

Notes re Keyserling.

Travel Diary.

1. A time comes sooner or later when life can no longer satisfy / itself in continued external expansion. If it does not stagnate it must grow in another dimension. 13
2. K. had reached a point where acquisition of external knowledge no longer interested him. 13
3. The search which drove K. to travel was self-realization. 14
4. Ripening of thought in seclusion of Raykull did not lead to self-realization in metaphysical sense, although K. came to be more himself in empirical sense. ~~xxxxx~~14
5. K. was not yet ripe to renounce the world. 15
6. It is the tragedy of the metaphysician that he cannot overcome his individuality. 15
7. The metaphysician must look upon every separate appearance from God's point of view. 15.
8. Seclusion had led K. to become personality instead of protean. 15
9. By learning the inadequacy of all forms through much experience the metaphysician learns to sink his consciousness to the bottom where Being dwells. 16
10. The importance of making use of the ability of others and confining oneself to the field in which he is most able. 31
11. K.'s personal concern confined to finding the significance of things. 31.
12. For this purpose the collection of too many facts is a hindrance and not a help. 31
- (Note: Too much impression is a barrier to profundity. The greatest evil of the present age lies in the over-abundance of impressions)
13. The thinker must be ready to forfeit his eternal bliss if an unholy life can lead him to profounder recognition. 31

14. Ceylon and Buddhism

14. All life in these tropics grows like vegetation with a super-abundance of life. This is true also of the mind. Psychical ~~processes~~ processes proceed in unlimited richness without effort. thought does not require intense striving. 39
15. Western philosophies identify Being with thought, volition and action as these are achieved as the result of concentrated effort. 40

16. In the setting of Ceylon psychical processes develop as do plants without effort. Thus one realizes, "I do not think, something thinks within me". 40
17. While this principle is true everywhere, it becomes conspicuous in the tropics. 40
18. It is for this reason that the most mediocre native can understand Buddha where the most ~~stiff~~ cultured European has difficulty. 40
19. European is conscious of action where Oriental recognizes inaction. 40
20. The complete denial of existence of the southern Buddhist is impossible to the vital European. 42
21. It was a circumstance of life which caused Buddha to take root in Ceylon as also it was such a circumstance which caused Nietzsche to take root in the north. 42
22. The most creative impulse in the tropics has been the longing to be out of the world; such a longing has never become productive in the north. 45
23. Spirit is powerful in the tropics not as it tries to create reality, but as it denies it. 45
24. The tropics reveal the truth of Buddha's phenomenology as obviously everything is becoming and is not being. The forest is concrete the individual tree an abstraction. 46
25. K. maintains that Buddha has based his doctrine of phenomenology of plant life. 46
26. K. identifies the theory of Buddhism with the empiric systems of the west. (?) 46 47
- (Note: This does not accord with the thought of K.H. and M. in SD and elsewhere, where the accordance is clearly most ~~the~~ with conceptualism, rationalism and idealism.)
27. Says that Buddha founded a religion which was only a phenomenological relativism. 48
28. K. finds in effect of tropics on his consciousness that the true nature of action is an endless series of birth; second, that it is impossible for him to look beyond Samsara, that is he is unable to find beyond instability and stability at all. 49
29. He finds in this setting no ego beyond the process of continual change. 49
30. The Buddhist doctrine which produced rejoicing in the tropical sphere would have produced despair among intellectual westerners. 49
31. Longing for Nirvana signifies relief from the fetters of nature. 50
32. Liberation for one with strong ego-consciousness involves in its highest sense becoming himself in even a higher degree; but for one lacking ego-consciousness liberation becomes simply escape from Nature. 50

33. The Buddhist simply desires to get beyond the realm of experience. 50
34. "I must confess that the Buddhist priest surprises me by the level to which he attains. I do not mean his mental level but his human one; his type is superior to that of the Christian priest. He possesses a gentleness, a capacity for understanding, a benevolence, an ability to rise above events which even the most prejudiced person would scruple to describe as characteristic of the average Christian priest." 51
35. This fact is due to the disinterestedness Buddhism develops in its disciples. 51
36. "Charity in the Christian sense means wishing to do good; in the Buddhist sense it means wanting to let everyone come into his own at his own level". 52
37. Christian sense of charity leads to propaganda, hardness and intolerance. 52
38. Buddhism recognizes every state as necessary even though that of the monk may be the highest. 53
39. Early ascetic Christianity would have placed the whole world in the cloister if it could, Buddhism allows each type to work out according to its peculiar nature. 53
40. The disinterested Buddhist priest enjoys more veneration than the actively interested Christian priest just because the disinterestedness lets his love be non-restrictive. 53
41. In the west with its highly kinetic nature living for Liberation would degenerate into crass egoism. 53
42. "It is almost inconceivable to what degree Buddhism has ennobled the masses". 54
43. Southern Buddhism adapts itself to the needs of a simple people far better than the teachings of the Brahmins or of Christ. 54
44. "How glaring is the contrast between the profession of the average Christian and the manner of his life. You do not notice this contrast in Buddhist people". 55
45. "Buddhist virtues are the virtues of most Buddhists to an amazingly high degree". 55
46. Buddha not so much the philosopher as the greatest of practical leaders who understood men. 56
47. Inhabitants of the tropics do not seek for exact expression; every form or none at all suits them. 58
48. The life of the monk does not deny or condemn the life of any other. 59
49. "--modern Buddhism lacks every suspicion of pessimism, it transfuses life, quite on the contrary, with the mild glamour of peaceful joy". 60

50. Southern Buddhism requires of man neither austerity nor effort which is beyond man's strength to acquire liberation. 60.

51. The monks are not only joyous but cheerful also. 60

52. The teachings of Buddha seem to have acquired for men the possibility of a blessed existence in this world. 60

53. Buddha, like Luther denied the authority of the Church and declared man responsible. 60

54. Difference between Buddhism and Christianity ~~lies~~^{revealed} in the difference in the form of the golden rule. The former is essentially reticent, the latter aggressive. 61

55. The Christian places more value upon the individual soul. 62

56. The Indian ideal is the natural one for the sage since such a one rises above the limits of the individual. 62

57. In general in India the ideal life of detachment is for the sage only, not the masses who must be awakened through the shock of conflict. Buddhism has made this ideal applicable to the generality of men. 62

(Note: This is probably the point where Buddha made a mistake. The ideal is too much for the masses and hence by aiming too high miss the ~~great~~ step requisite for bringing out their best present possibilities. Outer life is not without significance as a discipline)

58. Compared with Christians Buddhists (Southern) in mass appear strikingly colorless and lacking in character. 62

59. Detachment is a damper to all who are not sages by birth. 63

(Note: H.P.B. pointed out that the mistake of Buddha was the giving to the masses of a truth which they could not yet assimilate.)

60. One who leaps his barriers prematurely withers; thus the Buddhists of Ceylon however lovable, spiritually cultured, good and wise, are never complete; 63

(Note: Buddha may well have come back as Jesus to build a technique that would correct the errors of a previous technique)

61. Christian love is anything rather than superior to this world. 63

62. From standpoint of Buddhism raising of human condition leads no nearer to Nirvana. All conditions equally beside the point. 64

63. Buddhism does not exalt lowliness as does Christianity, prince as prince, and servant as servant are equally valid. 64

64. "I have met again and again with qualities in middle class Buddhists which I conceived possible in only great men in this world." 64

65. By exalting lowliness Christianity has lowered the mental level of the Westerner. 66

66. "---the average Buddhist, no matter what his faults may be, appears to be the child of a nobler spirit than his brother in the West". 66

67. K. found that in a Buddhist surrounding his body had undergone vital changes; had become Buddhified, so to speak. This shows the tremendous power of thought on matter. 66

Hinduism.

1. "He who dwells in the world of the Hindu is subject to influences and has experiences unknown to others" 94

2. "The Indian regards psychic phenomena as fundamental; these phenomena are more real to him than physical ones". 95

3. As the Westerner has penetrated the physical world, so has the Indian penetrated the psychological. 95

4. It is highly probably that from the level of Indian consciousness the path to profoundest self-realization in thought is shorter than it is from our level. 95

5. Hinduism as practiced to-day is gentle and kind, but Kali once demanded human sacrifices and really does still. 95

(Note: K. maintains that the Hindus were never rationalists though possessed of the highest logical power. He seems to interpret reason as a sort of external something that is added by man after-fact. This does not accord with the Mahatmas in such communications as we have from them. They clearly regard contradiction as definitely destructive. To be sure, inadequate language may lead to the production of apparent contradictions in the effort to state a truth but this is only apparent. In this attitude of K. we have the bias of the pragmatist.)

6. Caste has back of it the recognition of the fact that there is such a thing as soul infection or psychic contagion. A given psychic complex should not be brought too close to antagonistic complexes. 114

(Note: As pointed out by Avalon, Hindus submitted to a European education lose the power of understanding their own thought. Instance of Vermon at Stanford)

(Note: The Hindu psychological nature is peculiarly sensitive. This is both its strength and its weakness. It gives power of deep penetration but is also easily contaminated.)

(Note: The contagion of ideas is very real. Entirely apart from their logical soundness, ideas do have power. This is a reason why one should guard himself from non-logical assertivism)

7. In India there is only one path which leads beyond the fetters of caste; that of recognition. 115

8. He who denies the world has risen above world-relativities. 115

9. The premature throwing down or prejudice bars the way rather than leads to freedom. Only the sage can throw down all bars. 115
10. This position recognized by the Arab Hajji Ibn Yokhdan who told his followers to continue in their old prejudices. 116
11. Because we have broken down these bars prematurely we are becoming more and more superficial. 115
12. Theosophists, in opposition to the Indians, cling to individuality 118
13. Benares
13. The sun in India has power to illumine consciousness even without meditation or thought. 224
14. Refers to the palpable power of devotion which overhangs Benares 225
15. No Hindu regards faith as believing to be true. 225
16. The Indian mother teaches her child how to meditate, that is to sink into the depths of his being, and does not teach a dogma. 226
18. Among Indians it is regarded a deadly sin to use force to influence the faith of others. 226
18. Brahmins teach that there ~~xxx~~ is one God and many gods are His manifestations. 226
19. He who is sufficiently progressed within himself can dispense with all ritual. 226
20. The heart is only poorly developed in the Westerner. 227
21. We have interpreted love in terms of action but the heart remains empty. 227
22. Western feeling stronger in kinetic energy, but not nearly so rich, delicate or differentiated. 227
23. Christianity has more work as love but less of it as experience than the Hindu. 228
24. The best souls among Europeans are masculine not feminine as in the East. 228
25. Indian religion allows all forms to meet the needs of souls at all stages of development. 229
26. Indians are beyond the point where they take any particular ~~mx~~ manifestation seriously. 235
27. The ancients recognized three paths which led to Recognition; Jnana, Bhakti and Karma Yoga. The first was regarded as the highest road, the third as the lowest as it was more or less of a blind road following rules, and the second the easiest. 237
28. Because it is easiest, Bhakti is recommended for all men. 237
29. The path of recognition remains, however, to this day regarded as the highest road. 237

30. Bhakti cannot be the highest path as desire for union is not selfish. 238

31. Indians accept the assurance of Krishna that he who is not able to follow the path of Jnana, or of Bhakti or of Action (karma) yet who trusts himself to Krishna confidently will be saved. 239

32. The Indians "have, above all, never betrayed the folly of imagining that blind belief is more than understanding, and that the desire for knowledge is criminal". 239

33. "Recognition does not lead to salvation, but is salvation". 240

34.

The Bodhisatva of Mahayana Buddhism

1. "The Bodhisatva says yes to the most evil world, for he knows himself to be one with it. Rid of himself, he feels his foundation in God, while his surface is intertwined with everything which exists. Thus he must love all beings as he loves himself, thus he cannot rest until every one mirrors divinity in everything. The Bodhisatva, not the sage, embodies the aim of human aspiration"

II 372

CREATIVE UNDERSTANDING.

1. The thought of one language can never be exactly translated into another. 3

2. In spite of the fact that no two individuals speak with exactly the same meaning for words and sentences, yet understanding in principle is the rule. 4

3. Understanding must fundamentally pre-exist. 4

4. This means that spirits must be able to communicate essentially in some direct way. 4

5. "While even the most disinterested thinking, in the case of an Occidental, figures as a means towards an end, it appears in the Orient, generally speaking, as an end in itself". 8

6. Thinking is a form of life among others, and thus not merely a means to an end, for the Oriental. 8

7. Oriental thought does not aim at the explanation of an object but to the expression of the Meaning independent of the outer world. 9

8. The occidental ~~aims~~ aims at grasping an object in the objective sense. 9

9. To the Oriental an empiric lie may be the truest expression of sense. 9

10. Women and diplomatists do this in the West. 9

11. Truth with us means concordance of subject with object. 9

12. To Hindus thought is not a means of gaining knowledge of reality but is the immediate expression of a spiritual reality. 11
13. "Every thought is significant in two senses: on the one hand as the intellectual correspondent of an external object; on the other as the means of expression of an independent and autonomous meaning." 11
14. Where the Oriental mode of thought fails in science, Occidentals modes of thought fails in metaphysics. 12
55. What is meant and what is said can never be one and the same thing. 14
56. The West has typically proceeded to the inside from without. 14
57. Oriental thinking expresses inner reality of phenomena without considering their external reality. 17
58. The hindu appraises all phenomena as we appraise dreams. 21
59. It is true that thought is both a means of mastering the outer world, and an original expression of life. 22
60. The former leads to science the latter to metaphysics. 22
61. These two modes should complete each other as they are two aspects of one Life. 22
62. Our western critical superiority so far as metaphysics is concerned simply means blindness, while the East on its part lacks understanding in our sense of the word. 23
63. To get to a higher state of insight it is necessary to get beyond both the East and the West. 23
64. The starting point in this task is to find the exact connection between both directions and attitudes. 28
65. The relation between Western and Eastern thought is the same as that between empiric and metaphysical life. 25
66. Occidental spiritual body properly adjusted would be best body for expression of spiritual reality that has only been recognized by the East. 26
67. We must develop what is scientifically true into an expression of spiritual truth. 27
- 68.