectedly that, taken by surprise, I was agitated, confused, and unable to formulate my big question. Trying to regain composure, I enquired hurriedly and lamely if I might speak my mind on one or two points. He said:

**Certainly, my child.**

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I then told him that I had had a great love for Christ since early childhood, and that my love for Him did not cease, but increased with the years. I asked if I was wrong to *guru* — himself? He replied with

**MY CHILD! HOW COULD IT BE WRONG, SINCE CHRIST IS MY OWN GURU ALSO?**

working furiously on something about which I dared not speak. I floundered between yearning and timidity; and at last sought permission to question further. This was my lips.

Finally I asked him (who would not permit me to call him “Master”):

*other Brothers  
Messengers that you came out*

My *guru*  
nodded slowly, and breathed:

**YES — HE SENT US OUT! . . .**

stayed on, ministering to the heroic Labourer from Bow. I am certain that he had long known what my *guru* had just revealed, but that — faithful servant of the Messengers



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## APPENDIX A

The Brothers indicate a kind of shutter between the soul and the external world. Sometimes they call it a drawbridge. The idea is, something that divides —

‘down’), nothing can get across uninvited. But how can this be done? How deaden or in some way annul the ceaseless impacts of life?

should we even try to do so. The World Teachers have never suggested it. Jesus said, “thy cross and follow me.” Shri Krishna said, “The contacts of matter, giving cold and heat, pleasure and pain, they come and go, impermanent, *bravely*.” “The contacts of matter” — elsewhere expressed as ‘the senses’ — count also for the contacts of the mind. If all these contacts were not there, there would be

fact, it makes things worse. What, then, are we to do to attain the acme of consciousness combined with the perfection of peace? How is it possible to **pain**?

to pacify the mind, but that meaning eludes us. Christ taught non-resistance: “I say, that ye resist not evil.” For the matter of that, he might have said to any wouldbe saint:

are “God-eclipsing”. But even if we try to remain indifferent to them, and unattached, they affect us all the same; and just here lies our problem — how to be in

Shri Krishna has given a clue in his reaching about the Mind or Intelligence, “The determinate reason” — the intuitive, discriminative faculty — “is but one in this the thoughts of the irresolute.”

The ‘determinate reason’ is known as the higher aspect of the mind, and is the seat of the divine Will, or *desire*, is the perennial urge to Self-realisation. “The irresolute” are those who are under the

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sway of “many branched and endless thoughts”. The resolute are those in whom the determinate reason and its divine Will are awake.

Experience alone awakens these, therefore we should not be angry or perturbed over experience. As soon as, through experience, irresolution begins to become resolution, and the inner determinative faculty begins to realise its power, the inner Will is functioning, and there arises the certainty of being able, sooner or later, to close the shutter between our real Selves and the irritating not-Self mis-called ‘life’, or — to put it another way — to lift the drawbridge and cease to react to things outside; for it is reactions that can plague and prevent us from putting an end to pain.

When I said above that the ‘shutter’ is something quite definite, I meant that the strong and steady pressure of the inner vibrations, and Will is a force which comes up against jangled vibrations, and prevents them from affecting the brain area and entering into the kingdom of the Soul. It overcomes and annuls them. It radiates a shattering — which is also a creative — power.

Will alone can bring about the cessation of uncertainty — unrest — because it is the power which, once aroused, goes on to victory. But Will has to be guided by the intuitive reason, and that is illumined through the very experiences above which it is destined to rise. Thus the unity of life’s purpose, whether we regard it from within or without, is complete, and there is no room for impatience with outer conditions, when judged from this angle: there can only be regret if we do not accept their lessons.

At the point at which the inner Will begins to assert itself, it becomes possible to have a definite sense of ‘Other-ness’, that is, to know our own being in Itself as the Immortal, the ‘I AM’, (*atman*). Everything in mundane life is there as it was before, but *the action of the divine Will alters the quality of our reactions or responses to outer stimuli*. We then perceive that it is in *these* responses — *reactions*, the Brothers call them — that the change occurs causing reaction to the Real, amid the unreal — that change which transforms the sea of *samsara* into the Ocean of Bliss.

Reactions or responses within the Real do not cease. A complete cessation of reactions would be an impossibility, so long as we are still in the mortal state — and for how far beyond, we do not yet know. When the Mind sees and the Will demands Reality, the sense of I-ness — *ahamkara* — begins to weaken. This weakening of the personal sense progresses with ever increasing thoroughness as the Will-to-Reality becomes more intense. The world around us remains as it was before; our minds and physical bodies are the same — though improved — instruments; but at the rousing

of the divine Will, the personal 'I' is steadily eliminated from reactions, and in that weakening of the only possibility of healing pain and holding the mind fixed in its

'I-ness' — ultimately — is the sea of *samsara*, and the shutter which shuts out that sea is the divine Will. The letting down of that shutter is no mechanical process. It is not a semi-conscious or unconscious affair. It

'renewal of vows' in the power of Will divine. Real vows are the promises that the soul makes deep within itself. This perpetual renewal within the soul kills I-ness,

liberated soul — is not victorious over pain and death in the sense that they cease; its victory lies in the fact that they no longer torture, because the centre of life has been

Therein lies peace. Thus *pain is absorbed*.

though ever moving about in the world of experience, the whole of it exists not. All-pervading, ether-like consciousness alone subsists. Such a one is called  
" (liberated-in-life).

## APPENDIX B

### APPENDIX B

#### *Living from Moment to Moment*

“It has been computed that the maximum duration that we can know at once as ‘present’ is twelve seconds, and the minimum duration that we can immediately know as ‘now’ is 1/500th of a second.”(Suresh Chandra Dutt, **Psychology fourth edition, p. 173.**) Such short duration which is immediately apprehended is called by William James and others the ‘specious present’ or the ‘sensible present’. [*Principles of Psychology*, Vol. I, p. 608; and Angell, *ibid.*, p. 191.] I doubt if these figures would apply in the case of a highly advanced lama of Tibet, trained from infancy in the most astounding feats in meditation and physical and mind control.

As the Brother taught us about living **from moment to moment**, words of the Indian seer of the *Svetasvataropanisad* kept floating through my mind: “He is the destroyer of time.”(VI, 16.)

The bondage of time-sense is destroyed in us by God-consciousness. Surely time is tempered to us from above. No wonder that a constant refrain of the Brothers’ is **live from moment to moment**, for insofar as we break the tyranny of time by absorption in its moments, we are at-oned.

By what they call **moment to momentness** the Brothers urge those who are in earnest about spiritual living to drop all *unnecessary* memory and anticipation and live in the depth of the present: for in that depth the Divine destroys time — which does not mean that time ceases, but that its bonds break.

In his *Space, Time and Gravitation*, Sir Arthur Eddington wrote: “Einstein has now shown that in physics, time and space are purely relative to the observer, and that physical space is now recognised as something definitely dependent upon the limitation of our sense-perceptions of matter. Mathematically many different kinds of space” and, presumably, of time, “are conceivable”, (p. 43).

The saints seem to have found the secret of **living from moment to moment**. Of Saint Catherine of Genoa, for instance, it is said that

## APPENDIX B

“ ‘She took cognisance of things, only as they were presented to her in succession, moment to moment.’ To her holy soul, ‘the divine moment was the present relations, and when the ditty that was involved in it was accomplished, it was permitted to pass away as if it had never been, and to give way to the facts and

*The Varieties of*  
*Religious Experience,* *Life*  
*of Madame Catharine Adorna*, 3rd Ed., New York, 1864, p. 172.)

**living from moment to moment**, should not be confused

doctrine, even a dogma, whereas the Brother’s axiom is simply a rule of conduct, with no doctrinal connotations at all.

**live from moment to moment**, they exhort us to rid

likely that the doctrine of momentariness was originally taught as the Brothers teach it — as a help towards liberating the mind, and that it was misunderstood.

existence, say some Buddhists. Each moment is born and dies, and there is no connecting link. This is far from the Brothers’ meaning when they teach **moment to**

The doctrine of momentariness is not held in Tibet, where there is, as among Hindus, belief in God and in the reincarnating ego. The Brothers alone in the instantaneous present”. They merely accentuate the need to break the barriers of time and space, and indicate (as it is highly probable that early Buddhist **living from moment to moment** — is an essential of the spiritual life.

has written of the doctrine of momentariness in his *Outlines of Indian Philosophy*

“Of the four schools of Buddhism, the Vaibhasika . . . believes in the existence of an indefinite number of fleeting and regards them as the only basis of the external world. They are all diverse with no principle of unity underlying them. *sva-laksanas*, a term which signifies that every

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Again:

“The chief argument to refute the Buddhistic position” (momentariness) “in this respect, it seems, should be based upon . . . modern science” (according to which) “the present is to be regarded as a duration. (Cp. Professor A. N. Whitehead, *The Concept of Nature*, pp. 68 and 72.) The duration may be of any length, but the point to be noted is that it is never a mere instant . . . The Buddhist supposes” (it is questionable whether Gautama Buddha himself supposed it) “that what is given in perception is the instantaneous present. In fact, one of the arguments for the doctrine of momentariness is based upon the assumption that perception is necessarily confined to the present instant” . . . Professor Hiriyanna comments: “The duration of the present may be reduced to any extent, but it will always remain a duration, however small, with its own boundary moments, so to say. The absolute instant is only a limiting concept — an ideal of thought and not an actual existent. To base an ontological theory upon such an abstraction is not right; and it is for this reason that the Buddhist view of change, however subtle in itself, fails to convince us. This criticism may be said to receive support from the history of the Buddhistic doctrine itself. For Buddha did not think that things were momentary. He was content with the conclusion that they were impermanent. It was his followers that in later times devised this novel theory which has all the merits and all the defects of a purely speculative solution.” (pp. 214-15.)

In the same book, Professor Hiriyanna writes that Buddhism “repudiates the constant element, and the change it recognises is really the change of nothing. It accepts the many but denies the one,” (p. 161).

Shankaracharya, who devoted so much of his genius to exposing the foibles of later Buddhists, whilst protecting the pure Buddhist doctrines, seems to have used his wonderful mind to unravel their philosophic tangle of momentariness. Thus, he saw and declared that “the universe is an unbroken series of perceptions of Brahman.” (*Vivekachudamani* of Shankaracharya. Translated by Swami Madhavananda, verse 521.)

“An unbroken series of perceptions of Brahman” aptly describes — among myriad perceptions — one of the spiritual fruits of living from moment to moment which, by delivering the psyche from bonds of delusion, enables it to discover its Immortal Self and consciously to merge therein.

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importance of Shankara's words; for the possibility of life opening out towards "an unbroken series of perceptions" of the Divine increases, if one just lives from

Shankara was a mighty *yogi* mankind; and in such utterances he is also revealed as a practical teacher of *yoga*, only the brilliant dialectician he has often been taken for. By such teachings as **moment-to-momentness** yoga-practice.

J. W. Dunne's conception of Serial Time ( *Time*, pp. 294-5), and of the Observer behind, looking back and forward, is well known. Shankaracharya also declared that "This atman" (Dunne's "Observer") "does not **Living from moment to** is one way of achieving this independence — might one say, this power to 'manipulate' time? *Saksin*), sees or experiences time

not in imaginative time-patterns. St. Paul declared that "this corruptible must put on incorruption and this mortal must put on immortality". ( *Corinthians*, XV, 53.) The Brothers tell us to achieve immortality by, among other sense of time-mastery, and the Christian Apostle tells us that this eternity — "incorruption" — is to be put on deliberately by us, whilst we are still living in time. *on only after the death of the body.*

describe how to do it, in imagery almost identical with that of the *Upanishads*: moment, in the twinkling of an eye . . . we shall be changed." (*Ibid*, describes the Immortal as "the second man, the Lord from heaven". To this Lord — the Observer, Atman, the time-conqueror — he says, death has no sting, and the **Living from moment to moment**, "in the twinkling of an eye," in the Immortal, here and now.

Among other famous passages about "the twinkling of an eye" there is one in the about Brahman flashing like lightning, appearing and vanishing in the "wink of an eye", (IV, 4).



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Another noble passage occurs in the *Brhadaranyakopaniṣad*, II, 3, vi: “The form of this Person” (‘the second man, the Lord from heaven?’) “is like a saffron-coloured robe, like white wool, like the [red] *indragopa* beetle, like the flame of fire, like a sudden flash of lightning is the glory of him who knows this.”<sup>1</sup>

Such passages are meaningless unless practicable. It is like “the last trump” of St. Paul, which he links definitely with our change from time-slavery to time-mastery. Can there be any reality behind these words? After stating specifically that this corruptible self is to be changed “in the twinkling of an eye”, (which would be sheer nonsense if there were no philosophical and practical mystical meaning behind it), he continues: “the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed” (*First Epistle to the Corinthians*, XV, 52).

This famous verse becomes intelligible in terms of *yoga* — in terms of conquest. A *yogi* would say (and by ‘*yogi*’ I mean one who experiences at least to a fair extent what he is talking about) that the sound, the Word (variously called in Sanskrit *anahata sabda*, *Sabda Brahman*, *pranava*, *OM*) which he has heard spontaneously for long, does actually become a veritable trumpet blast (as described in his scriptures) in a certain advanced stage of *yoga*. There is no other mystical trumpet blast which can be accounted for on the basis of occult experience and tradition; no possible explanation, therefore, on reasonable grounds. This terrific blast of inner sound, which many saints, *rishis*, mystics and *yogis* declare they experience, produces a tremendous effect upon the ‘mortal’, the ‘corruptible’, and is instrumental in it from the region of ‘death’ and time to that of timelessness, or rather, time-mastery. (I wrote “inner sound”, but in point of fact, it is both inner and outer to the one who hears it. He does not distinguish any difference. Those who are immersed in ‘outer’, however, fail to hear it.) Here at least are verifiable explanations of Paul’s raising from the dead, of the flash of lightning, the twinkling of an eye, the “last trump” as experiences of mystics of all lands throughout the ages. Paul insists that we *must* “*put on*” *immortality* — become unbound of time — abandon deluded attachment to memory and anticipation — and then, says he, *literally*, “the trumpet shall sound”. Not for crowds of the faithful — did he ever suggest this? — nor to get our bodies out of their graves, unless these be the graves of ignorance (*avidya*), but as an inevitable individual experience of the eternal Witness, (Dunne’s ‘Observer’), wherein he knows immortality, having “risen from the grave” of mortality — as it

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truly happens — “in a flash, in the twinkling of an eye”. For this immortality is just around the corner of each moment.

Taking this statement of St. Paul as coming from a *yogi*, and knowing the *upanishadic* references to the Word, etc., to be *practical yoga* or mysticism — for we use the word *yoga* in its biggest sense — we see a vital meaning in the ancient Hindu scriptures, bearing directly on Paul’s statements. Thus the *Mandukyopanishad*: “OM is the Word. All this is an explanation of its meaning and power, past, present and future. All, indeed, is OM; even all that is beyond the triple conception of time . (I, i.) on this *Shankaracharya* comments to the effect that this Sound is “nearest to Brahman” and brings about God-consciousness. In mystical experience the OM turns into various sounds including the trumpet. The trumpet, in fact, calls us out of our self-made graves. “Everything conditioned ordinarily by the triple condition of time” (“this mortal, this corruptible”) “is all Brahman . . . And even whatever else is beyond the limit of time, and yet present in consciousness through its effects . . . is also not apart from OM.” (*Ibid.*) Like Paul, *Shankaracharya* links the “last trump” with time-mastery.

The practice of **moment to momentness** surely and steadily eliminates the disorder of time-sense. By concentrating time-sense in the very moment, the mind comes to perceive its own creations of time, and ceases to create time. With that cessation, the Impersonal, the Atman, supervenes. Therefore, the Brothers taught as the sages have taught throughout history, **live in the millionth part of a second . . . Live from moment to moment.**

## APPENDIX C

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#### *Sages on Desire*

Effortlessness does not mean laziness, carelessness. It means a kind of dynamic drifting. “And yet I did not press on to see my God”, wrote Saint Augustine in his *Confessions*, “but was borne up by Thy beauty.”

In the Western world especially, most people think that there is saving grace in the mere fact of doing, achieving things. In the East, the average idea seems to be that salvation lies in *not* doing, which is merely the obverse of the same thing, probably due to different climatic conditions. Yet great religions all teach that salvation cannot be attained by mere effort, but only by that effort in which there is also non-attachment to fruits. This is what the Brothers mean when they talk of **effortless desire**, in contradistinction to **effortful desire**; for they do not deny that desire itself is necessary and — if it is of the unattached, effortless kind — right. Jesus drew attention to the effortlessness in Nature, “the lilies of the field toil not”.

Effortlessness should not mean apathy. Effortless Nature is full of enthusiasm; all the creatures are keen on their jobs. It means then, uninhibited activity — serenity — a state of being in which the soul is free, unentangled, although energising. “Although acting he is not affected,” says Shri Krishna (*Bhagavadgita*, V, 7) and in case some of us might mistake effortlessness for inaction, he warns: “Nor be thou to inaction attached,” (*ibid.*, II, 47). Since the combination of effortless desire with action is the ideal, civilisation is evidently off the right path.

The Brothers said that we should understand the nature of our desires — investigate or become aware of them. Are they effortful or effortless? They often referred to ‘**want**’ and ‘**need**’, ‘**effortfulness**’ and ‘**effortlessness**’, ‘**choice**’ and ‘**choicelessness**’, and were fond of making a little table when teaching on desire, expounding as they wrote. Here is an example, copied pretty well as a Brother talked, wrote and drew:

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### DESIRE

<b>Personal</b>	<b>Impersonal</b>
<b>Want</b> (mortal Will)	<b>Need</b> (immortal Will)
<b>Choice, effort =</b> <b>Wrong desire</b>	<b>Choiceless, effortless =</b> <b>Right desire</b>
<b>leading to</b>	<b>leading to</b>
<b>Hate, jealousy, greed,</b> <b>impurity, anger, untruth,</b> <b>delusion etc.</b>	<b>Love, peace, wisdom,</b> <b>truth, purity etc.</b>
<b>Leading to the Not-Self =</b> (Samsara), <b>bondage,</b> <b>illusory existence</b>	<b>Leading to the Self =</b> <b>Salvation, Liberation,</b>

What do the Great Ones say about these?

*Buddha* taught that without right effort there can be no enlightenment. Right effort is one of the qualities of the Noble Eightfold Path. Right effort is called effortlessness by the Brothers. It comes about in the state of alignment with the Ocean of Life. Effortlessness is a state of non-tension. The state of tension (effortfulness) is a curse of the personal life, and so of our civilisation.

“Buddha . . .”, writes Dr. Radhakrishnan, “does not ask us to suppress desire but only to divert it.” (*Indian Philosophy*, Indian Edn., 1940, Vol. I, p. 433.) The Brothers are more explicit. They ask us to divert desire from effortful (personal, shown as want) to effortless (Impersonal, shown as need).

“When the nun Gautami asked Buddha to teach her the quintessence of *dharma*, he said, describing lives based severally on want and need:

“ ‘Of whatsoever teaching thou art sure that it leads to passion, and not to peace; to pride and not to humility; to the desiring of much, and not the desiring of little; to the love of society, and not to the love of solitude; to

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idleness and not to earnest striving’ “ (associated, strange as this may seem, with effortlessness); to a mind hard to pacify, and not a mind easy to pacify — that, O Gautami, that is not *dharma*.” (Ibid, p. 435, quoting Dahlke, *Buddhist Essays*, p. 215.)

The Brothers put it very simply: **wrong, effortful desire** (*adharma*); **right, effortless desire** (*dharma*).

*Shri Krishna* described the Brothers’ right desire — need, effortlessness; and wrong desire — want, effortfulness — on almost every page of the *Bhagavadgita*.

“As the ignorant act from attachment to action” (*effortfully, personally, wantfully*) “so should the wise act without attachment” (*effortless, impersonally, with right desire for needs*) “desiring the welfare of the world.” (*Bhagavadgita*, III, 25.)

Note that “without attachment” there has to be desire, but that the desire is changed from the personal to the Impersonal, from ‘want’ to ‘need’. The unattached will not be without energy. “In this yoga,” *Shri Krishna* tells us, “there is no loss of effort, nor is there transgression.” (II, 40.) It is based on effortlessness, which engenders high energy. (*The Boy had never read the Bhagavadgita or had it quoted to him?. He refused all religious and philosophical books.*)

Effortless desire does not imply neglect of duty:

“He who on earth doth not follow the wheel” (*of duty and right desire*) “thus revolving, sinful of life, and rejoicing in the senses, he liveth in vain.” (III, 16.)

He lives in a state of wanting — of wrong desire — and of effort to satisfy his wants. The egotistical (*Brothers: personal*) are full of wants, and with grasping effort, try to get hold of the objects of their desires, but in the end this brings misery. *Shri Krishna* says:

“That action that is done by one longing for desires . . . or with much effort, that is declared to be passionate.” (XVIII, 24.)

Desire itself is not condemned by him, provided it is of the right kind:

“An action which is ordained” (*needed, not wanted*), “done by one undesirous of fruit, devoid of attachment” (*effortfulness*), “without love or hate, that is called pure.” (XVIII, 23.)

One who has the right kind of desire is:

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“Content with whatsoever he obtaineth without effort” (*tension, striving*), “free from the pairs of opposites” (*the Brothers say choiceless*), “without envy, balanced in success and failure, though acting he is not bound.” (IV, 22.)

The effortless state is freedom from the tension of effortful desire and action, although one is in the midst of it:

“Of one with attachment” (*effortful desire*) “dead, harmonious, with his thoughts established in wisdom, his works sacrifices, all action (*that is, attachment to it*) melts away.” (IV, 23.)

The Holy One returns again and again to the point that effortlessness is not inaction, inertia:

“Man winneth not freedom from action by abstaining from activity, nor by mere renunciation of action doth he rise to perfection.” (III, 4.)

“Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached.” (II, 47.)

In the *Bhagavadgita* we often find the word ‘renunciation’; but that word was never used by the Brothers, probably because, to the Western mind, it may suggest an uncreative state. They said that only the spiritual life can be spontaneously creative; therefore they preferred the word effortlessness which, as it were, lets things through, and in the process includes pure — unconscious — renunciation. The enlightened one is not without desires. On the contrary, he is an ocean of effortless — therefore creative — desire; yet this desire is calm:

“He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved — not he who desireth desires.” (II, 70.)

In the sixteenth Discourse of the Gita, Shri Krishna described what the Brothers call wrong — or effortful — desire, sprung from want — the egotistic, personal:

“Twofold is the animal creation in this world, the divine and the demoniacal; the divine hath been described at length; hear from Me . . . the demoniacal.”<sup>1</sup>

Demoniacal men know neither right energy nor right abstinence; nor purity, nor even propriety, nor truth is in them.

‘The universe is without truth, without (mortal) basis,’ they say; ‘without a God, brought about by mutual union, and caused by lust and nothing else.’

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Holding this view, these ruined selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world.

Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves.

Giving themselves over to unmeasured thought whose end is death, regarding the gratification of desire as the highest, feeling sure that this is all.

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments .

..

Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into a foul hell . . .

Given over to egoism, power, insolence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own.

These haters, evil, pitiless, vilest among men in the world, I ever throw down into demoniacal wombs.

Cast into a demoniacal womb, deluded birth after birth, attaining not to Me, they sink into the lowest depths.

*Triple is the gate of this hell, destructive of the self — lust, wrath and greed — therefore let man renounce these three.”*

How shall we reach the effortless ocean of right desire?

*Christ said:*

“He that shall endure unto the end, the same shall be saved.” (St. Matthew, XXIV, 1.)

*Shri Krishna said:*

“He who is able to endure here on earth, ere he be liberated from the body, the force born from desire and passion, he is harmonised, he is a happy man.”

*(Bhagavadgita, V, 23.)*

This endurance is achieved in the attitude of abandoning — dropping attachments, evading reactions, and so on.

In both teachings, the struggle to endure is to be effortless; desire for God is effortless desire. What is “take no thought for the morrow” but — among other things — effortlessness?

*Buddha said:*

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“Do not serve mean ends; do not live in heedlessness; do not embrace false views; do not be a world-upholder . . .

Just as one would view a bubble, just as one would view a mirage; if a person thus looks upon the world, the King of Death sees him not . . .

Better than sole sovereignty over the earth, better than going to heaven, better than even lordship over all the worlds is the Fruit of a Stream-winner.” (*The Dhammapada*, trans. with notes by Narada Thera. XIII, 167, 170, 178.)

A Stream-winner — *Sotapatti* — has entered the stream that leads to *Nirvana*.

The *vedas* abound in passages on desire. We find in the *Chandogyopanishad*:

“The Self which . . . is desireless, except for what it should desire . . . whose desire is of the Truth . . . whose resolve is of the Truth . . . (VIII, 7, 1.)

In the *Kathopanishad* we find:

“When all desires clinging to the heart of one fall off “ (*that is, become effortless*) “then the mortal becomes immortal and here attains *Brahman*.” (VI, 15.)

In the *Brhadhranyakopanishad*:

“Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self . . . Being but *Brahman*, he is merged in *Brahman*.” (IV, 4, 6.)

*Rishi Vedavyasa* said:

“The sense-pleasures of this world and the great joys of heaven are not worth one-sixtieth part of the Bliss that comes of the cessation of desire.” (*Mahabharata*, XII, clxxiii, 47.)

“It is the difference made by the absence of desire that leads to the increase of joy a hundred times.” (*Brhadhranyakopanishad*, IV, 3, 33. Shankaracharya’s *Commentary* in Swami Madhavananda’s translation, 3rd Edition, 1950.)

The Sage *Astavakra*, author of Sri Ramakrishna’s favourite, the *Astavakra Samhita*, gives much teaching on desire. For example:

“The ignorant person does not attain to *Brahman*, for he desires to become It. The wise one surely realises that nature of the Supreme *Brahman* even without desiring it.” (Trans. by Swami Nityaswarupananda, XVIII, 37.)

The Brothers’ teaching is that he *does* desire, but effortlessly. It is the desire of the highest Will, not the mortal will.



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“All are unhappy because they exert themselves. The blessed one attains emancipation through this very instruction.” (XVI, 3.)

In the *Yoga Vasistha* we find:

“Deliverance is not in the top of the sky, nor deep inside the earth, nor on the earth. It is just the extinction of the mind, with all its desires.” (IV, 14.)

From ancient China comes the same teaching, especially on effortlessness. For example, we read in the *Tao Teh King*, attributed to Lao Tze:

“It is the way of Heaven not to strive, and yet it skilfully overcomes; not to speak, and yet it is skilful in obtaining a reply; it does not call, and yet men come to it of themselves. Its demonstrations are quiet, and yet its plans are skilful and effective. The meshes of the net of Heaven are large, far apart, but let nothing escape . . .”

“Seldom is it that he who undertakes the hewing, instead of the Great Carpenter, does not cut his own hands.” (*Sacred Books of the East*, XXXIX, Pt. II, Ch. LXXIII, ii; Ch. LXXIV, ii.)

“He who stands on his tiptoes does not stand firm; he who stretches his legs does not walk easily.” (*Ibid*, Pt. I, Ch. XXIV.)

*Confucius* said:

‘I have never yet seen a man who was truly steadfast.’ Someone answered, saying, ‘Shen Ch’eng.’ The Master said, ‘Ch’eng! He is at the mercy of his desires. How can *he* be called steadfast?’ “ (*The Analects of Confucius*, translated and annotated by Arthur Waley, 1938, Book V, p. 109.)

To sum up the Brothers’ teaching on desire: Effortful desire is a destructive, rending force. This is seen in its fruits, both individual and national. It cannot be ended by feeding it. Shri Krishna said to his disciple, Prince Arjuna: “Enveloped is wisdom by this enemy in the form of desire, which is insatiable as a flame.” (*Bhagavadgita*, III, 39.) The Brothers taught that effortful desire can be dissolved by becoming aware of it, and that in this dissolution desire itself is purified, and right desire — effortless and magnetic — merges.

## APPENDIX D

**The Idea of Training the Mind is an Inhuman Conception**

The Brothers challenge prevailing conceptions of education and mind control, because these conceptions are — to them — inhuman. Yet there must be, in some sense, discipline of the mind; so what alternative do they propose? They disapprove of most current interpretations of ‘discipline’, which is often looked upon as an end in itself, whereas it is but a means — unsatisfactory, on the whole, when not downright pernicious. In harness — standardised harness — the mind can cause us to drive ourselves towards hell. Is it any wonder, then, that the Brothers propose that we should alter our conceptions of training the mind, ‘discipline’, ‘concentration’, and so on? For they are bent on destroying many of our comfortable illusions before these destroy us; among others being the false idea that the mind can control and concentrate itself; whereas this mundane mind of ours exercises no powers of self-control.

It is recorded that some people asked the sage Bhagavan Ramana Maharshi how to control the mind. He replied by another question:

“Show me the mind! The mind is no more than a series of thoughts. How can it be controlled by one of those thoughts, namely, the desire to control the mind? It is foolish to seek to end the mind by the mind itself. The only way is to find the mind’s Source and keep hold of It. Then the mind will fade away of itself.”<sup>1</sup>

What do our schools and colleges do towards this higher control of the mind, to seek and hold to the Source of which could imply the general emergence into this world of the soul of mankind?

The Brothers declare — putting it another way — that this mind is but a mirror, and that it cannot decide or instigate anything, but can only reflect. By attempting to dragoon our minds into functioning beyond their limits, we have damaged or even broken vital links between the brain and the rest of the body physical, and between the brain and the psychic not to say spiritual being. Here, imprisoned in this brain-mind, we have usurped — fed upon, as Brothers put it — powers of Nature and of the Impersonal, by misusing the brain-instrument.

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Obviously the Brothers do not mean that the mind can have no ‘educating’. They *but not through and by this thing that most of us call ‘mind’*. They insist on our understanding the

What disciplines? What brings about control and concentration? These are not achieved by the outer mind, but by the power of the spiritual or intuitive Will. We *It is highly susceptible to invocation in true prayer*. In terms of philosophy, it is an aspect of the intuitive *buddhi*. The spiritual Will is self-sufficient. Our **let go and let God**, as a Brother has expressed it. Yet, this

motivity and intelligence are within. Discipline is achieved naturally by divine imagining and all other intimations of the Self within. These intimations are also in

“Maintain a perfect unity in every movement of your Will . . . Let the mind rest in the verification of the rightness of what is called Will . . . such freedom is called

2

He suggests the ‘letting go’ which always implies the fasting — emptying — of

Jesus did not suggest ‘discipline’ or ‘control of mind’ or ‘concentration’; yet hundreds of thousands of his devotees torture themselves with these things. He asked which indeed is our inner, pure Will — “be done”. The doing of that Will is control, discipline and concentration as the Brothers teach they are intended to operate. It is *this* “inhuman”. “In this there is no loss of effort,” Shri Krishna said. (*Bhagavadgita*, 40.)

“No: I sing not arms and the hero, but the philosophic man: he who seeks in contemplation to discover the inner Will of the world, in invention to discover the means. Of all other sorts of men I declare myself tired.”<sup>3</sup>

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Too many improved theories are taken for granted; too many unsound practices are accepted as a matter of course; too many doubtful solutions are preached by too many self-assured people. The Brothers direct us towards the real nature of the mind, and a real way to bring about its culture and control, which they prove in practice. They would say, in effect: **If you remain in an adaptable, malleable state, you have discipline without having to ‘practise’ control; because it is the nature of the real You to be like this. Give yourself a chance! Under the principle of living from moment to moment, for instance, the question of disciplining the mind can never arise. You are forever attempting to get things going from the wrong end. Now please try starting at the right end. It is about time. You have thoroughly muddled things. At least nine-tenths of your mind-training should come from the intuitive level. Only by this way can the mind become truly disciplined and controlled — naturally still and docile — and the Will concentrated without effort.**

People who have to face the grim exigencies of daily existence will no doubt criticise the Brothers’ teachings on education and mind control as being far-fetched and unpractical; but the Brothers maintain, on the contrary, that we have to alter our approach, or be destroyed. It is of course impossible suddenly to abandon many of our unwise activities; but at least we are free to change our attitudes towards fallacies in education, business, social conventions, politics, our so-called recreations, and so on. Part of our lives must still be lived in them; but it is up to us to restrict this as much as possible.

It is surprising how much we can **let go**, and how quickly we get the habit of turning to the intuitive Will amid the chaotic conditions in which we are constrained to spend most of our lives. If, on the one hand, the Brothers seem to exaggerate on the side of ‘no discipline’, one has to bear in mind, on the other, what they are faced with in modern life: peoples who have almost forgotten Nature, and have gone mad over what they call intellect, efficiency, smartness, speed, cleverness and the rest. *False values.*

From the Brothers’ angle, nothing of any true and abiding value can be done until individuals become sane within, whatever may be happening on the surface of their lives.

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The Brothers, in addressing themselves to rousing the divine Will, have behind them the authority of the spiritual and philosophical geniuses of all time, not to mention supreme scientists, poets, and artists. We can only get out of the demoniacal mess of our lives by cultivating the opposite — true values — however unpractical for the moment these may seem.

*“Every plant which my heavenly Father hath not planted shall be rooted up,”* said Jesus. (*St. Matthew, XV, 13.*) The vast majority of civilised peoples in the world today, are rooted up. They cannot love deeply, seek intensely, enjoy zestfully, perceive vividly, work earnestly, live creatively, struggle persistently, fear deeply, desire ardently, pray fervently, construct spaciously. To such unhappy ones, all has become flimsy, artificial, meaningless, lifeless. The salt of life has lost its savour, so “wherewith shall it be salted?” The channels of their lives are choked, and death is among them. Therefore the Brother, viewing this death, declared: **THE IDEA OF TRAINING THE MIND IS AN INHUMAN CONCEPTION.**

## APPENDIX E

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*“I beg you to tell me, dear Brother, how can I find my soul”?*

The mechanism of the mundane mind has been exalted at the expense of the whole man. People press the Brothers to teach them ‘how’ to do this and that — ‘how’ to live from moment to moment; ‘how’ to drop attachments; ‘how’ to be effortless, and so on. They criticise that the Brothers teach in a haphazard and inconsistent way — that they teach people to ‘get there’ by means of one thing for one person, another thing for another — that they will even tell the same person of several different ‘ways’ at different times — that they don’t give direct answers to questions, but slide away from the point and talk in the air. “What kind of a philosophy is here,” say these critics; “there is no system in it.”

But, as a Brother has pointed out, perhaps it is we **who know so little** that most of us are unable to see the angle from which they approach life. They would say that they are answering our questions right well, but addressing themselves to the Immortal — the “life” of Bergson, whether individual or Cosmic — and not to our paltry little personalities and delusion-befogged minds. They are trying, by their answers to our questions — which, the grumblers say, are not answers at all — to get us to see through undimmed eyes and not smoked glasses; and surely the real teachers have ever taught like this? Could anything have been less ‘to the point’ to his carping contemporaries, for instance, than some of the sayings of Jesus? If world saviours had taught ‘tidily’, what real difference would there be between them and the hosts of brainy, logical and ‘consistent’ people who are largely responsible for having brought the world to the soulless state it is in?

We have to clear our beings of much rubbish in order to appreciate the Brothers’ answers to our questions. “Oh, but they bewilder us,” some insist. “So many paths! How can we find our way in such a labyrinth?”

Our souls may be likened to a garden into which we are longing to go. We are all closed inside houses which have doors leading out there. These doors lead from different rooms, and we pass backwards and forwards restlessly from one room to another; but wherever we are, we long to enter and enjoy our heavenly garden.

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The locks and keys, as well as the rooms and the people, are all different, too. Beyond these locked doors, the gardeners call to us, telling us how to get out. We call back, “Brothers! How can we who are prisoners get into your garden?” But still they come, calling through the locked doors. They pass from door to door outside our closed houses, telling different people in different rooms how to get through. Behind all their messages there is only one aim — *to have us get those doors open — to have us in the garden — to reveal our souls unto us*. Of course their talk varies; but by whichever door we are ultimately to get out, we will equally enjoy the same garden, and the whole of it.

Thus it is with all these seemingly diverse ways. By practising any one of them patiently and wholeheartedly, the fruits of all the others could be ours. My *guru* in *sannyasa*, the late Paramahansa Triveni Puri, went even further. He said to me: “Go out by one door, or by all!”<sup>1</sup>

Here the Brother tells a seeker that he cannot ‘find’ the soul; he can only put it into practise, experience it — that merely philosophising, **thinking about it**, won’t bring us that experience.

But ‘how’? (The inevitable ‘how’ comes up!) Apart from childlike prayer, which is the best way for many of us, Shankaracharya has given the answer in his *Commentary* on the *Brahadranyakopanishad*, which the Brothers have expressed in other words. He declares:

“Except the knowledge that arises from the dictum setting forth the nature of the Self, there is nothing to be done, either mentally or outwardly, to gain that Self.”<sup>2</sup> Divine Nature may be studied, contemplated on, and loved. Self, which is Nature, is likewise to be studied, sought and loved. We are to go on living, effortlessly, as closely as we can to Nature, and thus trying to “comprehend life”, as Bergson put it.

Why is “nothing to be done” to achieve closeness to that Self, whether beyond or within Nature? Because, as Shankara explains, in simple truth: “*The remembrance of the Self comes automatically*,” that is, of Its own accord. Why then should we worry, and ask our petty little ‘hows’ about God’s Own operation? Christ taught this, over and over:

“But as they sailed he fell asleep; and there came down a storm of wind on the lake . . . and they came to him saying, ‘Master, master, we perish,’ and he said unto them, ‘Where is your faith?’ ”<sup>3</sup>

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To put it another way: all that we have to do at our stage is to “give ear”. “He that hath ears to hear, let him hear.”<sup>4</sup> We have to learn to listen, to see, and to rest. God is gardening outside our closed doors. Anxious ‘hows’ and wantful efforts impede the divine operation which spontaneously reveals the soul. **LET GO AND LET GOD**, say the Holy Ones.

By effortlessness and concentrated Will — divine Will, not ‘mortal mind’ — this God-Nature becomes operative “automatically”, as Shankara put it — but not if we ‘want’ it. We have deified effortful desire; and thus deadened our finer perceptions and powers.

About a couple of thousand years ago, someone was pressing Shankara with endless ‘hows’ and ‘whys’. Then he answered about the soul, repeating the words of *rishi* Yijnavalkya, sage of the *Brhadhranyakopanishad*:

“It is the Internal Ruler, your own Immortal Self. Everything else but Him is mortal.”<sup>5</sup>

Thereupon the questioner, we are told, kept silent. He may have realised that even the ways — the paths — are also mortal. Is it, then, any wonder that the Brothers say very little about ‘methods’? The gardeners are intent only on their garden and to procure for us the enjoyment of it.

Sri Ramakrishna, the God-realised, was once teaching people in search of their souls; and he used the simile of an Indian mango orchard: “You have come into the garden to eat mangoes,” said he. “Well, *eat them!*”

This is experience, not thought. The good doctor was trying by thought to find his soul. Christ said: “Which of you by taking thought can add one cubit unto his stature?” (*Matthew*, 6, 27.)



## APPENDIX F

*Lay Reflections on***Sub- and Super-atomic Structures**

This amazing teaching was given as usual, as a big surprise. Long afterwards, I learned that atomic theories are to be found in the Nyaya-Vaisesika, Mimamsa and Jaina philosophies, and also in Buddhism, to say nothing of modern science, and that they have affinities with the Brothers' teachings.

The mighty Brother referred to 'male' and 'female' atoms as existing in every state of matter — that is, in physical, subtle and causal matter as conceived by the Hindus; or — to put it otherwise — in the waking, dreaming and deep sleep states, which are sometimes called the 'three worlds'. He also spoke of these atoms as **born in the lower base**. (This may be the seat of *Kundalini*, called the *muladhara chakra*.) Since atoms are the bases of cells — the atoms themselves being, we are told, positive-negative, 'male-female' — Professor V. H. Mottram's remark on sex cells seems — as far as it goes — to substantiate part of the Brothers' teaching; providing we assume that the characteristics of sub- and super-atoms remain intrinsically the same: "The sex cells," he writes, "are the only physically immortal things,"<sup>1</sup> and in a footnote: "For a brilliant, convincing and illuminating statement of this fact, see Sherrington's *Man on His Nature*, pp. 144-5."

The Brother tells us that the **Feeling Principle is of Nature . . . above individual man**. Swami Vivekananda, who was a great *yogi*, wrote of "higher states of experience beyond the intellect", (meaning the ordinary mind). Such experiences seem to suggest **super-atomic structures which do not work directly through the chakras**. For in the case of a man who reaches exalted states of consciousness whilst at the same time having his bare flesh devoured by a black carpet of mosquitoes — as Vivekananda did — it seems that ordinary conditions of existence are not here in operation. It is doubtful whether even the Inner Mind functions in such states. The saints and sages say not. They enter into, as it were, another world which is supra-intellectual; yet when in it, they are not unconscious, but rather, supra-conscious.

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Many of the greatest examples of this supreme indifference to the pains and sufferings of the physical body (as well as to the ordinary reactions of the mind) are well authenticated; for instance, in Father James Roderick's touching and scholarly study of *Saint Francis Xavier*. Even on the merely mechanical side, **super-atomic structures which do not work directly through the chakras** would seem to be the only explanation. For such mystics have been known to be acutely conscious of their physical surroundings even whilst in those 'removed' states.

Such states, then, must have some link with the personality, or we could not remember them; but at the same time they transcend the personality and seem to break its laws. This leads us to consider the Oriental tradition that there is a supra-cosmic state, and that this is directly linked with the human heart. The Brother, therefore, must have been implying our Supra-Cosmic Being as functioning in this Supra-Cosmic Heart Centre, known to all the *rishis*, when he spoke of **Nature . . . above individual man . . . superatomic structures**, etc.

The great religions declare that there are Supra-Cosmic *bodies* of man, corresponding to the physical-subtle-causal bodies, which last are regarded as lesser, as mere preliminaries to the unfolding of man's being. It is illuminating here to consider the word 'Cosmic' as generally used by the Brothers. My anonymous sage friend has informed me that that word is well chosen; for only through conscious functioning in the 'Cosmic' — the deep-sleep state, the 'causal' — can man further acquire the three Supra-Cosmic Bodies — the "Bodies of Glory" of the Christian and Buddhist — which severally correspond to the waking, dreaming and deep-sleep states of our personal-Impersonal lives, but are illimitable in comparison. The Impersonal Self, called sometimes the 'causal', is therefore the gateway to **Nature . . . above individual man, the super-atomic**. When — according to the Hindu and Pali and Tibetan Buddhist scriptures — an Enlightened One has achieved these further three states, he goes to an unimaginable illumination. He experiences the waking, dreaming and deep-sleep states of the Lord of the worlds, and beyond these. All these states have their Sanskrit, Pali and Tibetan names. Many people glimpse them, and then life closes in on them again. I have no power of myself to touch them, but the Brothers drew me into them several times. On one's slow and very reluctant return to the mind — which one disgustedly 'picks up', and the physical body — which one puts on like a cloak of heavy fog — words fail utterly. We here have nothing wherewith to measure these actualities, which are more real than reality and

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more tangible than anything in this outer world. The Brothers gave me this. I could never have done it by myself. I suppose they did it to enable me to write these comments.

Referring, presumably, to *sub- and super-atom structures*, the *Rishi* of the *Kathopanishad* speaks of the Spirit of man which dwells in the Supra-Cosmic Heart:

“Subtler than the subtle, greater than the great . . . seeing whose glory one is absolved from grief.”

Sages declare that they have *seen* this Dweller:

“The two that have entered into the cavity of the heart are indeed the individual (personal) self and the Supreme Self, because it is so seen.”<sup>2</sup>

According to the ancient *Rishis*, within the Supra-Cosmic Heart, the subtle substances composing five elements, all having the three primary characteristics of *sattva*, *rajas* and *tamas*, are found in their entirety. This goes to make us complete and “in the Image of God” — capable of achieving what Indians call “God-consciousness”, even in this physical life — enabling the Sage to declare: *I am That — thou art That*. Christ is born in “the cave of the Heart”. Herein dwells our sublime and immortal Self, *which lives from life to life* and is unchanging, immutable, Supra-Cosmic — “the true Light, which lighteth every man that cometh into the world”.<sup>3</sup>

*This Light is in the region of the physical body on the right-hand side*; and it may be experienced, being common to all. I hope to be able to indicate that the suggestion coming from the Brothers is that this Supra-Cosmic Heart would evince a different order of ‘matter’, that is, **super-atomic structures which do not work directly through the chakras**. These **super-atomic structures**, according to the Brothers, are definitely connected in man with his divine Cosmic Being, and especially — as the Scriptures show — with this Cosmic Heart.

If they do not work directly through the *chakras*, what do they work through? The great sages have declared: the Supra-Cosmic Heart.

The Upanishads abound in such passages as:

“Vast, divine beyond all imagination, shines the truth of *Brahman*. It is subtler than the subtlest, farther than the farthest. It is here *within the body*, and the sages

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realise it in this life as fixed in the heart.” (Italics mine, Omananda.)  
(*Mundakyopanishad*, trans. by Swami Sharvananda, 3, I, vii.)

When a mystic realises “the cave of the heart” sometimes it becomes like a vast sky. It is thus described in the *Mundakyopanshad*:

In the sky of the heart — the luminous city of *Brahman* — He is established, clothed in mind and guiding life and body. With His seat in the heart, He lives in the whole body of man . . .

In the luminous golden sheath, the deepest core of man, dwells *Brahman* . . . . He is the light of all that shines. That is what the knowers of the Self realise. (III, 2, vii, ix.)

The luminous, golden, celestial City of Jerusalem.

The experience of “the sky of the heart” may happen to anyone. It probably often happens to young children. When I was a young thing I often went into it. I used to *play* at going in to that vast dark sky that opened out inside me when I closed my eyes, *looking* in. It was so natural to me that I thought nothing of it — I thought that this and many other things were the everyday experiences of all.

The Highest, the same *Upanishad* tells us, “. . . stainless, resplendent,” may be beheld by the non-attached “within the very body”. (III, I, v.) The *Rishis* are unanimous. The physical body is always included, however far ‘beyond’ we may go. The *Kathopanishad* tells of:

“That ancient effulgent One . . . subtle, immanent, seated in the heart and residing in the body.” (2, 12.)

Again and again, the *Brhadaranyakopanishad* tells of

“That great birthless Self which is identified with the Intellect and in the midst of the organs, lies in the ether that is within the heart.” (IV, 4, xxii.)

Shankaracharya comments: “That Brahman called Hridaya (Intellect),” (V, 4, i). — ‘Hridaya’ means ‘heart’, yet is here and throughout the *Upanishads* described as ‘Intellect’. In Buddhist and Zen literature, ‘mind’ and ‘heart’ are often used synonymously. It is particularly noted in Chinese books. It must be found in Tibetan literature but this has not come my way.

*The Taittiriyanopanishad* sings of

“. . . the bright space within the heart, known to all; there, let the worshipper meditate upon and realise the intelligent, imperishable, effulgent Soul.” (I, 6.)

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All this, it would seem, is of the *super-atomic*, especially in view of the following passages from the *Bṛhadaranyakopaniṣad*.

“When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasha (Supreme Self) that is in the heart. When this being absorbs them it is called *svapati* . . .” (‘merged in its own Self’). (II, I, xvii.)

Shankaracharya comments:

“ ‘Akasha’ here means the Supreme Self, which is identical with its own Self. It lies in that Supreme Self, which is its own nature and transcendent; *not in the ordinary ether*, (italics mine. Omananda), for there is another *sruti* in its support. ‘With Existence, my dear, it is then united.’ ”<sup>4</sup>

In his famous *Hymn to Hari* (a name of God), Shankaracharya saw Him.

“Who is the resplendent light of consciousness, the First Cause, the praiseworthy, Who shines like lightning within the heart amidst the spheres of the sun, moon and fire, in Whom the sages, worshipping Him with devotion as the ultimate reality within their own selves, merge themselves even in this life . . .”

Some ten years after a Brother gave the teaching on **sub- and super-atomic substances**, I came across the teachings of Sri Ramana Maharshi, the mighty sage of Arunachala, in which he says, in effect, that a heart centre, which is the seat of the undying Self within us, is not to be confused with that which is usually known as the ‘heart *chakra*’, or any other *chakra*, or the muscular organ of the heart. It is separate and apart from these, though partly inter-penetrating the physical heart, in the region of the right-hand side of the chest, “two digits to the right from the median,” and is the citadel of the Eternal Being in man. The Maharshi devotes a considerable portion of his precious small books to this subject.

All earnest seekers would do well to study the Maharshi’s wonderful tiny books. They contain a sprinkling of Sanskrit words, as the teachings were given to Indians, but many of these are translated in the text. I find no Western digests as valuable as such ‘raw’ Indian books.

The word *Hridayam* consists of two syllables: *hrt* and *ayam*, which signify ‘heart’ and ‘I am’, i.e. I am the heart. The Maharshi declares that this heart of which he is teaching is “not the blood-propelling, physiological organ in the body or any part

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thereof . . . (it) is the seat of the Self, whither thoughts retreat and where they sink and subside in utter tranquility . . . considerations as to whether the seat (of this heart) is within or without the physical body, etc., are quite irrelevant . . .” (*Spiritual Instruction*, fourth edition, pp. 30-1.) He quotes *Ecclesiastes*: “A wise man’s heart is at his right hand; but a fool’s heart is at his left” (10, 2). (We will return to this in connection with the Roman Catholic devotion to the Sacred Heart of Jesus.) This Heart was “seen there, steadily glowing, by the Maharshi” (*Sri Ramana Gita*, third edition, Grant Duff’s Introduction, iii). “In the interior of the Cavity of the Heart,” he said, “the One Supreme Being is ever glowing . . . ‘I’ — ‘I’” (Ibid, 8, vs. 2.) But the heart *chakra* called *anahata* is not this Supra-Cosmic Heart. (Ibid, p. 15.)

He tries to describe this Heart: “The Scriptures state conclusively that the Heart is the seat of the totality of the interior senses . . . it is the experience of every (Sage) that the Heart is primarily the seat of the ‘I.’” (*Self-Enquiry*, Edition, 24, NS. 3.)

Throughout his discourses, **Sub- and Super-atomic Structures which do not work through the chakras** are clearly implied. After teaching about meditation in this Supra-Cosmic Heart, for instance, the Maharshi says: (The state attained) “is also called the Fourth State” (*Turiya*). “That which is even beyond this subtle experience is God, the transcendental Being . . . the State beyond the Fourth . . . the Omni-present, Supreme Being which shines as the Core of the Divine Flame . . . the Expanse of the Heart . . . Lord of the Cave etc. (*Self-Enquiry*, Fourth Edition, p. 15.)

This state beyond is called *turiyatita*, and this “Absolute Consciousness is beyond the three states” [known as waking, dreaming and deep-sleep; or physical astral and causal]. “It is the Transcendental State of Wakeful-Sleep” [in the Supra-Cosmic Heart]. (*Truth Revealed*, Third Edition, p. 42, vs. 32.) Being in that State, the great Sage exclaimed: “The world is no other than the mind; the mind is no other than the Heart, and that is the whole truth.” (*Sri Ramana Gita*, 17, vs. 12.) “The method of realising the Absolute is known as . . . Intuitive Knowledge of the Heart. One should realise it by direct experience.” (*Self-Enquiry*, Fourth Edition, p. 16, vs. 1.)

Insistence on participation in the physical tabernacle — “yet in my flesh shall I see God” (*Job*, 19, 26) — is the firm bridge on which the sages with their ancient wisdom and identical experiences, and scientists of the modern world must eventually meet. Already there are signs of that meeting. Intuitive, true scientists have always seemed to me to be ancient seers and *rishis* come back! Like these, they stress the physical

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basis. Writing of the mind, for instance, Professor Fred Hoyle of Cambridge says: One thing seems clear — that the mind, if it exists in the religious sense, must have some physical connections. That is to say, if the something we call mind does survive death then this something must be capable of physical detection. Both modern physiology and religion seem to be agreed on this point . . . survival after death would be meaningless and unthinkable without some interaction with the physical world . . . It is quite on the cards that there are new and important physical relationships which will be revealed by scientific investigation.” (*The Nature of the Universe*, 1950, pp. 116-17.)

Undoubtedly the truths of the great sages will be established in the higher reaches of science, but not by present methods of investigation. These could not, for example, contact or explain The Supra-Cosmic Heart which glows in the right-hand side of the lower chest, and in which blissful knowledge may be experienced whilst in the physical body.

When I had read Professor Hoyle on the necessity for a physical basis, whether we be on earth or in heaven, by chance I came across the following in the well-known *Brahma-Sutras* of Badarayana. Here is an excerpt from Shankaracharya’s *Commentary* on one of the *sutras*:

“The connection between the organs and the soul is permanent. *Vide sruti* text: ‘When it [the soul] departs [at death] the vital force follows; when the vital force departs, all the organs follow’ (*Bṛhadaranyakopaniṣad*, 4, 4, 2).” (2, 4, 16. Trans. by Swami Vireswarananda.)<sup>5</sup>

It appears from these ancient books that the Supra-Cosmic quality of the Heart — as known, for instance by Sri Ramana Maharshi — may become on occasion ‘condensed’. Sri Ramakrishna, a modern Indian avatar, likened such condensation of the Self to a lump of ice in an ocean. God is that ocean; the lump of ice, the ocean, too. This condensation is called in the old books, “the Man the size of a thumb,” “the *purusa* (being, person) the size of a thumb,” “a small *akasha*”, etc., and is one of the highest experiences of the *yogi*. One might call it the human archetype, vividly, minutely but powerfully personified. Returning to Badarayana (1, 3, 14) we find the commentator Shankaracharya quoting the *Chhandogyopaniṣad*, 8, 1, 3:

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“Now there is in this city of *Brahman* (the physical body) a small lotus-like palace (the heart) and in it is a small *akasha*. What exists within that small *akasha* is to be sought, that is to be understood.”

Again:

“Both the earth and the heaven are contained in it” (same quotation, 8, 1, 3).

“It is the Self, free from sin, free from old age,” etc. (*ibid.*, 8, 1, 5).

Shankara adds:

“ — all of which are distinctly qualities of the Highest *Brahman* — ”

— that is, the Supra-Cosmic, **sub- and super-atomic**.

In the *Brahma-Sutra* 1, 3, 24:

“The Being measured by the size of a thumb is *Brahman* . . . the reply to *Nachiketas*, who wanted to know *Brahman*, *Yama*” (the god of death) “refers to this Being of the size of a thumb, thus: ‘That which you wanted to know is this.’ “

And again, *Sutra* 1, 3, 25:

“But with reference to the space in the heart, the Highest *Brahman* is said to be the size of a thumb.”

The tradition of the Man the size of a thumb is of great antiquity. Dr. Radhakrishnan writes of: “. . . the unphilosophical or theological view sometimes put forward in the *Upanishads* that the *Atman* is of the size of a thumb, which is said to escape from the body at death through an aperture in the suture of the skull.” (*Indian Philosophy*, Indian Edition, 1941, Vol. I, p. 388.)

This is misleading. To start with, it might be read to mean that the *Atman* is always the size of a thumb. The *upanishads* do not convey this. There are many scriptural allusions to the *purusa* — the atman — which do not bear this connotation. Further, the view is not merely “sometimes put forward”. On the contrary, it is put forward on several occasions with considerable emphasis by the greatest Sages or *rishis* of the greatest *upanishads*. But had it been put forward only once or twice by one of these, it would have been enough to establish the fact, for the *rishis* spoke of what they experienced. “The Man the size of a thumb” is undoubtedly one of the most powerful and exalted of their experiences, which should not be lightly dismissed, even though it cannot be explained. It is deplorable to find sublime seership belittled, apparently in deference to the West. Is it to be left to Westerns to defend the *Rishis* of the *Upanishads*? There seems little doubt that the geniuses of



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science, Eastern or Western, will ultimately do it. The *Kathopanishad*, quoted in the *Brahman-Sutras*, says:

“The *Purusa* [being, man] the size of a thumb resides in the middle of the body. Knowing that Lord of the past and future, one does not seek to hide oneself any more. This is That.” (*Kathopanishad*, 2, 4, 12. The last part is elsewhere translated. “One does not wish to protect himself after knowing Him.”)

The Sage here appears to link the solar plexus with the heart. The Brothers, speaking from the angle of all great *yogis*, taught us not to seek protection or — as they put it — we are to **live in insecurity**. (Naturally, they do not feel insecurity, no matter what the circumstances, because they have had what most of us have not — Cosmic awakening.)

The rishi of *Svetasvataropanisad* says:

“Assuming a form of the size of the thumb, the Infinite Being . . . dwells in the hearts of creatures.” (III, I3.)

The Man the size of a thumb seems to belong in the category of **super-atomic structures**. He is not a dream-experience. He is supra-Cosmic. All seers are profoundly moved in the presence of this holy thing. Thus, for instance, we find the Seer of *the Kathopanishad* leading up to the following verse as the climax of this *upanisad*:

“The *Purusa* the size of a thumb, the inner soul, dwells always in the heart of beings. One should separate him from the body as the central stalk from the rush grass. Know him to be the pure, the immortal; yea, the pure, the immortal.” (VI, 17.)

“In the *Mahabharata* (296th *Vanaparvan*),” Professor D. M. Datta writes me, “there is the account of Yama, the god of death, drawing out of Satyavan the thumb-sized Person (*angustha-matra purusa*), in order to take Satyavan’s life.”

What it really is; how it comes to float into the horizon of consciousness and, as it were, to electrify, transform or even transfigure; how it seems to be fixed between the eyebrows during a certain state of *samadhi* or trance (or even without these) and, at death, actually to pass through the top of the head “like the central stalk from the rush grass”. (Whether in all cases of death I do not know, but, as once I seemed to die in a severe heart attack, and after being consciously out of my physical body, returned

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into it through the top of my head, I myself seem to have experienced this.) All these seem to be unanswerable questions, but not for that reason to be put aside.

Sri Ramakrishna might have defined the Man the size of a thumb as “God-with Form” — one of his favourite themes — the whole God, not a form of God. It is, in fact, an experience of Wholeness as his lump of ice is the ocean.

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#### *Notes on the Hindu Conception of Mind*

When a Brother says that **there should be no question of ‘rhythm of mind’**, he is speaking with nice exactitude, because the mind *as* mind should not initiate, but only respond to, ‘rhythms’. If it initiates, it usurps a function of the inner Mind (*buddhi*) or Will — for Will, according to the Seers, is associated with *buddhi*. The Brother here calls this ‘**soul**’, because this inner Mind is the focus for the whole being; whereas ascendancy of the mundane mind spoils life. If we study the nature of the Mind as conceived by the ancients — especially clearly in Hindu philosophy, not because it is Hindu, but because Sages had a particularly good chance to teach among those philosophically receptive and retentive people — we discover the phenomenal precision of the Brothers’ teachings.

It might be helpful for readers not accustomed to thinking along lines of Indian philosophy and psychology, if there were given at this stage a little background of Hindu thinking on these subjects, especially as concerns the nature of the mind. This should clear the ground, as it were, for the remainder of the teachings, which appear to be deeply rooted in this ancient wisdom.

There are six great and ancient systems of philosophy in India, called the Six *Darshanas*, culminating in the *Sankhya*, and Shankara’s *Advaita Vedanta*. The last is generally recognised as the greatest, and the epitome of the others. The descriptions of mind according to, *Advaita Vedanta* are the most generally accepted and include, with minor variations, those of the *Sankhya* Philosophy and Patanjali. The system known as *Tantra* — also called *Shakta* Philosophy — which is not included among these, is believed by many to be more ancient than the Hindu religions and philosophies based on the *Vedas*, although natural *Tantra* must have emanated from the same source, though at an earlier period, since *Veda* is eternal. One wonders why *Tantra* in its pure aspects is not included in the *Darshanas*.

Dr. Gopi Nath Kaviraj, whose learning in all fields of Indian philosophic thought is encyclopaedic, writes:

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“The term ‘*Shakta* philosophy’ loosely used in the sense of a school of philosophical doctrines covers the entire field of *Shakta* culture in India. Every system of culture has its own line of approach to Reality. An enquiry into ancient cultures would show that the cult of *Shakti* is very old in India as in other parts of the world. And it is quite possible that it existed along with *Saiva* and *Pasufata* cults in the days of the prehistoric Indus Valley civilisation.

“In spite of the antiquity of *Shakta* culture and of its philosophical traditions, no serious attempt seems to have been made in the past to systematise them and give them a definite shape.<sup>1</sup> The result was that though the culture was held in great esteem, as embodying the secret wisdom of the *elect*, it did not find its proper place in any of the compendia of Indian philosophy, including the *Sarvadarsanasangraha* of Madhavacharya.<sup>2</sup>

“The reason why no serious attempt was made is said to have been either that it was deemed improper to drag down for rational examination, truths inaccessible to the experience of ordinary men, or that no further systematisation of the revealed truths, than what is contained in the allied works of the *Saiva* philosophers was needed for the average reader. This reason is not convincing enough, for if the *Upanishads* could be made the basis of a philosophical system, there is no reason why the *Shakta Agamas* could not be similarly utilised. For the function of philosophy is, as Joad rightly remarks, to accept the data furnished by the specialists who have worked in the field, and then to ‘assess their meaning and significance’.”

The six schools of Indian philosophy do not appear to be in fundamental disagreement as to the constitution of the mind; their differences — broadly speaking — are those of (i) growth, and (ii) terminology.

The Hindu philosophic Trinity is *Sat-Cit-Ananda* (Being-Intelligence-Bliss). From *Cit* is derived *citta*, which is the Mind essence and substance in man. Shankara defines *citta* as “the objectivising power of the mind”. (*Mandukyopanishad* III. Commentary on Karika 44.)

This *citta* in bondage, in the mundane man, takes on the countless forms of the mental life. In this bondage-state, it is ever restless, likened to a mad monkey, “hard to curb as the wind”, as Arjuna complained in the *Bhagavadgita*. It is kaleidoscopic, illusion-forming, (*mayavic*), deceiving and bewildering. It is father and mother of

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desire-karma, fate. It is countless in its tides and waves, as are the tides and waves of the oceans. But, under the influence of the Self, when this mind gradually becomes subservient to the God in us, it has, equally with the oceans, the capacity for deep, pervasive, all-embracing stillness and unfathomable depth; it has, as well, the power to reflect and in fact *to become*, the very divine Man Himself. Thus, that which in mundane life is our bondage, is also the one and only bridge to liberation from bondage; it is the bridge and also the freedom, because it is *Cit* in essence and in substance, the all-knower, the divine. In his *Yoga System*, Patanjali tells us that “when the mind is rid of its modifications, it is said to be in a balanced state (*samapatti*), and to assume the form of whatever object is presented to it . . . . It assumes the nature of the object in itself”. (*Patanjali*, i, 41, quoted by Dr. Radhakrishnan in his *Indian Philosophy*, Vol. II, p. 348.) *Citta* can, then, be the vehicle and the spirit of him who attains *nirvana*; it can be the glorious soul and body of the resurrection.

When the Universal *Cit* manifests as *citta* in mundane life, it may be noticed under several aspects. Masters of Indian psychology like Patanjali and others, have named the constituents of man, and the main tenets of their teaching are given here.

a) *Antahkarana*. The subtle body, internal organ, instrument, bridge or gateway. This is also called *suksuna sharira*. *Antahkarana* consists of *manas* (mind), *citta* (broadly, mind-stuff), *buddhi* (discrimination, will, etc.), and *ahamkara* (the “I” principle). This subtle body has also, in potentiality, the *indriyas* (organs of sense) and *karmendriyas* (organs of action); it is also the vehicle of the vital elements or *pranas*.

When *citta* is called ‘mind-stuff’, perhaps the term is misleading, because *citta* is not only material, but is the living being of mind in all its transformations, and in its transfiguration at the liberation (‘salvation’) of the soul. *Citta* represents or reproduces what ‘*manas*’ merely ‘presents’.

The word ‘*manas*’ is often used to connote every aspect of the thinker — the whole mind, in fact. Shankara generally uses it as mind — mundane mind. Monier-Williams gives all the definitions of *Manas*, the *lesser* aspect of Mind: “The faculty or instrument through which thoughts enter or by which objects of sense affect the soul.” It is “in this sense always regarded as distinct from *Atman*” (*the Spirit in man*) “and belonging only to the body, like which it is except in

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*Nyaya*” (*system of philosophy*) “ — considered perishable”. It is thinking, imagining, reflecting . . . intelligence, reason, excogitation, invention, reflection, opinion, intention, inclination, affection, desire, need, temper,” etc. *Manas* is the intermediary between Intelligence (*buddhi*) and the senses. The sage, Ramanuja describes the process of “knowing”, as “starting from the soul, then reaching the *manas*” (lesser) and then emerging through the senses, meeting the outside objects”. (*Outlines of Indian Philosophy*, p. 389.) *Manas* is sometimes used in the lesser sense, and sometimes in the greater.

Another guise of *citta* is *ahamkara*, the sense of ‘I’. This needs no explaining! Then there are the *indriyas* — sense-roots, as it were, which are divided into those of *perception* — sight, hearing, taste, touch and smell — and *action* (*karmendriyas*).

*Buddhi* is the finer aspect of the *citta* — the intuitive intellect, the discriminative faculty. *Buddhi* is Intellect, in contradistinction to ‘brains’. Its function is *to know*. In the *Brahma-Sutras* we read: “Knowledge by itself . . . cannot be said to be an activity of the mind”. (Shankara’s *Commentary*, 1, 1, 4, translated by Swami Vireswarananda.) Thus it is known that *manas* is dual — another favourite topic of the Brothers. “Knowledge or cognition (*jnana* or *buddhi*) is the manifestation of the objects. Just as the light of a lamp reveals or shows physical things, so knowledge manifests all objects which come before it.” (S. C. Chatterjee and D. M. Datta, *An Introduction to Indian Philosophy*, p. 191.) To put it another way: the brain-mind (*manas*) ‘gets’: the Intelligence (*buddhi*) ‘responds’, ‘decides’, etc. There is no knowledge of what the brain-mind ‘gets’, until the *buddhi* ‘responds’.

*The Brhadaranyakopaniṣad* (IV, 5, XII) says that “*Manas* (mind) is the one goal of all deliberations” — it is discursive, separative — whereas “. . . Intellect” (*buddhi*) “is the goal of all knowledge” — it is synthetic, unitive. The lesser mind is associated with ignorance (*avidya*), using the term in a wide sense; the greater Mind or Intelligence is associated with knowledge (*vidya*). As the *Kathopanishad* (II, 4) puts it, “Wide apart and leading to different ends are these two: Ignorance, and what is known as Knowledge.” ‘Knowledge’ and ‘ignorance’ hardly convey the meaning of the Sanskrit *vidya* and *avidya*, the sense of which are respectively, ‘awareness in the Self’, and ‘unawareness of the Self’.

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This brings us to an important point about the total mind (*citta*). The Self is ‘different’ from the body and the senses, the *manas* and the intellect, and the *ahamkara*. All of these in however attenuated forms are of the world of manifestation. The Self is not the brain nor the nervous system, nor the aggregate of conscious states. “*Sunya*, the ultimate reality,” says the Buddhist, “cannot be comprehended by thought, or described by words.” (Nagarjuna in *Bodhicaryavatara*, quoted by Dr. Radhakrishnan in *Indian Philosophy*, Vol. I, p. 700.) Dr. Radhakrishnan continues: “Santideva says that absolute reality does not fall within the domain of the intellect (*buddhi*) confined to the realm of relativity.”

One has to avoid the idea that the several attributes of the *citta* exist in separate blocks, as it were. They are interdependent, like the different but closely related organs of the body. *Buddhi* and *manas*, for instance, are the same *citta*, the same essentially cognitive quality, but manifesting in different degrees and functions and contexts. *Manas* is the go-between as to outer and inner. It functions at its highest when it is a perfect receiver of impressions, and an obedient carrier of orders, when it is docile but alert. When in that state, its own greater aspect (*buddhi*) can show out; but that higher function is impeded or even stopped, when the *manas* is **turned outwards effortfully** — as the Brothers phrase it — and is not quiet, effortless and obedient. **All the impressions which are received by the mind, should be perpetually (in a state of) being dissolved**, say the Brothers; and this teaching of theirs is in accord with all the sages, such as, for instance, Patanjali, who laid it down that the very first step in *yoga* is the inhibition of the modifications of the thinking principle (*manas* — mundane mind). Swami Vivekananda’s translation runs: “*Yoga* is restraining the mind-stuff (*citta*) from taking various forms.” (Patanjali’s *Yoga Aphorisms*, I, 2.) And that instruction, although given for would-be *yogis*, holds good for all who are seeking peace and any real success in life. If impressions in the mind remain undissolved, the conditions set up are analogous to severe physical congestions.

Prayer and meditation, — the setting of the inner will, — do this dissolving. There are other means, such as offering all actions to God, without attachment to fruits.

The Brothers frequently speak of **actions of reactions**. It is the *citta* that reacts, whether in the ‘internal organ’ (*antahkarana*) or the ‘external organ’ (the senses, etc.), to the actions of the physical and subtle bodies.

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As *manas, buddhi, ahamkara*, the senses and the organs of action are all the Mind (rooted in the Cosmic *Cit*), the Brother rightly teaches: **The mind should be reactive to the whole rhythm of the soul** (*in all its aspects*) **and all the components of the body** — (*the senses and all the physical and psychic impressions*). If it is reactive **effortfully** we have bondage-making desire; if it is still and reactive **effortlessly** we have an even greater power of desire, but for the loosening of the bonds. The Brothers do not teach desirelessness, but changing the direction and mode of desire. By misunderstanding this teaching on the duality of desire, which all the sages have given, the East has gone hopelessly astray. The great sages have never preached inertia and apathy, but the perversity of man has twisted their teachings.

The subtle body (*antahkarana*) includes what is loosely termed the ‘etheric double’. Swami Anirvan says that the subtle body is far more than *antahkarana* in the personal sense used above. It is also the Cosmic, as well as the individual bridge, gateway or instrument. The late Swami Madhavananda of the Ramakrishna Order wrote, “In the *Vedanta* philosophy, there are three grades of matter, namely gross, subtle and causal.” (*The Brothers had taught exactly this.*) “The mind, according to *Vedanta*, is only subtle matter. The gross state of matter we deal with in the waking state. Our body and the gross visible universe are made of gross matter. Subtle matter we experience in the dream state; it is the stuff of which our dream world is made. The causal state of matter we come across in the state of deep sleep alone.” (It *can* be experienced consciously.) “On the Cosmic scale, Viraj, Hiranyagarbha and Ishvar are the names of God (*Brahman*) as associated with the sum total of all gross, subtle and causal bodies respectively.” (In the case of the individual soul, these correspond to Visva, Taijasa and Prajna respectively.) In *Vedanta-Paribhasa*, translated by Swami Madhavananda, we find: “(The subtle body) is of two kinds — superior and inferior. The superior one is the subtle body of Hiranyagarbha” (the Cosmic Being identified with the sum total of all minds): “the inferior one is the subtle body of beings like us. Of these, the subtle body of Hiranyagarbha is called *mahat-tattva*, (the Cosmic intellect), while that of people like us is called the ego.” (*antahkarana, etc.*).

The ancient Hindu teaching is then, that each of our three great states of being — the physical, the subtle (*antahkarana*) and the causal, have their Cosmic



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prototypes. The prototype of the subtle is called Hiranyagarbha — the highest created Being through whom God projects the subtle, and from that the physical Universe; the Dream of Man in the mind of the Creator; the Ancient of Days as seen in a vision by the prophet Daniel: “The Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels” (Cosmic *chakras*?) “as burning fire . . . judgement was given” (by him) “to the saints of the most High.” (Daniel, Chap. 7.)

There are different kinds of life-forces (*pranas*) in the subtle body, which are actualised as breath, digestion, etc., in the physical. (It may perhaps truly be said that two-thirds of our ailments have their source in this body.

We have dwelt somewhat lengthily on *antahkarana*. The two other main factors are:

b) *The external body or instrument, called sthula sharira*. It is the gross physical, in which the *indriyas*, which are potential in *the antahkarana*, are actualised as (i) the five senses, and (ii) the five organs of action located in the hands, feet, mouth, anus and sex organ. The *pranas* or life-forces, also have their outlets, but I will not complicate this more.

c) *The causal body, called karana sharira*. *Manas* has been described as ‘presentation’; *citta* as ‘representation’. The causal is ‘identification’ of subject with object. It contains not only the *samskaras* of individual karma, but also the *samskaras* of national karma and those of the world-karma. This state was often called **the Cosmic** by the Brothers. It activates in the state of deep sleep beyond dreams. *Yogis* can know it.

For convenience only, these several aspects of the Self are enumerated as well as divided into ‘internal’ and ‘external’. But in reality, division can scarcely be said to exist, unless it be some dream of division for the sake of some sort of divine play, in the mind of Hiranyagarbha — which mind itself is part of divine play! One thing the Brothers are very clear about: the senses and the organs of action are all parts of the Mind — projections of it. Hindu psychologists have worked this out in great detail; but in a book like this it is only possible to skim the subject. The Brothers say, in addition, that the senses are interchangeable, and they demonstrated this several times by experiments carried out on the author of this book.<sup>3</sup>

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A further digression on Hiranyagarbha appears to be required, for the idea is not easy for all people to grasp. The fact is that it is beyond the scope of normal cognisance. Perhaps the best way to convey the sense is to say that a very grand experience of Hiranyagarbha occurs to some *yogis*. They find themselves suddenly, as it were, vastly deepened, and empowered and enlarged. They feel themselves most literally and actually as ‘Everyman’. Hiranyagarbha is in fact ‘Everyman’. They pass from this multiple mind of ‘Everyman’ back into and again forth from their own ‘I’-consciousness, (the mind as *ahamkara*, I-ness). The mind without *ahamkara* is ‘Everyman’. However nonsensical this may sound, it is nevertheless a sober fact — or rather an intoxicating fact — of *yoga* experience. When the *yogi* touches Hiranyagarbha, his mind is buried for the time being in that Mind which, being the seed of all minds, *knows them all at one time*.

From the viewpoint of the Sages, all that the mind in its active state can ultimately stand for is a change from eternal bliss to temporal fever. If peace is to be attained, mental activity must give way to dynamic passivity. This means that much of our vaunted civilisation must go!

Why not? On viewing what intellectuality has led us to in all the nations, is it to be wondered at, that the Brothers and the Sages have always taught us to **become un-intellectual?**

The whole of this spreading of I-ness, (*ahamkara*), *buddhi*, *manas*, and the life of sense and action, upon the ocean of life (*samsara*) is but a lure to draw us towards That, of which this ocean is born. At the end of things, which is for each one who attains unto Himself, the *citta* absorbs the whole of the cognitive being, starting with the senses, and then taking *ahamkara*, *manas* and *buddhi* into itself. There is then only *one* — *citta*, which is *Cit*, God, the Knower.

It is indeed an awe-inspiring thing, that what appear to be facts, as here shown, about the nature of mind, have been simply taken for granted in the Brothers’ casual remarks to many different kinds of men and women. It is amazing that these subtle teachings of ancient philosophers, should have been so easily and consistently emphasised through the agency of ‘the Boy’, especially when one considers that most of these conceptions of the mind, senses, etc., are alien to modern science and psychology, and were unknown to ‘the Boy’, the author, and all members of their *ashram*. It seems that the Brothers have a store of knowledge which they draw upon

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in their fresh, untechnical way, not finding it expedient to couch it in the terms of any sacred book, for this knowledge lives in all, needs no special language, and knows no boundaries of religious dogma.

## End Notes

### *Introduction*

<sup>1</sup> See *The Boy and the Brothers*, revised and enlarged edn., 1968, p. 25 et seq.

<sup>2</sup> p. 202, *The Boy and the Brothers*, edn. 1968.

<sup>3</sup> *The Meaning of the Eleusinian Mysteries*. Eranos Yearbooks, 1955; pp. 30, 31.

<sup>4</sup> *Comment*. Organ of the Spiritualist Association of Great Britain. Review by W. Hunter Mackintosh. This is the largest Spiritualist Organisation in the world. It deals with hundreds of mediums and is therefore in a position to assess their powers.

<sup>5</sup> See *The Boy and the Brothers*, Chapter XII, Edn. 1968.

<sup>6</sup> *Infra*, pp. 22, 24.

<sup>7</sup> See these in their original contexts, Chapter XV, p. 304 and Chapter XIII, p. 286.

<sup>8</sup> p. 296.

<sup>9</sup> *Ibid.*, revised and enlarged edn. 1968.

<sup>10</sup> It was of course the Boy's hand that did it; but when a Brother was in possession of that vehicle, one attributed all its actions, during that possession, to the Brother.

<sup>11</sup> For witnesses' accounts of these, see *The Boy and the Brothers*, revised edn., pp. 249, 251.

<sup>12</sup> The Orphic Mystery was largely imparted to me by Brothers at the beginning of this century. It was not a secret cult, but secrets of sound were given out. This is part of their **NEW MOVEMENT — VIBRATION MOVEMENT**. Dedicated artists and craftsmen of all the arts and crafts could bring that movement to humanity. (See pp. 73, 148, note 2.)

Orpheus founded several of the ancient Mysteries, notably those of Athens, including Eleusis. E. M. Linforth writes in his *The Arts of Orpheus*, 1941: "We must insist that the mysteries which Orpheus is said to have established *were an honoured Athenian cult*" (p. 64 *et seq.*, author's italics). He quotes many contemporary authorities as testifying to the Mysteries of Orpheus, his wide reputation as a teacher and leader of men through his *teletae*, music and poetry. Many testified to his great benefactions. Orpheus, in his religion of *teletae*, etc., "was named as a leader," (pp. 73-4). He taught the abolition of bloodshed among

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men and animals, pure diet, and so on. He was recognised as a *great* teacher as well as a great poet.

The leader of our Brothers is one who was known as Pythagoras; and it is noteworthy that Epigenes, the grammarian and friend of Socrates, attributed some of the poems of Orpheus to Pythagoras (pp. 117, 118). Ion also “saw Pythagorean characteristics in Orphic poems.”

It is also significant that Orpheus was *first* the magical musician, and later, a founder of the Mysteries; and that in our time, the magic of sound was *first* imparted; followed by situations occurring over a number of years, which in the recording suggested very real beginnings of the return of the Mysteries.

Pythagoras was a great initiate in the ancient Mysteries, as well as a devotee of sound. The teachings which were imparted to me under Mystery conditions from 1906 onwards, are — in my humble opinion — from him and his; otherwise there could be no explanation fitting the facts.

This event, *and the techniques of magical sound which were given out, and fully tested by John Foulds and me*, justify my claim — apart from the evidence of many ancient thinkers — that there *is* an Orphic Mystery of Sound.

<sup>13</sup> *St. John*, 14, 2.

<sup>14</sup> Hesiod, *Works and Days*, 120; quoted in a paper on *The Meaning of the Eleusinian Mysteries* by Professor Walter F. Otto; *Eranos Yearbooks*, 1955; pp. 30, 31.

<sup>15</sup> Iamblichus, *Theurgia, or the Egyptian Mysteries*, trans. from the Greek by Alexander Wilder, M.D.F.A.S. 1911. The Metaphysical Publishing Company, New York. p. 28, translator’s note.

<sup>16</sup> *Infra*, p. 22, note 2.

<sup>17</sup> *Infra*, p, 74, note 1

<sup>18</sup> V, 17; XII, 2, 3, 4, 7.

<sup>19</sup> *Infra*, p. 22, note 2. Pp. 25, 26, 47, 48, 56, 87, 125.

<sup>20</sup> The Sanskrit name for this state is *samprajnata samadhi*, “conscious samadhi”. (M. Hiriyanna, *The Essentials of Indian Philosophy*, p. 124.) I call it ‘waking trance’. The Boy’s trances were mainly in the category *assamprajnata samadhi*, “super-conscious *samadhi*”, (*ibid.*), which I call ‘sleeping’ trance.

<sup>21</sup> My husband and I shared with a few others the experience of smelling the heavenly perfumes which were exuded by our Brothers, the great *devas and devis*,

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and the Boy. The Boy's chest sometimes gave out these perfumes when he was in trance. My own chest, arms and hands did likewise; and my husband used to make a play from my fingertips to elbows, finding out which perfume was where — a veritable game of hide-and-seek, which suggested that a Brother joined in! Since I returned alone to England in 1956, my rooms are sometimes drenched with strong, fine odours, usually associated with healing, or when I am at work on the Brothers' scripts. This still happens, but more rarely, (1966).

<sup>22</sup> Many dismiss accounts of the Mysteries as mere imaginings; but there is a difference between fancy and imagination: “Greek εἰσέσις (*phantasia* or imagination) is defined by Chrysippos and Plutarch as the faculty which reveals itself and its causes; *phantastikon* or fancy, the term here used” (in the text) “as a vain impulse of the mind with no real cause; *phantaston* is the imaginable, anything that may make an impression; *phantasma*, a phantom, an apparition.” (Iamblichus, *Theurgia, or the Egyptian Mysteries*, p. 134.)

I used to teach my children, “imagination is real; fancy is not real. Imagination is true; fancy is false.”

<sup>23</sup> During my last talk with my Master through the Boy, he hesitated for the only time in my recollection of him and his Brothers; but on this occasion there was good cause. (*Infra*, p. 312.)

<sup>24</sup> They used ‘understanding’ in a special sense; when speaking of science and — as here — picturing it as an integral part of the Mysteries. My dictionary gives several of its meanings, among them “. . . power of apprehension, power of abstract thought (often opp. to reason)”. *Proverbs* has the famous verse, “. . . get wisdom; and with all thy getting, get understanding.” (4, 7.) An advanced Indian *yogi* would achieve knowledge-by-becoming — i.e. *anubhava* (Sanskrit) = immediate knowledge; derived from the verb-root *bhu*, to become, with the prefix *anu* = ‘after’, or ‘in accordance with’. Brothers put me into the state of *anubhava* several times; for instance, once I became a mother rabbit in a burrow with her young; and once I became a banyan tree. One can ‘become’ fellow-humans. I once — in 1960 — became the Boy. I had not been concentrating on him or wishing to contact him. My mind was absorbed in a search for the central body of public libraries for the British Isles, and I got no help from outside. I wanted to do something through libraries for the Brothers, teachings and was baulked at every turn. In these circumstances, sitting alone in my study one evening, I suddenly found the Boy's head and face enveloping mine, and vividly experienced a change

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of personality. While self-consciousness remained I hastened to ask him please to go away; but before doing so would he perhaps tell me how I could find these library people? The answer flashed into my brain — or was it the Boy's — in the instant. He drew attention to rows of journals on top of the writing desk behind me. He left abruptly but words remained in my mind. "You will find the address you want in one of those journals." I went quickly to the bookshelf, opened the first journal that came to hand — on an account of a business meeting containing a list of the societies and associations which had sent representatives. There I found the name I had been searching for; communicated with the Secretary of the Libraries Association; procured a selected list of libraries from them at a small fee, and proceeded to contact those libraries!

<sup>25</sup> Faber and Faber, London, 1961

<sup>26</sup> As we shall see, by what seems to be an impressive coincidence, Mr. Davy's thought is identical with the Brothers', as to abandoning this secrecy, and the possible advent of a third culture which, to them, is exemplified in the Mysteries.

Charles Davy's book was published in 1961 and he read *The Boy and the Brothers* and met me for the first time in 1962. I had received teachings from the Brothers on the Mysteries as far back as 1917, but I had forgotten them and their content, and they lay, untouched, locked in trunks for over forty years until I left London in July 1964, to reside elsewhere. In my new quarters I opened the long-closed trunks and accidentally discovered the precious teachings in them, in September 1965.

The similarity between many of Mr. Davy's thoughts in *Towards a Third Culture* and the Brothers', or mine, is therefore perhaps purely coincidental, and all the more significant, since he had had no outer contact with either the Boy or the Brothers, and only a slight one with me, at a time when my memory did not (consciously) register that those teachings had been given to me and were still in existence.

My own view is that he experienced a break-through of rare intuition by which he sensed the very teachings from on high which were given to me in 1917. Readers will find them herein and judge for themselves.

<sup>27</sup> "Romano Guardini defined the genuine mystery as one that is experienced, venerated, lived — in other words, it is not kept especially secret — and yet remains forever a mystery. (Romano Guardini, *Zu Rainer Maria Rilkes Deutung des Daseins* [Sammlung Uberlieferung, und Auftrag Reihe Probleme und

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Hinweise, II; Bern, 1946, p. 29]),” quoted in a paper on the Mysteries of the Kabeiroi, by Professor C. Karenyi, *Eranos Yearbooks*, Routledge and Kegan Paul, London, 1955, p. 37).

“In Greek religion the secret” (of the Mystery) “is not positive but rather negative and involuntary.” *Ibid.*

<sup>28</sup> For instance, the Amritsar Bazar episode (*ibid.*, p. 43). There are so many examples. Perhaps one of the greatest demonstrations of power used by an Adept was vouchsafed to me in the presence of my two daughters, when a Holy One wrote to a man who had betrayed the Brothers’ trust, as it were, and had caused me heartbreak to the verge of despair. As the Brother wrote, on ordinary lined exercise-book paper, the lines disappeared, *as if they were sinking into the paper*, just before the point of the pen reached *each word*. The process was undeviating for most of the letter. He wrote on both sides of the page, performing an immense miracle all the way; and when I gasped “Master! Why have you done this?” he replied superbly, **To show you my POWER, my child!** This pulled me together. Against unutterable odds, I carried on.

I subjoin my daughters’ testimonies.

An account from Joan:

X . . . (the Boy) was in trance and the Brother was writing a letter. There was no writing paper handy, so Mother had picked up a new exercise book of mine and he was writing the letter about a third of the way through the book, on a page taken at random. This exercise book was a new one of mine. There was nothing unusual about it.

While the Brother was writing, Mother called me and my sister into the room and asked us if we noticed anything peculiar. I certainly did: wherever the Brother had written, the exercise book lines had disappeared and where there was no writing (in the margin and at the end of each line) the lines remained.

When he had finished, we looked right through the book and found no lines missing on any of the other pages. We were very excited, searching immediately after the miracle; but long afterwards, Mother examined the book more closely and found part of the lower portion of the red margin lines missing in three pages, far on in the book. It was only a case of bad printing.

It was a most extraordinary happening, and clear evidence of the Brothers’ great power.



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Marybride's account:

I entirely concur with my sister's letter, with one exception: unfortunately I did not see the lines sinking in, as I stood at the other side of the table. Mother spoke to my sister in a low whisper. I suppose she was pointing out the Boy's pen-hand. I saw their excitement, and the look of enormous power on the Brother's face, and had no doubt at all that something very great was happening.

<sup>29</sup> I may have heard it while chanting prior to the trance, but I had forgotten it. The name was repeated, many years after, and I recognised it.

<sup>30</sup> When the Lord said "My children," we took it that He meant "My disciples."

<sup>31</sup> Maud MacCarthy, my maiden name which at that time I continued to use professionally, when leading orchestras. I did no solo playing in those days, having had to abandon it as a young woman owing to rheumatic and neuritic conditions of the arms and hands which precluded the heavy tasks of a soloist.

<sup>32</sup> He did not tell me if he knew who this would be.

<sup>33</sup> This sounds paradoxical; but the Brother's meaning was clear. We have to bear in mind that the exigencies of gross material life often compel them to use code-like sentences, whilst at the same time they impress on receptive minds the fact thus indicated. That which was 'Mystery' in a bygone age is now to be made public, insofar as humanity can receive it; but there will ever be a hidden side for a few pioneer spirits; and were it not that those few *have already* approached towards the inner sanctuary, the Mysteries — the Greater Mysteries — of the past, could not be given out.

<sup>34</sup> *The Boy and the Brothers*, edn. 1968, pp. 64, 180; also *infra*, pp. 43, 44.

<sup>35</sup> *The Boy and the Brothers*, p. 181.

<sup>36</sup> *Ibid.*, Chapter III.

<sup>37</sup> To deal with material for one book might not prove to be a "big task"; but I was then building up material which has provided enough for three or four more.

## CHAPTER ONE

### *Hierophants, a Python, and a Maker of Records*

<sup>1</sup> *Introduction*, p. 26, note 2.

<sup>2</sup> See *Introduction*, p. 25.

<sup>3</sup> See, for a further instance *via* the Boy, Chapter XII, p. 259 et seq — an astounding recapitulation under unusually difficult conditions.

I have written above that the Mighty Brother — or one of his colleagues — “repeated the teaching exactly”. One or more of us checked over all my important reports. At such times my husband and children would exclaim “yes — yes — of course he said that — or that” on examining my report of a recapitulation, or a meeting.

<sup>4</sup> See Brhadaranyakopanishad (2-4-1), “. . . the Sruti wishes to enjoin renunciation.”

And *ibid.* (3-3-2), “The story is finished; but the Sruti gives us the gist of it directly, stepping out of the garb of the story.” There are many similar examples of the personification of the scriptures

<sup>5</sup> See *The Boy and the Brothers* (1968, Chapter IV, p. 55); Where I have incorporated a passage from the unpublished *Shah Jahan Script* wherein he upbraids ‘Mai’ (Murntaz Mahal) for not knowing “the book of our line”.

<sup>6</sup> A friend has queried this sentence: “But how, in what way? Does one imagine the Brothers learning from listening to people? Or how?” As the Brothers evinced first-class memories, I should imagine them learning much by ‘listening’ in one or another of their occult ways; or physically, if they have physical bodies and can find people to whom they may listen. There might be difficulty over enunciation when using a medium — as in the case of the Boy — as obstruction to pure speech might come through bad early environment or the mere physical habits of tongue, palate, etc. Great occult skill would be necessary in order to control the physical apparatus and make it act to their memories of words. They used the Boy brilliantly. Further, there are good teachers of English all over India and in other countries, and English lessons should not be unprocurable. They would have needed many of the best to acquire the fluency in English which was theirs. Even so, a Brother sometimes misused a word or struggled to find one.

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It takes hard work to gain proficiency in English (the Boy did not have it) and I cannot envisage Adepts being above hard work; on the contrary, they appeared to me to be geniuses having “an infinite capacity for taking pains” as someone has defined genius. My friend seems to have been shocked at the idea of Adepts working hard; yet perhaps the man who works hardest is he who is qualifying for the great Initiations, one after another, beside which the normally heavy task of learning a language well is child’s play.

<sup>7</sup> The words effortful and effortless, applied to desire, were — to us Westerns — original and surprising. After the Brothers had used them for some years, I wrote to my friend the late Swami Madhavananda (who for many years was the, Secretary General of the Sri Ramakrishna Mission in India) whose fine translations from the, Sanskrit of the *Brhadaranyakopanishad* with Shankaracharya’s Commentary; and of Shankaracharya’s *Viveka-Chudamani*, he kindly permitted me to use in this book.

I asked him if the Sanskrit words *pravritti* and *nivritti* have an etymological link with *effortful* and *effortless*. The question was prompted by my knowledge of the Hindu conception of two paths — *margas* — of life, called respectively *pravritti* and *nivritti* (*margas*) but I did not know their etymologies. He replied: “. . . In general, *pravritti* means effort, inclination; and *nivritti*, cessation of effort or inclination.” Of course I had not prompted him. I was delighted that *pravritti* and *nivritti* linked with effort and effortless, and yet again justified the Brothers. One’s amazement increased as one wondered whose was the mind that held these Sanskrit philosophical terms and used part of their English translated etymology in this way — i.e. effortless” and “effortful”, fundamentally to distinguish right from wrong desire.

Gautama Buddha, who was born a Hindu, may therefore have had the two *margas* in mind when he taught on “right desire” (the *nivritti* path, which leads Home) and “wrong desire” (the *pravritti* path, which leads away from Home).

<sup>8</sup> *Adventures of Ideas*, Part III, Chapter XI.

<sup>9</sup> See note 1, p. 123.

<sup>10</sup> See note 1, p. 69.

<sup>11</sup> *The Golden Verses of Pythagoras*, selected and arranged by Florence M. Firth, with an introduction by Annie Besant. 1912; p. 23.

<sup>12</sup> Sir Edwin Arnold, *The Light of Asia*; edn. Kegan Paul, Trench, Trubner, 1911

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<sup>13</sup> *Bhagavadgita*, IV, ii.

<sup>14</sup> See references to Will in *Appendices*, D and E.

<sup>15</sup> *Christ*.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find *rest* unto your souls . For my yoke is *easy*, and my burden is light.” (St. Matthew, XI, 29, 30)

*Shri Krishna*, also a Lord of *yoga*, said:

“That in which the mind finds *rest*, quieted by this practice of *yoga*; that in which he, seeing the **SELF** by the **SELF**, in the **SELF** is satisfied;

That in which he findeth the supreme delight which the Reason can grasp beyond the senses; wherein established, he moveth not from the Reality;

Which having obtained, he thinketh there is no greater gain beyond it; wherein established, *he is not shaken, even by heavy sorrow*;

That should be known by the name of *yoga*, *this disconnection from the union with pain.*” (*Bhagavadgita*, VI, 20, 21, 22, 23.)

Of the ‘rest’ promised by Christ to those who take his *yoga* upon them, Shri Krishna said:

“In this there is no loss of effort.” (In the Brothers’ words, *yoga* practice would be **effortless . . . the ability to live naturally without thinking of it**. The burden of that “yoke” would be light.)

He goes on to tell us that in *yoga* there is “no transgression”, and that “even a little of this knowledge protects one from great fear”.

(*Ibid.*, II, 39, 40.)

The sense of ease and rest in that state attained by *yoga* is identical with that promised by Christ.

<sup>16</sup> Ramana Maharshi. *Maharshi’s Gospel*, 5th edn., 1949, p. 29.

<sup>17</sup> Suzuki, *Essays in Zen Buddhism* I, 222, quoted in Jung’s *Foreword* to Suzuki’s *Introduction to Zen Buddhism*.

<sup>18</sup> See Appendix A, “*Modern man has forgotten how to absorb pain*”.

<sup>19</sup> *Adventures of Ideas*, Part III, Chapter XI, which see. I quote particularly from Whitehead, whose works carry remembrance of long-hid glories.

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<sup>20</sup> Preserved in Synesius, *Dion*, C. 7 (PG LXVI, 1136 A). Hugo Rahnor quoted in papers from *The Eranos Yearbooks*, p. 351.

<sup>21</sup> The quoted words are from Iamblichus, *The Egyptian Mysteries*, p. 82, n. 2, a description by Proklos. Iamblichus wrote of the eoptic vision: “The figures of the gods shine brilliantly . . . There flashes out from the gods Beauty which seems inconceivable, holding the beholders fixed with wonder; imparting to them an unutterable gladness.” (pp. 82, 83.)

“The fire of the gods . . . an undivided flame without sound fills all the depths of the world like a conflagration, but not after the manner of a worldly occurrence.” (*Ibid.*, p. 24.)

## CHAPTER TWO

### *Seekers in the Lower Himalayas*

<sup>1</sup> “He that loseth his life shall find it.” (*St. Matthew*, 10, 39.)

Hui Neng declared: “I establish no-thought-ness (*uri-nien*, the Unconscious) as the Principle (*of my teaching*), formlessness as the Body, and abodelessness as the Source.” (D. T. Suzuki, *The Zen Doctrine of No-Mind*, p. 101. From Dr. Suzuki’s *Complete Works*, edited by Christmas Humphries.)

“... Our Lord has made my life to me now a kind of sleep, for almost always what I see seems to be seen as in a dream, nor have I any great sense either of pleasure or of pain.” (A saying of Saint Teresa of Avila, quoted in *The Eagle and the Dove*, by V. Sackville-West, p. 7.)

<sup>2</sup> By **the personal**, the Brothers mean the limited, ego-centric, attached self, under the sway of **effortful desire**, illusion. By **the Individual** or **the Impersonal**, they mean the Immortal Self, un-attached. They are quite certain about the existence of that Immortal Self. To **become Individual** is to **permit** that Immortal to rule one’s life. Here the Brothers play on the word, thereby stressing the importance of humility; for to allow individuality to become aggressive — **individualistic** — is to defeat the Impersonal, to thwart the divine Individual — the Self. Then spiritual power becomes pride; therefore they teach: **Become Individual without becoming individualistic**. The great South Indian sage, Sri Ramana Maharshi said: “The ego may — and should — be lost, but never the Self.” (*Maha Yoga*, by “Who”. 4th edn., p. 214.)

<sup>3</sup> The Brother used the word ‘happiness’. Later on, however, he explained the difference between happiness and Bliss (*ananda*). “The first of the passions of the soul and will,” wrote St. John of the Cross, “is joy.” (Quoted in V. Sackville West’s *The Eagle and the Dove*, p. 87.)

“Bliss is Brahman . . . all beings . . . are born from Bliss,” sang the *rishi* — sage, holy seer — of the *Taittiriyaopaniṣad*, and “Love is His head, joy is His right wing, delight is His left wing, Bliss is His trunk and Brahman is his support and foundation.” (Trans. by Swami Sharvananda; III, 6. II, 5.)

“This world which is so sweet to all beings, and to which every being is so sweet, is but the Self-Effulgent. The Immortal is the Bliss in the world. In us also He is

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that Bliss. From *ananda* (Bliss) or joy, springs this universe; in joy it has its being, and unto joy it returns.”(*Brhadhranyakopanishad*, 2-5-1).

“All shine after Him Who shines. By His radiance is all this illumined.” (*Mundakopanishad*, II, 2, 10.)

“*Ananda* is the beginning and ending of the world, the cause as well as the effect, the root as well as the shoot of the universe.” (Summary of *Aitareyaranyakopanishad*, II, 1-8-1, given in Radhakrishnan’s *Indian Philosophy*, Ind. Edn., Vol. 1, p. 181.)

“Glorious is he who is free from all desires and is the embodiment of infinite Bliss which is his own nature — he who has attained natural *samadhi* in the Unconditioned.” (*Ashtavakra Samhita*, trans. by Swami Nityaswarupananda, XVIII, 67.)

“Natural *samadhi*” is a very exalted state of contemplation which is lived in habitually by great saints or sages. I have heard devotees liken this state to an unceasing flow of oil upon the head. I asked my ever-helpful philosopher friend, Dr. D. M. Datta, for more information on the word ‘natural’ as applied to *samadhi*, and cite part of his reply: “The Sanskrit name is *sahajabhava*. (*Sahaja* — born with; *bhava* — state or being). *Sahaja-bhava* may be rendered as ‘natural state’ or ‘to be at ease’.”

In Islam this bliss is called *sarur-i-Jawedani* — “permanent intoxication“.

<sup>4</sup> *Bhagavadgita*, trans. by Annie Besant and Bhagavan Das, IV, 13. This translation is used throughout this book. Dr. Bhagavan Das’s name was omitted in later editions. He collaborated largely in regard to the Sanskrit, of which he was an able scholar.

<sup>5</sup> The four main classes or castes which are natural to human beings are:

*SUDRAS* — agriculturalists, artisans, ‘hewers of wood and drawers of water’;

*VAISYAS* — financiers, merchants, tradesmen, manufacturers etc.;

*KSHATRIYAS* — soldiers, princes, rulers, statesmen etc., and

*BRAHMINS* — teachers, counsellors, scientists, philosophers, artists of the fine arts, poets, etc.

Religious leaders are drawn from all types; for the religious leader — saint, seer, prophet — has transcended caste. Jesus was a SUDRA. Buddha was a KSHATRIYA.

<sup>6</sup> As to racial discrimination: the following from *The Statesman*, Delhi and Calcutta, July 24th, 1950, was an exclusive reprint from *The London Times* of July 18th, 1950:

“The United Nations Educational, Social and Cultural Organisation has today published a statement, setting forth the conclusions of an international panel of scientists formed by UNESCO to define the concept of race and to summarise the most recent findings in this field which the world’s biologists, geneticists, psychologists, socialists, and anthropologists agree are established scientific facts.

The main points of the conclusions are:

- i) Racial discrimination has no scientific foundation in biological fact.
  - ii) The range of mental capacities in all races is much the same. There is no proof that the groups of mankind differ in intelligence, temperament, or other innate mental characteristics.
  - iii) Extensive study yields no evidence that race mixture produces biologically bad results. The social results of race mixtures are to be traced to social factors. There is no biological justification for prohibiting inter-marriage between persons of different ethnic groups.
  - iv) Race is less a biological fact than a social myth. As a myth it has in recent years taken a heavy toll in human lives and suffering and still keeps millions of persons from normal development, and civilisation from the full use of the co-operation of productive minds.
  - v) But, scientifically, *no large national or religious group is a race*. Nor are people who speak a single language, or live in a single geographical area, or share in a single cultural community necessarily a race.
  - vi) *Tests have shown essential similarity in mental characters among all human racial groups. Given similar degrees of cultural opportunity to realise their potentialities, the average achievement of the members of each ethnic group is about the same.*
  - vii) All human beings possess educability and adaptability, the traits which more than all others have permitted the development of mental capacities.”
- (*Italics mine*. Why only “the development of mental capacities? Have human beings none other more important — i.e. those of the higher mind, including the



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divine Will and “Feeling Principle”, and the intuitive and — increasingly — the imaginative faculties?)

<sup>7</sup> See *Appendix B. Living from Moment to Moment.*

<sup>8</sup> *Isaiah, 52, 7.*

<sup>9</sup> Shri Krishna described the soul to his disciple Arjuna. At-one with God, the Master said:

“A portion of Mine Own Self, transformed in the world of life into an immortal Spirit, draweth round itself the senses of which the mind is the sixth, veiled in matter.” (*Bhagavadgita, XV, 7.* See also verses 9 3 10, 11, 13, 14, 15.)

“Plato taught that the soul ‘originates its own actions and receptivity by volition’” (the higher Will of the Brothers). “‘This volition is self-motion, and is that quality of moral freedom which has placed human beings above animal tribes.’” (Iamblichus. *Theurgia or The Egyptian Mysteries*, p. 33, Reply of Abammon to a letter of Porphyry.)

Dr. James Kirsh has contributed a valuable note on the word ‘soul’ to the psychological Commentary by Dr. C. G. Jung in Dr. W. Y. Evans-Wentz’s rendering of the Lama Dawa-Sandup’s translation of *The Tibetan Book of the Dead*. The word ‘soul’ is used throughout the Brothers’ teachings in the sense of this and the foregoing quotations:

“. . . The German word ‘Seele’ as employed in the original version of this psychological Commentary, is not synonymous with the English word ‘soul’, although commonly so translated. ‘Seele’ is an ancient word, sanctioned by Germanic tradition and used by outstanding German mystics like Eckhart and great German poets like Goethe to signify the Ultimate Reality, symbolised in feminine or *shakti* aspect .

<sup>10</sup> Worldly standards have no value to the sinner who at heart is a devotee, or to the sage, who perceives identity of the Self in all things. Salvation, Liberation — in the real sense — may bring with it a diminution or even cessation of *prarabdha karma* — that portion of the entire karma which is supposed to be worked out in the current incarnation. *Prarabdha* is said to fall away only at the very highest pinnacle of life; except it be removed earlier by a great Master for some special purpose.

Thus, for example, if the Master has seen that a sufferer has learned his lesson from some *karma* and is going in the right direction, he may — by using a very

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great occult power — mitigate or annul the pains of the karma and encourage the soul — “Take up thy bed and walk . . . Thy sins are forgiven thee.” Some of our *karmas* are from very far back; and in the later stages of its pilgrimage, the soul invites and endures an increase of its karmas — ‘good’ and ‘bad’ — in order to go through the experiences which break such bonds.

A high adept has power to bind or loose. The remission of sins is in truth the remission of the painful fruits of *karma*, but such a Master would not attempt to remit *karmas* unless he were certain that due payments of *karmic* debt were being made; including debts incurred to the White Hierarchy of Adepts. The debtor would have to be *trying* with all his heart to discharge all these obligations.

Just as when a king goes forth among his people, *largesse* is distributed, so also, when a Saviour comes out into the world, special dispensations of Grace occur.

<sup>11</sup> Thought about in *Appendix C, Sages on Desire*.

<sup>12</sup> *St. Matthew*, 6, 39.

<sup>13</sup> New York, Columbia University Press, 4th edn., 1954. I am told that this precious book is out of print; but it may be obtained through libraries.

<sup>14</sup> The ancient Hindu therapeutic system of AYURVEDA is based on temperamental characteristics, which gives it a strong link with modern psychosomaticism. On reading Dr. Flanders Dunbar’s book one feels, however, that after a further period of research, the psychosomatic approach should take us further afield, as it seems to be broader based than the AYURVEDIC system of temperaments.

<sup>15</sup> The Brother referred to the mass of humanity, but the same experience is entered into at any time by the *yogi* or saint. There is much in the exhortation to those about to die: “Prepare to meet thy God.” The late Professor M. Hiriyanna wrote that “the immediate experience of God is not believed to arise until the moment before departing this life”. (*Outlines of Indian Philosophy*, Chapter on *Vasistadvaita*.)

<sup>16</sup> The Brother expressed himself obscurely and I have added to the original sentence, which was: **Spirituality is the essence of insecurity**. The whole-hearted acceptance of insecurity is a spiritual state. He must have meant that.

<sup>17</sup> *St. Luke*, 9, 62.

<sup>18</sup> *St. Matthew*, 6, 34.

### CHAPTER THREE

#### *More Seekers*

<sup>1</sup> See Appendix B, *Living from Moment to Moment*.

<sup>2</sup> A standard book on Advaita Vedanta, authorship of which is ascribed to the great sage Ashtavakra. The book with its striking words on God-realisation and its resemblances to the *Bhagavadgita*, was a favourite of Sri Ramakrishna who passed its treasures on to his disciple Swami Vivekananda.

<sup>3</sup> *Bhagavadgita*, VI, 2.

<sup>4</sup> These debts or “common duties” are known in Hinduism as ‘*prarabdha karma*’. That portion of one’s total debt to the gods, mankind and nature, which is to be worked out in the current life is one’s *prarabdha karma*. One’s ‘*svadharma*’ — “own duty” — consists in faithfully discharging the *prarabdha karma* which is one’s lot in this incarnation.

“Common duty” is a colloquialism used among English-speaking Indians, and generally accepted as such. The Brother, however, may have been mildly surprised at the suggestion of the vulgar — the ordinary — in this expression which is so much more crude than the Sanskrit *svadharma*, which word would have come more naturally from this cultured Hindu who probably used “common duty” in the mistaken notion that the Brother would not understand the other name. Yet the Brother — being the soul of good taste — did not rub in the Sanskrit word or — if unknown to him — ask for the original Sanskrit, but merely hinted by saying “as you call it”, that the old gentleman knew better!

It was Beethoven’s *svadharma* (crudely rendered, “common duty”) to compose and write his Ninth Symphony; the blessed Rishi Vyasa compiled the *Bhagavadgita* as his “common duty”. The expression covers the daily round of work and play, the business of “turning the wheel” of life.

<sup>5</sup> The Brother’s use of the word ‘disloyal’ was again misleading. This comes out in the next sentence. It is clear that he meant: “There may not be harmony or a link between the conscious mind and the Unconscious,” and that his “*vice versa*” simply referred to the need for reciprocal action. One has to remember, as I have remarked elsewhere, that the Brothers were not all — or always — masters of English.

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<sup>6</sup> “The names of the Gods in ancient Skythic and Euphratean languages were believed to possess some inherent virtue as well as charm. Hence the Oracle gives the injunction:

‘Never change the barbarous names;  
For among them are terms God-given,  
That have ineffable virtue in sacred rites.’

Iamblichus, *Theurgia or The Egyptian Mysteries*, p. 60.

<sup>7</sup> Confucius said: “Those who are skilled in the Tao do not dispute about it; the disputatious are not skilled in it. Those who know the Tao are not extensively learned.” (*The Tao Teh King of Lao Tze*, S.B.E., Vol. XXXIX, Pt. II, Ch. LXXXI, I.)

Sri Ramana Maharshi said: “For the practice of yoga academic learning is as much a hindrance to a scholar as family attachments are to a layman. Mere academic learning reduces a person to the status of a reproductive machine.” (*Truth Revealed, Supplement*, 34-5.)

<sup>8</sup> “. . . the supreme task of the physicist is to arrive at those universal elementary laws from which the cosmos can be built up by pure deduction. There is no logical path to those laws; only intuition, resting on sympathetic understanding of experience, can reach them.” (Einstein, *The World as I See It*, trans. from the German by Alan Harris; 1935, p. 125.)

<sup>9</sup> Some of them are summed up in the *Bṛhadaranyakopanishad*. The sage is described as one who is *consciously identified* with the vital forces of the four quarters as well as “the direction above the upper vital force, the direction below the nether vital forces and all the quarters of the different vital forces”. (IV, ii, 4. See also Appendix F, *Lay-reflections on Sub- and Super-atomic Structures*.) The *Upanishad* declares of a sage who is God-realised:

“That Self is indeed Brahman, as well as identified with the Intellect” (the inner Mind) “the manas” (here meaning the outer “mortal mind”) “and the vital force, with the eyes and ears, with earth, water, air and ether, with fire and what is other than fire . . . with everything — identified, as is well known, with this (what is perceived) and with that (what is inferred) . . .” (IV, iv, 5)

Because he was aware of this perfect Science, the Brother had not answered the last question.

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<sup>10</sup> The ‘mind’ as they use the term here and elsewhere, means the ordinary mundane mind, and the ‘soul’ means the inner intuitive Mind called variously Buddhi, Intelligence, Mind, etc., and all that flows through it as Self-consciousness. (I have noticed that in many Oriental scriptures, ‘Intelligence’ is spelt with a capital I.) This Mind is also called the Unconscious, in Zen Buddhism, for instance; and in Mahayana Buddhism, the ‘Buddha-mind’.

The aim of human existence is to align the mundane projection — the ordinary mind — with this inner Mind, here called the soul; hence the Brothers declare that real Intelligence is not mere intellectuality but is the intuitive understanding which enables us to get on with the main job of coordinating our so greatly disintegrated selves. The Brothers’ teaching is that there is no “lumber-room” of the super-conscious — usually called the “Unconscious”, because, I presume, we are mostly unconscious where the super-conscious is concerned — but only of the subconscious, or our so-called conscious. The super is always super. Modern psychological thinking is perhaps somewhat unclear on this subject.

The Brothers used ‘Self’, the ‘Inner Self’, the ‘Impersonal’, ‘atman’, ‘soul’, without stopping to define exact shades of meaning, which people can determine for themselves *according to context*. Hindus also use ‘Jiva’ or ‘Jivatman’, which is the life of God in man, creating him an immortal being. (See further, p. 88, note **i.**)

<sup>11</sup> The Brothers have always indicated that were it not for interference by the mind, within the body itself would be found all elements helpful to the search for truth. This is pure *yoga*. The physical body is so important and so filled with godlike potencies, that the sages have declared that without it Liberation cannot be attained.

Yajnavalkya, for instance, exclaims in the *Brhadaranyakopanishad*:

“This Self has entered into these bodies up to the tip of the nails — as a razor may be put into its case, or as a fire, which sustains the world, may be in its source. People do not see It, for (*viewed in Its aspects*) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eyes; when It hears, the ear; when It thinks, the mind.” (I, iv, 7.)

<sup>12</sup> In *The World as I see it*, Einstein wrote strongly against this worldliness, which he contrasted with true scientists — their religious feeling, their high motives and dedicated labours. As for the rest: he dismisses a large majority as mere

mercenaries, who have lost touch with the angels of his temple of science. (pp. 4, 5.)

<sup>13</sup> See Appendix D.

Bertrand Russell writes in *The Conquest of Happiness*:

“Methods of this kind” (referring to a mental discipline) “do not touch the sub-conscious or the unconscious, and when a trouble is grave no method is of much avail unless it penetrates below the level of consciousness.” (1931, p. 76.)

The Brothers would put it: **unless it leaves out the mind**, meaning, of course, not the being within, but the mundane mind.

<sup>14</sup> In other words, it is the spiritual Will, the ‘You’ that matters; in comparison, the senses are mere automata. This is in accord with the theory of mind and senses, according to ancient Hindu psychology. The conception is that action and perception, decision, etc., originate in and proceed from the Divine Within. On this assumption, the senses “counter act”. Nowadays parapsychologists are investigating the nature of what they term “extra sensory perception”, with results that seem to point to the existence of a plurality of bodies in the human make-up. In Hindu philosophy these in their totality are called *antahkarana*: *antah*, internal; *karana*, organ = internal organ or mind. Included in *antahkarana* are the subtle bodies of ancient Hindu philosophy. These are perceived and consciously used by *yogis*, and their mechanisms were elaborated by the seers of old. We often call *antahkarana* the etheric double, but this is a misnomer, because ‘subtle body’ includes more than the etheric double. The etheric double or *linga sharira* is the counterpart of the physical. The gross physical body is called *sthula sharira*.

<sup>15</sup> The late Dr. Bhagavan Das of Banaras, who is remembered by many. He was a great and noble man — philosopher, scholar and humanitarian. This refers to part of a letter to me, to which this Brother had dictated an answer. I valued his friendship for many years; but life separated us and he never met the Brothers, although he kept in touch by letters. I can never adequately express my gratitude to him for the wonderful help he gave me when I was his neighbour for a few months in Banaras in 1909, and struggling to plant my feet more firmly in the paths of philosophy and metaphysics. Had I not had this, I could not have dealt with the Brothers’ work years later. God rest his soul!

<sup>16</sup> The mighty, ancient sage Vasistha, who was Sri Rama’s guru, held that “the mind, however wide, clear and pure it may be, gets polluted in youth like a river in the rainy season”. The *Avatar*, Sri Rama, had spoken to him about “that

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undesirable portion of our life, called youth”. (Dr. B. L. Atreya, *The Philosophy of the Yoga Vasistha*, pp. 16, 115.)

## CHAPTER FOUR

### *Indian M.D's and a Merchant Come Again*

<sup>1</sup> *Ibid.*, Ch. XIII, p. 290.

<sup>2</sup> *Brhadhranyakopanishad*, III, 7, xxiii. Shankaracharya's *Commentary*.

<sup>3</sup> *Mandukyopanishad*, with Gaudapada's *Karika* and Shankara's *Commentary*, trans. by Swami Nikhilananda, III, 33, (*Commentary*).

<sup>4</sup> "The sage whose mind is dissolved, who is free of intellectual show, free from delusion and dream and dullness — attains to a state which cannot be described." *Astavakra Samhita*, XVIII, 20.

Confucius (Kung-ni) described the mind's ceasing to exist, in a talk with his favourite disciple, Yen Hui. The teaching is identical with the Brothers':

"Yen Hui said, 'I can go no farther; I venture to ask the method from you.' Kung-ni replied, 'It is fasting, as I will tell you. But when you have the method, will you find it easy to practise it? He who thinks it easy will be disapproved of by the bright Heaven.' Hui said, 'My family is poor. For months together we have no spirituous drink, nor do we taste the proscribed food or any strong-smelling vegetables; — can this be regarded as fasting?' The reply was, 'It is the fasting appropriate to sacrificing, but it is not the fasting of the mind.' 'I venture to ask what that fasting is,' said Hui, and Kung-ni answered, 'Maintain a perfect unity in every movement of your Will, You will not wait for the hearing of your ears about it, but for the hearing of your Mind' " (the intuitive Mind, also identified with Will). " 'You will not wait even for the hearing of your Mind, but for the hearing of the Spirit'." (The character in the Chinese text for 'Spirit' here means 'breath'. Confucius said many other things, as " 'Where the proper course (the Tao) " 'is, there is freedom from all preoccupation' " — effortful mentalising. " 'Such freedom is the fasting of the mind.'

The effortless, mind-emptied state definitely does not mean doing nothing; on the contrary, it is the best condition for the greatest activity. Hui said:

" 'Before it was possible for me to employ this method, there I was, the Hui that I am; now that I can employ it, the Hui that I was has passed away'." (The Writings of *Kwang-tze*, from *Texts of Taoism*, trans. from the Chinese by James Legge. S.B.E. Ed. by Max Muller. Vol. XXXIX, Bk. IV, Pt. I, Sect. Iv.)



<sup>5</sup> “Submit to me,” said the Sage, Ramana Maharshi, speaking as the Impersonal — the Self — “and I will strike down the mind.” (Arthur Osborne, *Ramana Arunachala*, p. 90.)

<sup>6</sup> Effortful — that is **wrong desire** — brings about the operation of *karma*. It links us to the passing shows of life — some joyful, some sorrowful; and each linking is the inciting cause of another one, as long as wrong desire persists in us. This weary round is brought about by clinging to the illusions of existence in ‘the three worlds’ — *samsara* and its revolving wheel.

The late Dr. M. Hiriyanna wrote: there is first of all ignorance, which is the root-cause of individual existence. From ignorance proceeds desire; desire, leading to effortful activity, brings in its turn rebirth with its fresh desires. This is the vicious circle of *samsara* — the ‘bhava-cakra’ or wheel of existence, as it is sometimes called.” (*Outlines of Indian Philosophy*; Chapter on Early Buddhism, p. 149.) He wrote of the weary round wherein *karmas* born of wrong desire become the *seeds of seeds*, so that we seem to be hopelessly and inextricably involved.

I am indebted to my friend, the learned Indian philosopher, Dr. D. M. Datta, for the following comment on the Brother’s words **seed of a seed**:

“The Brother’s saying: **Wrong desire is the seed of a seed**, may be explained as: ‘Wrong desire, like a bad seed, sprouts into bad thought, feeling or action, which in turn becomes the seed of future bad thought, etc.’ Yes, *Samskara* is called a seed (*bija*) in the Yoga and Vaiseshika works, and other works. *Samskara* has multiple etymology. The one suiting the present context would be: ‘sam’ (well, intensively) plus *kr* (do, work) i.e., deep-working; any deep change wrought in the individual by his thought, action and feeling. So *samskara* comes to mean the impression, or disposition created by present experience (thinking, feeling, etc.) which becomes the seed of future experience etc. Memory is a revival of a past (experience-caused) *samskara*. The sum total of such *samskaras* composes the present individuality, its total dispositions, tendencies, attitudes, memories, etc. According to the yoga system, the highest state of concentration (*assamprajnata samadhi*) becomes seedless (*nir-bija*); it destroys the *samskaras*, the *seeds* of future empirical individuality. (Vide *Yogasutra*, I. 51. See supra, p. 122, re the sediment of the *samskaras* and its dissolution.)

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(*Samskara* should not be confused with ‘*samsara*’. *Samsara* is the round of existence in the three worlds — mental, astral and physical; *samskaras* are the seeds of *karmas* in those three worlds.)

<sup>7</sup> Here is a small instance of the power of sound: “Killing by sound is a new and novel way of ridding stored products, such as foodstuffs, of insects and small animals such as mice. An intense high-pitched note from a high-frequency siren was used in the experiments. Within ten seconds insects such as flies and mosquitoes were all dead. Caterpillars, cockroaches and similar pests also rapidly succumbed. The lethal effect is due to the absorption of the sound waves, causing high temperatures, and to rapid destruction of parts of the body. Thus it was found that the noises which so quickly killed the insects caused almost complete destruction of their wings. The stored foodstuffs were, of course, unaffected by the sound vibrations. The effect of sound is, therefore, a matter for fresh study in all walks of life. Noise tires the worker, and reduces the performance.” (*Intelligence Digest*, Review of World Affairs. Issued privately from the office of Vice-Admiral C. S. Freeman, U.S.N., Retd., 7023 Empire State Building, New York, and in London from 2 Clements Inn, W.C.2, and Aldebourne Manor, Gerrards Cross, Bucks. Produced by Kenneth de Courcy.)

It is to be noted that here the powers of sound are to be regarded as possible assets of capitalistic machine industry, and war-making. But the Brothers’ stand is for the Real to replace the unreal. Experiments pursued in the service of hate and greed will only lead to new

hells. Science has succumbed in the past to similar discoveries and is likely to succumb again. Creative sound, which the Brothers are trying to give to us, could be an unmitigated blessing to humanity; but it could also be misused by conscienceless people to pull down any good that civilisation has built up.

When speaking of musical instruments that maim the soul, the Brother probably referred to what musicians call, for weighty reasons, ‘bastard’ instruments, such as pianos, harmoniums, saxophones etc., and also gramophones, radio and canned music of all kinds; not violins and vias, oboes and flutes etc. Such ‘instruments’ as high-pitched sirens are in a lower category and therefore more destructive. I do not belittle the good done for music by radio and gramophone; but even at their best they are only incomplete representations of the real thing — the living human performer or group of performers. Unimpeded tone-qualities are essential to pure music; therefore something vital is always missing in ‘canned’ music, however

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finely produced. The degree of maiming will vary with factors involved. For example, we cannot condemn all radio and gramophones; for we remember the many inspiring performances heard on both; (but the hurtful ones come to mind, too).

Thus much for sound as a killer; I could cite many instances of its life-giving, however, but space forbids.

<sup>8</sup> Obviously the eternal Spirit (*jivatman*) cannot be thought of as “high“ or “low-grade material“. In his determination to push this teaching through the fog of this unhappy man’s mind, he spoke of the inner Self as “a piece of high-grade material“. The Brothers do not blunder. He *did* say “inner Self“, which would have been clear enough to a Hindu philosopher, who would regard the inner Self, *in this context*, as being the *antahkarana* made up of several subtle bodies including the mind, ‘higher’ and ‘lower’; and would not confuse it with the eternal Spirit, *jivatman*.

<sup>9</sup> “I would thou wert hot or cold. So because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.“ (*Revelation* III, 15, 16.) The world is full of clever, strong, self-sufficing people. But the *mahatma* is something more than a strong individuality. There is a further path, in which every bulwark of the individuality has to become a vehicle for something more powerful than individuality. It is not a question of breaking barriers, but of altering their purposes; hence the Brothers would not be so much against strong barriers — which they can change in due course — as flimsy natures which put up no barriers at all.

<sup>10</sup> “He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.“ (*II Corinthians*, 5, 21.) If we had to carry the load of our mistakes alone, we could not go on. When our Wills are really set towards the Infinite, then those who consciously live in that Infinite, may take on our loads—the burdens of our sins. They take these into themselves, and suffer and partly or wholly expiate and annul them. This is an aspect of discipleship; and discipleship, which has naught to do with cults or sects, includes all those who yearn intensely for Reality, surrendering self, and holding nothing back.

<sup>11</sup> *Creative Evolution*, Eng. trans. by Arthur Mitchell, Ph.D., 10th Ed. 1954, p. 174. See also *Appendix E, I beg you to tell me, dear Brother, how can I find my Soul?*

<sup>12</sup> pp. 4-5.

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<sup>13</sup> *Muktiopanishad* of Sukla-Yajurveda, trans. by Narayanasvami Aiyar, *Adhyaya* I.

<sup>14</sup> Elsewhere they use the terms ‘personal’ and ‘Impersonal’. The *Brhadaranyakopanishad* tells us that “Brahman has but two forms — gross and subtle, mortal and immortal, limited and unlimited, defined and undefined.” (III, 3, 2.) We had never even heard of this great *upanishad* — nor of any of the others — when this teaching was given.

<sup>15</sup> See Dr. D. Datta’s letter, p. 125, note I.

<sup>16</sup> See Appendix E.

<sup>17</sup> See Chapter I, p. 69, n. 1.

<sup>18</sup> *Matthew*, 7, 14.

<sup>19</sup> Years after this teaching came, I read the words of Sri Ramana Maharshi, which had not even been published when a Brother spoke this. I had never contacted that great South Indian Master, who said, speaking of one who has found Himself: “Since the sense of differentiation has been lost, he is no longer tormented by doubts of any kind. *When once snapped, the granthi*“ — the cord that binds the heart — “*is snapped forever.*” (*Sri Ramana Gita*, IX, 21–2. *Italics mine.*)

The Buddhist speaks of the disciple who has “gone beyond the possibility of retrogression”. Assuredly, the Brothers’ teachings emanate from the source which is tapped by all the sages.

The Brother is here speaking of a definite stage which, as it were, marks us off for the Godward path. It is somewhat analogous to a traveller reaching a junction and re-entraining for his destination. Once the new train starts, he cannot return to the former one. He is on another line and going in a different direction. In the spiritual life, this simile is more perfect than in the mundane. There are, as it were, spiritual junctions from which we re-start, altered and renewed for the ultimate destination. Many have experienced this; it is not a mere flight of fancy. These stages are enumerated in several great religions. The Christian refers to them by a term which has come to be loosely used — ‘Salvation’. Again, he speaks of being “made one with Christ”. These are high spiritual states and these words should not be bandied about to describe mere emotional uprushes.

In Buddhism several stages of sanctity are recognised. We find Sariputta asking Ananda, for instance: “How many are the *dhammas*” — doctrines and disciplinary rules of Buddhism — “which one must give up as well as one must

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acquire for being a . . . sotapanna GONE BEYOND THE POSSIBILITY OF RETROGRESSION and destined to attain the highest knowledge?” (*Samyutta Nikaya*, quoted by Prof. N. Dutt in his *Aspects of Mahayana Buddhism in its Relation to Hinayana*, p. 251.) A Sotapanna is one who has achieved the first of several stages of holiness called in Buddhism *sotapatti*, *sakadagami*, *anagami*, *arahata* and *paccekabuddha*. *Srottapatti* or *sotapatti* means “he who has entered the stream”.

The Brother tells us that **after we pass over, the bridge is broken**. When a child is born, the umbilical cord which connected it with its near-past physical life, is broken. This is a process of nature. The breaking of our bridges is also a process of our divine Being and is inevitable. Our part in this is to go steadily on. It happens. We are apt to put this ‘passing over’ far away. It need not be far. It is for everyone: ‘Salvation’ may even be for any one of us “in the twinkling of an eye”, as the Christian truly says.

<sup>20</sup> An Indian friend has drawn my attention to the symbols at the famous temple of Jagannath at Puri. The great Lord of the world — Jagannath — is represented by a figure only from the waist up; whereas outside the shrine wherein is this image of the god, the figures are entire, and many of them, obscene. Jagannath in one aspect represented the Universal Love; the figures outside, attachment. These symbols of attachment are not excluded from the temple; but it is made clear that those who would dwell with God in the Holy of Holies, must leave these images outside.

<sup>21</sup> Pythagoras is said to have enjoined great purity of living on his disciples, such as appropriate food, exercise, sleep, ablutions and other observances which also form part of the daily routine of the *yogi*.

I felt his influence again when the Brother mentioned a tuning fork, which reminded me of the teaching given to me by Brothers in 1906 on sound in relation to the Cosmic plan and especially to ourselves — physical, psychical and psychological.

## CHAPTER FIVE

### *Treating of Fine Arts*

<sup>1</sup> See Chapter VII, p. 191; also *Appendix G, Notes on the Hindu Conception of Mind*.

<sup>2</sup> Fundamental principles here applied to arts by the Brother were enunciated by Plato; and in our day, the Sage of Arunachala — Bhagavan Sri Ramana Maharshi — uttered the same thoughts clothed in Hindu metaphysics. Professor A. N. Whitehead's chapter on Cosmologies in his *Adventures of Ideas* gives Plato's views on action-vibration-movement. I quote him where he quotes Plato:

“ ‘My suggestion would be, that anything which possesses any sort of power to affect another, or to be affected by another even for a moment, however trifling the cause and however slight and momentary the effect, has real existence; and I hold that the definition of being is simply power.’ (*Sophist* 247. Jowett's translation.)”

Any true artist knows this by living it in the exercise of his art. Vibration, movement, action, power, are synonymous. Professor Whitehead continues at some length:

“ . . . to return to Plato's suggestion — ‘and I hold that the definition of being is simply power.’ . . . Plato says that it is the *definition* of being that it exert power and be subject to the exertion of power. This means that the essence of being is to be implicated in causal action on other beings . . . A few sentences later he proceeds: . . . ‘being, as being known, is acted on by knowledge, and is therefore in motion, for that which is in a state of rest cannot be acted upon as we affirm . . . Can we imagine being to be devoid of life and mind, and to remain in awful unmeaningness an everlasting fixture?’ “

According to this argument, that which is not acted upon is a fixture. Plato denies that being can be conceived ‘in awful unmeaningness an everlasting fixture’. **(Beauty is in the movements of life; out of this art is born.)**

Ramana Maharshi said (*Sri Ramana Gita*, Chapter XII): “The Self is known in two ways: by Its activity and in Its reality.” Artists of all the arts experience God in this way. God is in being — becoming — realising.

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In the same chapter the Sage declared: “Creation is due to the activity of the Shakti only.” (*Shakti* is the Cosmic feminine principle.)

“The activity of the Shakti which creates the universe is said to be the indescribable Maya . . .”

“Movement alone is activity; activity is called Shakti; associated with Shakti, the Lord effected creation.”

Out of this beauty which is **in the movements of life, art is born . . . Beauty always comes in action — vibration.** The Brothers’ teaching here is pure Platonism; but I do not know of the Boy ever having read a line of Plato or Whitehead; I had not read either of them on movement when these teachings were given. The similarity between Plato and their teaching here, is another striking evidence of their high source. The philosophical tenets of Hinduism were also quite unknown to the Boy, and the Maharshi on *Shakti* and movement were unknown to us both.

<sup>3</sup> Sir James Frazer gives some account of base metals in his *The Golden Bough* (Ed. 1929):

“. . . Amongst the Jews no iron tool was used in building the Temple at Jerusalem or in making an altar. The old wooden bridge (*Pons Sublicius*) at Rome which was considered sacred, was made and had to be kept in repair without the use of iron or bronze. It was expressly provided by law that the temple of Jupiter Liber at Furfo might” (*not?*) “be repaired with iron tools. The Council Chamber of Cyzicus was constructed of wood without any iron nails, the beams being so arranged that they could be taken out and replaced,” etc.

Frazer regards the belief as a “superstitious objection to iron”. The fact is, however, that all base metals are dangerous to mediums, and in varying degrees, to less sensitive people. We have had this experience hundreds of times with the Boy. Thus it may be inferred that they bring about some kind of inharmonious condition. The mighty Sri Ramakrishna, for instance, could not endure them. There are many records of his antipathy, among them the story is told of Vivekananda, when he was a young disciple, testing the Master by putting a coin under Sri Ramakrishna’s mattress in his absence. When he returned he seated himself on his bed, and instantly complained of a severe pain. A search was made at his instigation, and the coin was discovered where he had been sitting. The unsuspecting Ramakrishna had recognised its presence through pain.

Frazer cites instances of beliefs about iron, from Scotland and elsewhere.

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<sup>4</sup> *The Boy and the Brothers*, Chapter I.

<sup>5</sup> *Ibid.*, p. 59.

<sup>6</sup> Scientists have of late told us something of unbalance. Space, and my ignorance, however, forbid quoting more than a few lines from the mass of opinion for and against a “law of chance”, etc. In the seventeenth century, Newton, who could explain phenomena of heavenly bodies by the laws of optics and gravitation, wrote: “Would that the rest of nature could be deduced by a like kind of reasoning, from mechanical principles.” In the latter half of the nineteenth century, Helmholtz declared that “the final aim of all natural science is to resolve into mechanics”, and Lord Kelvin, that “he could understand nothing of which he could not make a mechanical model”. “If all nature obeyed the law of causation,” wrote Sir James Jeans in his *The Mysterious Universe*, from which these quotations are taken, “why should life be exempt?” It was, at that period, “fiercely maintained that life itself must, in the last resort, prove to be purely mechanical in its nature”. The mind of genius “differed only in complexity from a printing press or a steam saw” (pp. 14, 16).

Into this welter of mechanism came the “criticised, attacked and even ridiculed” ‘quantum-theory’ of Max Planck, “which it seemed impossible to connect with any mechanical line of thought”. This came to be “one of the great dominating principles of modern physics”, and “marked the end of the mechanical age in science (p. 17). Professor Heisenberg has shown that the concepts of the modern quantum-theory involve what he calls a ‘principle of indeterminacy’ . . . we have cherished a belief that the innermost workings of the atom would exemplify absolute accuracy and precision. Yet Heisenberg makes it appear that nature abhors accuracy and precision above all things . . . nature permits a certain ‘margin of error’ and if we try to get within this margin, nature will give us no help: she knows nothing, apparently, of absolutely exact measurements . . . loose-jointedness pervades the whole universe.” (pp. 22–3–4. Edn. 1948.)

Sir Arthur Eddington wrote in his *The Philosophy of Physical Science* of the “non-correlation of the behaviour of individual particles which is derived from the law of chance. *Without an appeal to the law of chance, physics is unable to make any prediction of the future.*” (Italics Eddington’s.) “The law of chance might therefore be claimed to be the most fundamental and indispensable of all physical laws. The reason why it is omitted is that, from the ordinary point of view,



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randomness is a negation of law; and it seems unnecessary to lay down a law saying that there is no law.” (p. 61.)

I am but a layman and cannot give an informed opinion on these statements. Scientists and sciences have to **live from moment to moment**, hence the future of any theory or principle which is arrived at is almost bound to be unpredictable. At present the quantum theory seems to be suffering evolution, so that we can only wait and watch. Meanwhile I see no harm in reporting a Brother’s words about unbalance, which suggest a “law of chance”, “margin of error”, and the pervasive “loose-jointedness” (which sounds so attractive). It is good to observe that, largely unaware of science and the new view, musicians have been forging ahead for years, rushing from unbalance to chaos, back and forth without direction; lacking, perhaps, in that Cosmic awareness which sustains the true scientist amid the welter of facts and tendencies. Thus, modern music often expresses superb non-balance together with lack of the Wisdom-Beauty which is born of Cosmic awareness; while on the other hand, some scientists appear to yearn for that Wisdom which includes ‘law’ and ‘chance’, the predictable and unpredictable, and all the “pairs of opposites”, inclusion of the totality of which is philosophically indispensable in the search for truth.

<sup>7</sup> See the Shah Jahan trances, *The Boy and the Brothers*, Chapter IV.

<sup>8</sup> A pregnant thought. This is understood by Tibetans, and in India. In this last connection I have come upon an interesting passage in the *Paingala Upanishad* referring to burial arrangements for *yogis*, *sannyasis* and holy persons generally. The sage Yajnavalkya said: “An emancipated person having such a” (*sanctified*) “body, roves about like a moon gladdening all, with no settled place of abode. He gives up his body whether in a sacred place or in an outcast’s house without any distinction whatever, and attains Salvation.

Such a body should be offered as a sacrifice to *dik* (*the quarters*) or should be buried underground. It is only to the wise that *sannyasa* (*renunciation*) is ordained and not to others. In case of the death of an ascetic who has attained the nature of *Brahman*, there is no pollution (*to be observed*); neither the ceremonies of fire (*as burning the body, homa etc.*); nor the *pinda* (*balls of rice*), nor ceremonies of water, nor the periodical ceremonies (*monthly or yearly*). Just as food once cooked is not again cooked” (*a strict custom in India*), “so a body once burnt by the fire of wisdom should not be exposed to the fire again. To one whose body was burnt by the fire of wisdom, there is neither *sraddha*” (*the yearly*

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*ceremonies in honour of the dead*) “. . . nor funeral ceremony.” (*Adhyaya IV*, trans. by K. Narayanasvami Aiyar.) In India, the bodies of *yogis* and *sannyasis* are not burned, but buried, or walled-up in shrines.

The Highest authorities in Indian scriptures make no difference between the sexes, but later commentators do not allow that a woman's body may be sanctified under any circumstances, therefore all women's bodies must be burnt. This custom is so strict that a gentleman whose wife is a holy woman and entirely dedicated to God, asked Sri Ramana Maharshi whether the body of a woman might receive the burial of the sanctified. The Sage's answer was decisive: “the spiritual life knows no distinctions between the sexes,” he said; “a woman's body shall have the same honour accorded to it as a man's.” In the same answer, the sage also supported *sannyasa* for women, as did my own great monastic guru paramahansa Swami Triveni Puri. The die-hards of Hinduism will, however, always howl down such sentiments. It is the same old story in East or West; such people will on no account follow the teachings of their own great scriptures and living *rishis*, but only the devious and soul-killing paths of self -interested commentators and conventional soulless ‘religious’.

<sup>9</sup>We had noticed a distinctive thick, or possibly guttural, tone of voice in some of the Shah Jahan trances of which I have given descriptions in *The Boy and the Brothers*. Indian friends agreed with my surmise that whatever language the Moghuls spoke would probably have had some of these sounds.

## CHAPTER SIX

### *A Mighty Brother Gives his Conception of Philosophy*

<sup>1</sup> There are several essentially identical presentations of this in nearly all cosmologies. The Hindu conception was given to me briefly in a letter from my friend, Swami Madhavananda. I asked him if I am correct in interpreting the Being of the words **there is a Being**, as Hiranyagarbha — “the Golden Foetus”. The Swami replied that this is so. (But this does not exclude other beings.)

Hiranyagarbha, he wrote, is “the first of created beings, and the sum total of all minds. In other words, He is the Cosmic Mind.” One of the greatest mystical experiences is to be aligned with this Mind, this Being — the name does not matter. In this experience there is no loss of one’s identity; on the contrary, one becomes all other minds as well. In this state comes the certainty that **God thinks**.

<sup>2</sup> Knowledge-by-becoming. In this process of knowing, the knower enters into and becomes the thing known. It is a faculty of *yoga* — literal at-one-ment. See *Introduction*, p. 28.

<sup>3</sup> See Appendix F, “*Lay Reflections on Sub- and Super- Atomic Structures*”.

<sup>4</sup> The learned Swami Anirvan of Almora Himalayas, tells me that “in Buddhism this is called ‘*lokattara*’ — free of all levels of consciousness including those of the Infinities. It corresponds to the *anavritti* — non-return — of the *Bhagavadgita*.”

<sup>5</sup> The usual six *chakras*? Where, then, do they work? What did the Brother mean? Long afterwards, I found a few clues, traditional and scriptural, which I have incorporated in Appendix F.

The **sub- and super-atomic** may have been suggested by the *rishi* of the *Brhadaranyakopanishad* (IV, 2, iv) when he spoke of “the direction above the upper force”, and again,

“O Flame,” sang a *rishi* of the *Rig Veda*: “Thou makest to meet together . . . the waters that are in the realm of light above the sun, and the waters that abide below.” (III, 22, iii; trans. by Sri Aurobindo in his *The Life Divine*, Vol. I.)

<sup>6</sup> The “mental capacity” has to be used, of course, for such tasks as scoring for voices and instruments, paint-mixing, choice of clays and tools, etc. etc.; but in the act of creation the artist’s mind should be in a state which can be described as sleep-like, though he is intensely aware both of the bliss of receptivity and the

exigencies of techniques, which last are dealt with by an excitation, an enthusiasm in the ‘sleeper’ which evoke no mental reactions in him, but only powerfully expert and productive automatisms. The Sanskrit name for this waking trance is *samprajnata samadhi*.

<sup>7</sup> *Pandit S. K. T.’s Statement:*

“It is curious how the Brothers sometimes speak of things which nobody in the *ashram* knows about, and how they (the Brothers) betray their Eastern origin down to the exactitudes of the very localities to which they belong (?), by deviations from standard pronunciations which, however, to those acquainted with the language of those localities, would be correct pronunciations.

As an illustration of the first point: I remember the Brothers having once said that some of the finest Persian poetry came from ‘Shias’. Mataji (*he referred to me*) at once exclaimed in surprise,

“What! Shahs! What do you mean by Shahs?” Nobody in the *ashram* could say what it was. I alone with my knowledge of Persian said that the ‘Brother’ meant ‘shias’ — one of the Muslim sects.

On another occasion the Brother to my great surprise pronounced Devi as Divi, which is really the correct Kashmiri way of pronouncing the word. The *ashramites* pronounce it in the standard Indian way.

The Brothers also sometimes pronounce ‘t’ in the way the Indians pronounce it in the word ‘Mahatma’, which no Englishman not born in India can do.”

S.K.T., M.A.

I was deceived over ‘Shia’ as the Brother gave the heavy accent on the a and an almost inaudible very short i. This gave the effect of ‘Shah’, i being lost.

The Brother indicated that the Persian Shia poets were convincing because they lived philosophy — some of them were mystics. None of us understood to what he referred. At a later date I sought confirmation of these statements from Dr. K. G. Saiyadan, then Director of Education, Jammu and Kashmir State. This gentleman knew nothing about the Brothers and their teachings, hence he attributed the statement about Persian poets being Shias, to me. Here is his answer to my enquiry, in a letter dated March 3rd, 1941:

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“Regarding your enquiry about Persian poets and mystics, you, are right in your belief that some of the most distinguished mystics and Persian poets have been Shias, for example, Urfi, Qaani, and others. This is, of course, natural, because the cream of Persian poetry belongs to Persia — though there have been Persian poets in other Muslim countries also — and a majority of the inhabitants of Persia belong to the Shia sect of Islam.

(Signed) K. G. Saiyidan.

<sup>8</sup> “Always, therefore, keep in touch with the Divine Force. The best thing for you is to do that simply and allow it to do its own work; whenever necessary, it will take hold of the inferior energies and purify them; at other times it will empty you of them and fill you with itself. But if you let your mind take the lead and discuss and decide what is to be done, you will lose touch with the Divine Force and the lower energies will begin to act for themselves and all go into confusion and a wrong movement.” (Sri Aurobindo, *More Light on Yoga*, p. 90.)

<sup>9</sup> These remarks on right and wrong criticism showed intuitive discrimination — the first qualification of the Path. It is known in Hindu philosophy as *viveka*.

<sup>10</sup> The Brothers did not advocate searching back into childhood for the causes of adult neuroses. Moreover, they taught a way of self-analysis which is not on the lines of conventional Western psychology. Most of these teachings were given in 1935-6, and all reports were kept private. It seems that at about that time Aldous Huxley wrote:

“Progressional educationists and, along with them certain psychologists, have been inclined to exaggerate the efficacy of childhood training and the accidents of early life . . . The Freudians attribute all men’s spiritual ills to their experience during early childhood . . . And many psychologists are turning away from the view that all neuroses are due to some crucial experience in infancy. ‘Treatment in accordance with the trauma theory is often’, writes Jung, ‘extremely harmful to the patient, for he is forced to search his memory — perhaps over a course of years — for a hypothetical event in his childhood, while things of immediate importance are grossly neglected.’ The truth is that man is affected, not only by his past, but also by his present and what he foresees for the future. The conditioning process which takes place during childhood does not completely predetermine the behaviour of the man. To some extent his will is free, and, *if he chooses and knows the right way to set about it*, he can recondition himself.” (Italics mine. The Brother put it, **The psycho-analysis should proceed from the**

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**source of this spontaneous action.)** “This reconditioning may be in a desirable direction; it may equally well be in an undesirable one.” (*Ends and Means*, Chatto and Windus Edition, 1937, p. 177. The Jung quotation is from *Modern Man in Search of a Soul*, trans. By W. S. Dell and Cary F. Baynes. Edn. 1961, p. 7.)

<sup>11</sup> “One can meditate even with eyes open. One can meditate even while talking.” (*Gospel of Sri Ramakrishna*, 1944, p. 532.)

<sup>12</sup> (*St. Matthew*, XI, 12.)

## CHAPTER SEVEN

### *In Banaras*

<sup>1</sup> The pairs of opposites (Sanskrit, *dvandva*), pervade the whole of existence in myriad aspects. Real — unreal; infinite — finite; being — non-being; love — hate; life — death; friend — foe; male — female; pleasure — pain; knowledge — ignorance; heat — cold; good — bad; attraction — repulsion; health — disease; riches — poverty—there is no end to them, *except cessation of our bondage to them*, about which the Masters have continuously and unitedly taught us. Shri Krishna often referred to the pairs of opposites; citations from his *Bhagavadgita* give a clear picture of them. He exhorted the Prince Arjuna — his disciple — not only to face his foes in the outer world, but truly to overcome them by facing and conquering deadlier foes within himself:

“Stand up, resolute to fight. Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle; thus thou shalt not incur sin.” (II, 37, 38.)

“*The Vedas* deal with the three attributes. Be thou above these three attributes . . . beyond the pairs of opposites, ever steadfast in purity (*Sattva*), careless of possessions, full of the SELF.” (11, 45-)

(“*Gunas*: attributes or forms of energy. They are *Sattva* — rhythm or purity; *Rajas* — activity or passion; *Tamas* — inertia or darkness.” Dr. Annie Besant’s footnote.) They pervade, but are not to be confused with, the pairs of opposites.

We are entangled:

“By the delusion of the pairs of opposites, sprung from attraction and repulsion . . . all beings walk this universe wholly deluded.”

Shri Krishna gave a picture of the unentangled:

“But those men of pure deeds, in whom sin is come to an end, they, free from the delusive pairs of opposites, worship Me, steadfast in vows.” (VII, 27, 28.)

“Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment.

Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me.

They verily who partake of this life-giving wisdom . . . endowed with faith, I their Supreme Object, devotees, they are surpassingly dear to Me.” (XII, 18, 19, 20.)

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“ . . . abandoning” (attachments to) “all undertakings — he is said to have crossed over the qualities” (*gunas*, which pervade the pairs of opposites, are implied).

“ . . . Crossing beyond the qualities, he is fit to become the ETERNAL.”

Then Shri Krishna, who has been speaking as the Lord of the Universe, adds words of the divine GURU encouraging the *chela* to rise above thralldom to the pairs of opposites:

“For I am the abode of the ETERNAL, and of the indestructible nectar of immortality, of immemorial righteousness, and of unending bliss.” (XIV, 25, 26, 27.)

Once there is sincere recognition of our bondage to the pairs of opposites, in which we are also deluded by the threefold powers of nature (*sattva, rajas and tamas*) the Elder Brethren will give us sure assistance. Thus:

“He should be known as a perpetual ascetic” (*sannyasi*) “who neither hateth nor desireth; free from the pairs of opposites . . . he is easily *set free* from bondage.” (V, 3. *Italics mine.*)

Shri Krishna does not praise world- and body-haters. We prepare ourselves to the best of our abilities, without attachments, and Holy Ones set us free.

He showed his disciple a heart-melting picture of the Liberators, who are God-realised:

“All this world, deluded by these natures made by the three qualities, knoweth not Me, above these, imperishable.” (VII, 13.) “Out of pure compassion for them, dwelling within their SELF, I destroy the ignorance-born darkness by the shining lamp of wisdom.” (X, 11.)

The Boy had never read or heard the *Bhagavadgita* quoted, yet Brothers referred to its philosophy with remarkable familiarity.

<sup>2</sup> *Adventures of Ideas*, pp. 205, 209. The Brothers taught this before the Boy found that book. One day, returning on his bicycle in a dreamy state from Ranchi bazar, he took it out of his pocket and handed it to me. *He was recovering from trance*; so I concluded that he had been taken to the local bookshop in ‘waking trance’, for perhaps he could not have selected Whitehead’s book alone. Neither of us had ever heard of him.

<sup>3</sup> G.N.K. referred to a Cosmic link, but the Brother, in mentioning **experience by the individual** in this connection, reminds him of a belief, strongly held throughout India, and founded on the *Shastras*, that all profound spiritual



knowledge can only come, at any rate in its inception, through an intermediary — a guru. I have had this experience and I am certain that I could not have achieved it unaided. Although I did not see my guru at the times of unexpected openings into Cosmic consciousness, I could *feel* that my whole being was being prepared for and drawn into certain exalted states which, in India, come under the general description of “God-consciousness”. The Brother put it, **the link is of the Supreme Being only**; the guru makes the disciple aware of that link.

People say of a Holy Man that he is “God-realised”, meaning that he is so permanently, or from time to time. He would say that his guru brought him into this state. The link is **not of man**, said the Brother, meaning that it is not of us but of God alone Who made it, both in *gurus* and disciples, who are unified in it. For ages the Hierarchy of the God-realised has vivified **the link which is of the Supreme Being only**, and which those Brothers experience, and may bring us to experience. The Brother must have had this in mind when he spoke of **experience by the individual**, for this is the heart of the matter.

Very few arrive at this Cosmic experience alone. The great Brother said that **when the link happens, man is aligned with Cosmic and super-Cosmic . . . .** As I pen these words and remember a Mighty One speaking them, I cannot help wishing that many who read them may be taken into their own true God-life by some such being. These are the invincible gurus, and all who live truly may find them. This is the high **experience by the individual**, by which alone the link can be made, and the Mystery entered.

<sup>4</sup> The ‘sub-atom’ is now also called ‘elementary particle’. We, of course, knew nothing at all about any atoms when these teachings came, and I still know but little about them.

<sup>5</sup> I did not know the word ‘ingestion’ and spelt it ‘injection’. My vocabulary is poor. Even the Brothers often used words which I have had to look up in a dictionary. Expressions like ‘build-up’ — above — I never use. This is an interesting example of their occasional ‘misuse’ of a word. In its usual meaning ‘ingestion’ is ‘taking food into the stomach’ — a feeding. But the Brother was looking at a Cosmic process, and one may suppose that he used a word which could imply — in the Indian sense — ‘fathering’; for in India ‘father’ is often called *pita* (feeder, protector, etc.). But this word has a wider connotation than ‘bread-winner’. He feeds his family not only with food but with life-energies. The word ‘ingestion’ therefore, as used here by the Brother, conveys the meaning

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of the Creator sustaining his creation with every kind of nourishment, on every plane, whether through the ‘mother’ (atom or woman) or the offspring.

He said **during the period of conceiving**, and I have altered the last word to **gestation** (fructification) as his meaning was evident.

<sup>6</sup> See *Taittiriyaopaniṣad*, Chapter II; trans. and edited by Swami Sharvananda; published by Sri Ramakrishna Math, Mylapore, Madras. Also *The Brahma-Sutras* of Badarayana, trans. and edited by Swami Vireswarananda, Advaita Ashram, Mayavati, Almora, Himalayas.

<sup>7</sup> p. 178.

<sup>8</sup> See *ibid.*, p. 293 *et. seq.*

## CHAPTER EIGHT

### *Himalayan Heights I*

<sup>1</sup> *Self Enquiry*, pp. 11-12.

<sup>2</sup> *Spiritual Instruction*, pp. 53-4.

<sup>3</sup> “Individuality is founded on feeling,” says William James in his *The Varieties of Religious Experience*, “and the recesses of feeling, the darker, blinder strata of character, are the only places in the world in which we catch real fact in the making . . .” (Fontana Library. Edn. 1963; p. 478.)

The freeing of feeling gives Bliss — beyond all opposites. Bliss can never be reached by thought, but flows through the intuitive Being, reaching us down here in the depths of the heart as feeling, which overcomes every obstacle.

Sri Ramana Maharshi puts the Feeling Principle beyond the mind:

“The wise understand that prajana (consciousness) means really the Heart, and only apparently the mind.

The separate identity of subject and object is characteristic of the mind, whereas they merge and unite in the Heart.

The entire Universe is condensed in the body and the entire body in the Heart.

Just as the Sun imparts light to the Moon, so does the Heart impart light to the mind.

The mortal is aware of the mind only when the Heart has not blossomed just as the Moon is seen only when the Sun has not appeared.”

*Sri Ramana Gita*. Verses 18-19, 11, 14-15

<sup>4</sup> **Time does not touch the Veda. It passes beneath.** Years later, I found the superb words of the *Brhadaranyakopanishad*: “Below which Lord the year with its days rotates. Upon that immortal Light of all lights the gods meditate.” (4, 4, 16), translated by Swami Madhavananda. The translator noted that “*the year* representing time . . . *rotates*” (and) “*occupies a lower position.*” The Brother said **passes beneath**. Analogous passages on right and wrong, good and evil, must have flashed into the doctor’s mind a few minutes before, when he bowed down before the Brother and said: “Your teaching is the same as the Lord Krishna’s.”

## CHAPTER NINE

### *Himalayan Heights II*

<sup>1</sup> Said to be the anniversary of the birth, illumination and passing of Gautama Buddha.

<sup>2</sup> Signs of coming times were not absent, even in the nineteen-fifties, when Max Planck declared:

“Religion and natural science are fighting a joint battle in an incessant, never-relaxing crusade against scepticism, and against dogmatism, against disbelief and against superstition; and the rallying cry in this crusade has always been, and will always be: ‘*On to God*’.” *Scientific Autobiography and Other Papers*, with Memorial Address on Planck by Max von Laue. Trans. from the German by Frank Max Gaynor, 1950; p. 187).

The tide of materialism continues to turn since Planck wrote those words. For example: a unique science journal launched in Cambridge and internationally, in 1966, is devoted to revealing the spiritual roots of things, whether of arts, sciences or religions. Its name is *Theoria to Theory*.

<sup>3</sup> “The *Tao* is like the emptiness of a vessel; and in our employment of it” (the mind) “we must be on our guard against all fullness.” (The *Tao Teh King* of Lao Tze. *Sacred Books of the East*, Vol. XXXIX, Pt. 1, Ch. IV, 1.)

<sup>4</sup> *The Boy and the Brothers*, p. 181.

<sup>5</sup> “The one of these elements” (the Human and the Heavenly) “in their nature did not overcome the other. Such were those who are called the True Men.” *The Writings of Kwang-Tze*, S.B.E., Vol. XXXIX, Book IV, Pt. I, Sect. VI, V.

“... There is a state of being . . . in which we become a double consciousness, one on the surface — small, active, ignorant, swayed by thoughts and feelings, grief and joy and all kinds of reactions, the other within — calm, vast, equal, observing the surface being with an immovable detachment of indulgence, or, it may be, acting upon its agitation to quieten, enlarge, transform it.” (Sri Aurobindo, *The Life Divine*, Vol. II, p. 77.)

<sup>6</sup> “Le feu sacré”. This glow of heat is so strong in some *yogis*, for instance, that they can be quite comfortable sitting naked on a snow bank. A swami friend of mine once told me that he had witnessed his *guru’s guru*, an old man, doing this in

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a temperature well below freezing point. The old man used to sleep in a cave without covering, or in the open, as fancy took him.

There is a saying attributed to Jesus: “He who is near me is near the fire, and he who is far from me is far from the kingdom.” (*The Secret Savings of Jesus according to the Gospel of Thomas*. Robert M. Grant with David Noel Freedman; with an English translation of the Gospel of Thomas by William R. Schoedel. Collins Fontana Books, 1960.)

*The Kathopanishad* tells of “the fire which leads to heaven”. (I, 16.)

<sup>7</sup> “Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth; from anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason; from destruction of Reason he perishes.” (*Bhagavadgita*, II, 62, 63.)

<sup>8</sup> “He who has been instructed thus far in the science of Love, and has been led to see beautiful things in their due order and rank, when he comes toward the end of his discipline, will suddenly catch sight of a wondrous thing, beautiful with the absolute Beauty; — and this, Socrates, is the aim and end of all those earlier labours; he will see a Beauty eternal, not growing or decaying, not waxing or waning . . . beauty absolute, separate, simple and everlasting, which lending of its virtue to all beautiful things that we see born to decay, itself suffers neither increase nor diminution, nor any other change.

When a man proceeding onwards from terrestrial things by the right way of loving, once comes to sight of that Beauty, he is not far from his goal. And this is the right way wherein he should go or be guided in his love: he should begin by loving earthly things for the sake of the absolute loveliness, ascending to that as it were by degrees or steps, from the first to the second, and thence to all fair forms; and from fair forms to fair conduct and from fair conduct to fair principles, until from fair principles he finally arrive at the ultimate principle of all, and learn what absolute Beauty is.

‘This life, my dear Socrates’, said Diotima, ‘if any life at all is worth living, is the life that a man should live, in the contemplation of absolute Beauty . . . the true Beauty, simple and divine.

‘O think you’, she said, ‘that it would be an ignoble life for a man to be ever looking thither and with his proper faculty contemplating the absolute Beauty,

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and to be living in its presence? Are you not rather convinced that he who thus sees Beauty as only it can be seen, will be specially fortunèd? and that, since he is in contact not with images but with realities, he will give birth not to images, but to the very Truth itself ?” Robert Bridges. *An Anthology: The Spirit of Man*. 37. Translation from Plato’s *Symposium*. Longmans Green.

<sup>9</sup> Franz Werfel. *The Song of Bernadette*. Pan Books, edn., pp. 114, 115.

<sup>10</sup> *St. John*. 18, 38.

<sup>11</sup> In Hindu philosophy the Universe has two main divisions: *rupa* — ‘with form’, and *arupa* — ‘without form’. Naturally all that appears to be ‘with form’ is derived from all that appears to be ‘without form’. ‘With’ — and ‘without’ — who can tell which is which, or even if there is truly a difference?

<sup>2</sup> It is no metaphor about the ears attuning themselves. Such ideas seem to have inspired the Greeks. “Orpheus with his lute” even found its way into the heart of Moghul rule when that was at its height in India! There is a law in Muslim art, that the human form shall not be depicted in any manner whatsoever; yet, just behind where the great Moghul emperors sat in their Durbar Hall in Delhi, there is one tile — strange indeed amid dozens of flower-tiles — on which has been painted an image of the Greek man-god Orpheus with his lute.

There are ways which are accessible to nearly everybody, in which one can train oneself to hear the music of the Real. I hope to be able to publish some of the Brothers’ instructions on this, *with instances of practice*. Sounds which may be heard by “ears attuned to awareness”, are connected with what is called *akasha* in Hinduism. This is said to be as it were the first veil of matter, and the repository of all forms and their ‘memories’.

Judging by the results we obtained, my husband and I were satisfied that Brothers had passed on some of the Orphic Mystery to us.

## CHAPTER TEN

### *Himalayan Heights III*

<sup>1</sup> First Edition, 1941, pp. 186-7.

<sup>2</sup> *Bhagavadgita*, I, 33-4-5, 47.

<sup>3</sup> *Ibid*, II, 50.

<sup>4</sup> *Ibid*, VI, 31.

<sup>5</sup> *Ibid*, XII, 17.

<sup>6</sup> *Bhagavadgita*, XVIII, 49.

<sup>7</sup> *Ibid*, XVIII, 17-

<sup>8</sup> “It, the infinite entity identified with the intellect” (*the inner intuitive faculty*) “the light within the heart . . . *does not become better*, or improve from the previous state by the accession of some attributes, *through good work* enjoined by the scriptures, *nor worse*, i.e. does not fall from its previous state, *through bad work* forbidden by the scriptures.” *Brhadiranyakopanishad* (Shankara’s *Commentary*), IV, iv, 22.

“Attachment and revulsion are mental attributes. At no time are you the” (*mundane*) “mind. You, Intelligence Itself, are free from conflict” (*of the pairs of opposites, right and wrong etc.*) “and are unchanging. Proceed joyfully.” (*Astavakra Samhita XV, 5.*)

“In gnosis there can be no duality.” *Mandukyopanishad*, Chap. I, 18.

Dr. B. L. Atreya writes in his *The Philosophy of the Yoga Vasistha*:

“This standpoint of the Absolute Reality is very difficult to grasp. The ordinary man cannot comprehend it. He will be confused, and his conventional standard of morality and value will be upset, without the higher standard being clearly implemented in his mind. So it is dangerous to reveal such a doctrine to one who is not sufficiently ripe to understand it. Therefore Vasistha tells us that the Ultimate Truth of his philosophy should not be taught to one who is not fit for it . . . Thus says he, as the last word on his metaphysics: ‘This doctrine of the Absolute should not be revealed to one whose intellect is not sufficiently evolved, for there is a danger of his confusing the Ultimate point of view with the point of view of sensual enjoyments (*bhoga-drsti*). That is, he will cease to have distinction between legitimate and illegitimate enjoyments. (IV, 39, 21.) First the minds of

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the pupils are to be taught this doctrine. (IV, 39, 23.) If the doctrine that everything is Brahman is taught to those who are not sufficiently evolved in intellect they are put on the track of hell.' (IV, 39, 24.) This unfortunately, has been the case in India for several centuries past. People have been uttering like parrots the *Maya-vakyas* (great sayings of the *Upanishads*) without understanding them in the least." (XV, pp. 382-3.)

<sup>9</sup> See Chapter VI, p. 172, note 1.

<sup>10</sup> "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (*St. Luke*, XVI, 9, 10, 11. See also the parable of the unjust steward in the same chapter.)

(In) "Darkness or Ignorance is the seed of the waking and dream states. It gets burnt by the fire of Self-knowledge, and it no more produces effects, like a burnt seed that does not germinate." (*Upadeshasahasri*, trans. by Swami Jagadananda, 1943, XVII, 26.)

<sup>11</sup> "Harmony, Mobility, Inertia," (*sattva, rajas, tamas*) "such are the qualities, Matter-born; they bind fast in the body the indestructible dweller in the body.

Of these Harmony, from its stainlessness, luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom.

Greed, outgoing energy, undertaking of actions, restlessness, desire — these are born of the increase of Mobility.

It is said that the fruit of good action is harmonious and spotless. Verily the fruit of Mobility is pain, and the fruit of Inertia un-wisdom.

When the wisdom-light streameth forth from the gates of the body, then it may be known that Harmony is increasing.

They rise upwards who are settled in Harmony. The Active (*rajasic*) dwell in the midmost place; the Inert (*tamasic*) go downwards enveloped in the vilest qualities.

When the seer perceiveth no agent other than the qualities, and knoweth THAT which is higher than the qualities, he entereth into My nature." (*Bhagavadgita*, XIV, 5, 6, 12, 16, 11, 18, 19.)



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<sup>12</sup> There is a striking example of the power of holy Ones who are God-conscious, in *The Boy and the Brothers*, 2nd edn., Chapter XIII, *Appearances II* — the episode at Government House, Naini Tal.

## CHAPTER ELEVEN

*Banaras. Winter Solstice 1949*

<sup>1</sup> I was perplexed. Obviously he was in earnest about this word, but at the time it made no sense to me. Experience, however, has taught me to trust the Brothers; and after many years, light dawned.

This teaching was given between 1930-42. Some years later, I noticed in the *Radio Times* that some talks were being given on electronics. That rang a bell which harked me back to the Brother's 'vibronics' and his talk around that word, and gave me sudden insight into the Brother's mind when he said "vibronics". I knew — by a swift stroke of intuition just then in the 1930's, as I subsequently discovered — in the world of science. He was seeing into the minds of men who were discovering the bases of what subsequently became known as "electronics", and, catching hold of a word — "vibronics" — roughly expressed what he saw.

I wrote to the B.B.C. at once, giving a frank account of the reason for my enquiry, and soon received a typically encouraging reply, which revealed the vital educative urge behind broadcasting. Enclosed was data of the talks being given, and a list of books on electronics! I chose *The Age of Electronics* edited by Carl F. J. Overhage, Professor of Engineering and Director, Lincoln Laboratory, Massachusetts Institute of Technology. McGraw-Hill Book Company Inc. 1962. Here I found detailed confirmation of what the Brother's words had suggested to me, i.e. that important researches were being carried out at the time or period of his talk.

<sup>2</sup> "The transformation of matter into radiation is a 'one way' or, as it is technically called, an irreversible process. Matter can change into radiation, but under present conditions radiation can never change back into matter." (Sir James Jeans, *Eos*, p. 52.)

This is a description of a physical process. The Brother probably alluded to an inner Cosmic process, with the physical at the circumference, as it were. But the striking point in connection with his teaching is that *he insists on a Universal one-way process*. From the viewpoint of many astronomers, this process, which they call 'entropy', wastage of diffusion, is that of "the Universe wasting away,

like a clock running down”, as Joad puts it; but from the viewpoint of the Brothers this very wasting away may constitute part of a vast process of **from disharmony to harmony**. Sir James says that “Ultimately, therefore, the fate of the Universe is to dissolve into radiation; there would be *neither sunlight nor starlight but only a cool glow* of radiation uniformly diffused through space.” (*Ibid*, p. 56.) But is this really an end? Is it a “wasting away”? Is it the running down of a clock? Has cosmos then dissolved into a chaos? Perhaps the Brother meant that there exists an answer to such questions when he said **this teaching will be ‘discovered’ in three or four thousand years”**.

Does a “cool glow” (Cosmic rays or cool radiation) suggest an end or a wasting, or does it suggest what may be called the physical aspect of *nirvana*? In an ancient book, a “cool glow” is suggested:

“He is the light of all that shines. That is what the knowers of the Self realize. There *the sun does not shine, nor the moon and the stars; these lightnings too do not shine* — much less this earthly fire. *Verily everything shines reflecting his glory. This whole world is illumined with his light.*” (*Mundakopanishad*, II, ii, 9, 10. Italics mine, Omananda.)

The ancient sage may have been describing an inner state — a cool glow — but he did not say so. He spoke of the ‘there’ and the ‘here’ not differentiating. We have no certainty of difference between physical and superphysical so-called; it may well be that the modern sages in the form of Sir James Jeans or some of his colleagues, in telling us about Cosmic radiation, describe *nirvana* in physical terms: “The light of all that shines,” elsewhere also described in the old books as “a cool fire glowing”. It has never been suggested that *nirvana* does not include the physical . . . We have no certainty of what constitutes physical and other-than-physical, if indeed there truly is ‘otherness’.

<sup>3</sup> Margaret Deneke has written a fine short biography which reveals Ernest Walker’s hidden eminence. It was published by the Oxford University Press in 1951, two years after his death.

<sup>4</sup> Having experienced this phenomenon of time *rolling back*, I cannot go all the way with G.N.K. or with Sir James jeans, who wrote:

“ . . . we had thought of space as something around us, and of time as something that flowed past us, or even through us. The two seemed to be in every way fundamentally different. We can retrace our steps in space, but never in time; we can move quickly, or slowly, or not at all, in space as we choose; but no-one can

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regulate the rate of flow of time — it rolls on at the same even uncontrollable rate for all of us. Yet Einstein's first results, as interpreted by Minkowsky . . . involved the amazing conclusion that *nature knew nothing* of all this." (*The Mysterious Universe*, 1948, p. 86. Italics mine.)

The original report of this teaching bears the date May 30th, 1950. Jeans' book came into my hands when I went down to Banaras the following winter. The people who were with the Boy on May 30th and in fact during all these Ranchi talks, were, in the main, not interested in science. Most of them were rather narrow thinkers on Indian philosophy, Tantra, social reform via co-operatives, etc. The Brother therefore seems to have taught from his independent knowledge, or from that imparted by members of his fraternity. I have no doubt that one or more Brothers demonstrated "time rolling back" to me.

<sup>5</sup> *St. Mark*, 8, 18.

<sup>6</sup> The Brothers employed the simile of eating or devouring as used by sages. The Boy had of course never seen it, and I read of it for the first time in 1952. Sometimes they say that the personal has eaten into or devoured the Impersonal, and sometimes, that the Impersonal should devour the personal. People were offering gifts to the Sage Ramana Maharshi in order to obtain his Grace. He remarked: "Why do they bring presents? Do I want them? Even if I refuse, they thrust the presents on me! What for? Is it not like giving a bait to catch the fish? Is the angler anxious to feed them? No, he is anxious to feed on the fish!" (*Maharshi's Gospel*, 4th Edn., 1949, p. 41.)

<sup>7</sup> *Taittiriopanishad*. II, 4.

## CHAPTER TWELVE

### *A Gift to Humanity*

<sup>1</sup> See *Appendix C, Sages on Desire*, wherein Shri Krishna describes “the divine and demoniacal births” — the demoniacal being the equivalent of the Brother’s “chaff”. Shri Krishna refers to physical bodies as “the animal creation, divine and demoniacal”. (*Bhagavadgita*, Sixteenth Discourse.)

<sup>2</sup> The Brothers often used the word ‘permit’ in an original way. They never tired of telling us to give divine Nature a chance to operate — to permit without striving. A good word — permit — and they used it often. *Ramana Maharshi* also put this idea beautifully as to the vitally important act of “permitting God”: “Surrender itself is a mighty prayer.” (*Maharshi’s Gospel*, p. 49.)

Again:

“You will know in due course that your glory lies where you **permit God** and cease to exist.” (*Ibid*, p. 41 .) (The Boy had never heard of or read this teaching. I did not, in fact, see the Maharshi’s teachings until long after the Brothers’ advent through the Boy.)

The difficulty in practising this is very great for the man of action; but all sages are agreed in getting to the root of it:

“‘How to reconcile devotion to the Self with the daily routine of work that the world demands’” writes ‘Who’ in *Maha-Yoga*: “This question was put to the Sage by one who had come from a distant place by rail; the Sage replied as follows: ‘Why do you think you are active? Take the case of your coming here. You left home in a cart, took your seat in a train, alighted at the Tiruvannamalai station, again got into a cart and found yourself here. When asked, you say that you came here from your town. Is it true? As a matter of fact, you remained as you were, only the conveyances moved. Just as these movements are taken as yours, so also are other activities. They are not yours. They are God’s activities. The questioner objected that such an attitude will simply lead to blankness of mind and work would come to a standstill. The Sage told him: ‘There is no question but that the method of reaching this state which could bring about the millenium if practised by great numbers of people, is the same for all the Masters: “*Make no effort to work or to renounce*,” he reiterated, ‘your effort is your bondage’.” (pp.

158-9.) **“Become effortless; permit God,”** said the Brothers. Did the holy Maharshi and the Brothers learn such expressions from the same Source?

<sup>3</sup> *Dharma* (Sanskrit) means, broadly, ‘duty and religion’ or duty in accordance with religion. There does not appear to be an English equivalent.

<sup>4</sup> There is a discussion by *Manu* in his *Smriti (Book of Laws)*, Chapter III, verses 45-50, wherein he forbids co-habitation during most nights of the month. One who obeys these restrictions and allows himself the few remaining times is regarded as being as good as a *Brahmacharin* (one who keeps the vow of *Brahmacharya* — total celibacy).

<sup>5</sup> Whilst on this subject, here is an illustration of ‘animogenics’ which has come under my observation. I had a fine young bull-terrier bitch, and an equally fine young Alsation dog, both highly pedigreed. These two became great friends. They were both in the prime of life and in bounding health. When the bitch came in season, the Alsation was mad after her. We kept them apart, and found a pedigree bull-terrier of her kind as a suitable mate for her. Meanwhile, the poor Alsation was beside himself — a very unhappy fellow! When the new male was brought to the house, I expected that fur would fly; but although our Alsation looked him over and sniffed at him anxiously, he did not offer fight, although a younger and more powerful dog. When taken into the presence of the bitch and dog, he looked earnestly at them both, turned away, and walked gently out of the stable! This virile and powerful dog dropped his claim on the instant; and beyond an occasional pained whimper, kept quiet, pursuing the path of rectitude. When I remarked on this astonishing behaviour, the Boy told me that horse and cattle breeders are accustomed to similar behaviour among pedigree stock.

## CHAPTER THIRTEEN

### *In Ranchi*

<sup>1</sup> “Systems, scientific and philosophic, come and go. Each method of limited understanding is at length exhausted. In its prime each system is a triumphant success; in its decay it is an obstructive nuisance. The transitions to new fruitfulness of understanding are achieved by recurrence to the utmost depths of intuition for the refreshment of imagination.” (A. N. Whitehead, *Adventures of Ideas*, p. 188.)

<sup>2</sup> “In the cerebrum there is the *sahasrara*, the thousand-petalled lotus, the abode of Siva, which is as white as the silvery full moon, as bright as lightning, and as mild and serene as moonlight . . . Here the awakened spiritual energy manifests itself in its full glory and splendour.” *The Gospel of Sri Ramakrishna*, trans. from the Bengali of M, a disciple of the Master, by Swami Nikhilananda, Sri Ramakrishna Math, Mylapore, Madras, 1944; *Glossary*, p. 967.

<sup>3</sup> “Learn to discern the real from the false, the ever-fleeting from the everlasting. Learn, above all, to separate Head-learning from Soul-Wisdom, the ‘Eye’ from the ‘Heart’ Doctrine.” (H. P. Blavatsky, *The Voice of the Silence*.)

<sup>4</sup> There is a higher harmony to be reached, as the Brother suggested, through becoming *productively productive*, from the soul-level. Even from the viewpoint of simple crafts, this holds; and Whitehead — as usual — exposes the roots of the matter: “Without question, the distinction between crafts and professions is not clear-cut. In all stages of civilisation, crafts are shot through and through with flashes of constructive understanding, and professions are based upon inherited procedures. Nor is it true that the type of men involved are to be ranked higher in proportion to the dominance of abstract mentality in their lives. On the contrary, a due proportion of craftsmanship seems to breed the finer types. The brilliant ability in proportion to population, of Europe in the fifteenth, sixteenth and seventeenth centuries, suggests that at about that period the best harmony had been reached. Pure mentality easily becomes trivial in its grasp of fact.” Whitehead in *Adventures of Ideas*, p. 74.

<sup>5</sup> *Adventures of Ideas*, p. 203.

<sup>6</sup> See Introduction, p. 28, note 1.

<sup>7</sup> “The objects of sense, but not the relish for them, turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen.” (*Bhagavadgita*, II, 59.)

<sup>8</sup> *Who Am I?*, pp. 29, 30.

<sup>9</sup> “Intellectual activity is apt to flourish at the expense of Wisdom,” says A. N. Whitehead. “To some extent, to understand is always to exclude a background of intellectual incoherence. But Wisdom is persistent pursuit of the deeper understanding, ever confronting the intellectual system with the importance of its omissions . . . The folly of intellectual people, clear-headed and narrow-visioned, has precipitated many catastrophies.” (*Adventures of Ideas*, p. 62.)

<sup>10</sup> *Srimad Bhagavatam*, trans. by Swami Prabhavananda, Chapter XIII.

<sup>11</sup> *Ibid.*, Chapter XII.

<sup>12</sup> *Ibid.*

<sup>13</sup> Dr. Mahendra Nath Sircar, who passed away shortly after this meeting, was nobly gifted with the higher things of philosophy. In him Plato’s Feeling Principle (so named by the Brothers), seership and yoga powers were natural and spontaneous. These qualities must have led him to the Brothers. The stuff of true discipleship was in him. He had been professor of philosophy in the University of Calcutta; delegate representing India at the World Conference of Faiths, London, 1936; President of the All-India Philosophic Conference, etc.

<sup>14</sup> “When the kundalini functions, the sense of freedom from the ego-sense is evident. ‘The Ego’ says Freud, ‘represents what we call reason and sanity’. Correctly enough, freedom from the ego-sense establishes the greater sanity which follows the cosmic insight into things.” (Mahendra Nath Sircar, *The Mysticism of the Tantras*, 1951, p. 147.)

<sup>15</sup> “What is finally wanted in this search is truth and not system.” (Mahendra Nath Sircar, *Hindu Mysticism*, 1934, p. 1.)

<sup>16</sup> The teacher or holy man should bestow blessing, but secretly. This is the way of holiness, as epitomised on pp. 76-7 of *The Jivan-Mukti-Viveka* (the Path to Liberation-in-this-life) by Sri Vidyananda, which has been described as “a text-book for yogis”. In the translation into English from the original Sanskrit, by Pandits S. Subrahmanya Shastri and T. R. Srinivasya Ayyangar, published in 1935 by the Theosophical Publishing House, Adyar, Madras, S. India, we find a quotation from Sage Medatithi (pp. 216-17) in which he classes “pronouncing



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benediction” with such sins as “idle gossip”. It seems clear that he refers to personal blessings, not those given by priests and others in the names of churches or religious bodies. The Brother may have had in mind the type of holy man so-named, who disgraces his calling by making a trade of it.

<sup>17</sup> The Brother here uses ‘soul’ in the sense of the inner intuitive Mind which embodies the complete Individual turned Godward. (*Infra*, p. 88, n. 1.)

## CHAPTER FOURTEEN

### *Brothers in Calcutta*

<sup>1</sup> *Matthew*, 18, 10.

<sup>2</sup> The Brothers seem to have included the solar plexus as one of the *chakras*, which they numbered as being seven, not six.

<sup>3</sup> The Brothers taught that there are two systems which function, the cerebro-spinal for the personal — the self; and at a further stage in evolution — an advanced stage — a second system, that of the *chakras*, for the Impersonal — the Self — which they also call “the Cosmic”. I hope to publish these illuminating teachings in another sequel to *The Boy and the Brothers*.

<sup>4</sup> *Complete Works of Swami Vivekananda*, Mayvati Memorial Edition. Sixth edition, 1940. Vol. I, p. 138 *et seq.*

<sup>5</sup> See Appendix A.

## CHAPTER FIFTEEN

### *Their Master's Voice*

<sup>1</sup> I was not then aware that specialists in the curative realm were giving attention to wild plants. But nowadays (1963) one can procure excellent preparations made from wild roses, etc.

<sup>2</sup> *Bhagavadgita*, III, 8.

<sup>3</sup> *Mark*, 12, 17.

<sup>4</sup> At rare intervals, the Brothers indicated that they were sent by One who is greater than they. There were times when one felt the actual presence — and often the influence only — of a very great One; and sometimes of Brothers who are advanced initiates of the Hierarchy; whilst — rarely — these Brothers of the Hierarchy seemed less advanced, and to be teaching ‘as best they could’ on their own. But I do not expect readers to take my word for all this! My impression was, as I have indicated before, that they were largely ‘briefed’ if not actually overshadowed while they were overshadowing the Boy. One felt them to be working under orders most of the time and we observed that they addressed others who were with them, although unmanifest to us. I mention this again because it seems so unbelievable; yet we witnessed it.

<sup>5</sup> *Self-Enquiry*, pp. 14, 16.

<sup>6</sup> “And the multitude set about him, and they said unto him, behold, thy mother and thy brethren without seek for thee.

And he answered them, saying, Who is my mother or my brethren?

And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.” (*St. Mark*, III, 32-3-4-5.)

## APPENDIX A

### **Civilized man fights pain. He has forgotten how to absorb pain.**

<sup>1</sup> *Bhagavadgita*, II, 41.

## APPENDIX B

### *Living from Moment to Moment*

<sup>1</sup> From the *Thirteen Principal Upanishads*, trans. by R. E. Hume, Ph.D., D.Theol. Geoffrey Cumberleye, Oxford University Press.

## APPENDIX C

### *Sages on Desire*

<sup>1</sup> The twofold animal creation described by Shri Krishna comes into the Brothers' teachings on the right procreation of children. (See Chapter XII, pp. 254-5.) These appear to me to suggest vital contributions to the science of eugenics. As, nowadays, many scientists are open-minded about such teachings, I hope that their publication may stimulate investigation and research on these lines.

In his teaching on right procreation, the Brother made it clear that he referred, of course, to the physical bodies. He reckoned the creation of these physical bodies as threefold, not twofold as did Shri Krishna, who was speaking of the "animal creation in this world", apart from the link with the Supreme. Shri Krishna made a broad division into "divine and demoniacal". The Brother named them **Impersonal and personal**, and added **Cosmic (God-power)**. The third aspect — the Cosmic — completes the unified Individual. Shri Krishna, as we see, gave a remarkable description of the demoniacal; whilst the Brother's brief definitions of the personal were almost word for word the same: impurity, greed, anger, untruth, delusion, etc., might be called demoniacal. The Brother summed up personal-in-the-ascendant as **chaff**, and declared that natural **God power** can be given by the stamp of birth, in the physical body itself. The child of such a birth has the temperament for the reception of **God-power**. Shri Krishna called that ascendancy of **the Impersonal** in the animal creation "the divine animal creation"

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in contrast to “the demoniacal”. The Brothers’ teaching is indeed a revelation, based in the principles enunciated by Shri Krishna.

### APPENDIX D

#### The Idea of Training the Mind is an Inhuman Conception

<sup>1</sup> *Maha Yoga*, by “Who”. 4th Edition, 1950, p. 206. Published by Sri Ramanashramam, Tiruvannamalai, S. India.

<sup>2</sup> *The writings of Kwang-Tze from Texts of Taoism, Sacred Books of the East*, Vol. XXXIX, Bk. IV, Pt. I, Sect IV.

<sup>3</sup> *Man and Superman*, p 110. Standard Edition of the Works of Bernard Shaw. (Constable, 1931.)

### APPENDIX E

“I beg you to tell me, dear Brother, how can I find my soul”?

<sup>1</sup> “The *sannyasins* are a spiritual brotherhood without possessions, without caste and nationality, enjoined to preach in the spirit of joy the gospel of love and service. They are ambassadors of God on earth, witnessing the beauty of holiness, the power of humility, the joy of poverty and the freedom of service.” (S. Radhakrishnan, *Indian Philosophy*, Indian Edition, Vol. I, XIV, 222.)

About two thousand years ago, the mighty *yogi* and sage, Shankaracharya, gathered the scattered holy men of India into ten sections of a vast Order of *Sannyasins*. There is much in common between this ancient Order created by Shankaracharya, and the Buddhist *Sangha*.

<sup>2</sup> (I, 4, 7.)

<sup>3</sup> *St. Luke*, VIII, 23-4-5.

<sup>4</sup> *St. Matthew*, XI, 15.

<sup>5</sup> (III, 7, 23.)

## APPENDIX F

*Lay Reflections on*

### Sub- and Super-atomic Structures

<sup>1</sup> *The Physical Basis of Personality*. Edn. Pelican Books, p. 25.

<sup>2</sup> I, II, xi.

<sup>3</sup> *St. John*, I, 9.

<sup>4</sup> (Chandogyopanishad VI, viii, I) Translated by Swami Swahananda.

<sup>5</sup> *The Sutras* are highly condensed systematisations of the *Upanishads*; *The Brahma* — or *Vedanta-Sutras* of Badarayana — are considered to be “the last and best. by the seers of India now hold this work to be the great authority” (Swami Vireswarananda’s *Introduction* to his translation). ‘Sutra’ means ‘clue’. This is a pre-Buddhistic work. The authorship has been variously ascribed to Badardiyana or Veda-Vyasa, author of the *Mahabharata* — but most probably Badarayana. The book is quoted in the *Bhagavadgita*. Owing to their authoritative guidance in tangled matters, the *Brahma-Sutras* gained great popularity in antiquity, and the most eminent Hindu scholars of those times wrote commentaries on the work, the first being Shankaracharya, whose commentaries are used in the translation quoted in this book.

## APPENDIX G

*Notes on the Hindu Conception of Mind*

<sup>1</sup> P. Panchanan Tarkaratna, in his *Shaktibhasya* on the *Brahmasutras*, and on the *Isopanishat*, (published in Banaras, 1859-61), attempted to bring into prominence what he regarded as the *Shakta* point of view in the history of Indian philosophy. The attempt is laudable, but it does not truly represent any of the traditional viewpoints of the *Shakta* school.

<sup>2</sup> *Sarvasiddhantasamgraha* attributed to Shankaracharya, *Saddarsanasamuccaya* by Haribhandra and Rajashekhara, *Vivekavilasa* by Jinadatta etc., are similar works, but in none of them is the *Shakta* system represented, or even referred to by name. (*The History of Indian Philosophy*, published for the Government of India

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by George Allen & Unwin, 1951. M.M. Dr. Gopi Nath Kaviraj's Section on *Some Aspects of Shakta Philosophy*.)

<sup>3</sup> *Ibid.*, see Publisher's Note.