arrival."

I Interview an Indian Yogi! My Meeting with the Most Famous Occultist in all India

(27-1) So many readers have written to me expressing an interest in the Sage whom I had the privilege of first bringing to the notice of the West – and now, I find, practically to that of India also – that some further impressions of him, coming from his hermitage where I have been living for the last few months, may satisfy their curiosity.

The Maharshi[18] is indeed one of the last of India's vanishing race of spiritual supermen called Rishis.[19] There are others, I know, but they are not so easily accessible and they veil their existence in mystery, whereas the Maharshi does not deny anyone access to himself, although he will not go out of his way to visit other parts of India. In fact, he has not left his hermitage for many years, not even to visit the nearest village. He welcomes everyone, although always maintaining the reserve and dignity to be expected from one who has surpassed all Western attainment.

(27-2) Man of Great Psychic Development

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

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

When I first came here more than five years ago, I had the privilege of having many private chats with the Sage, wherein many problems were solved, but since my return to him last November, our communication has been almost entirely silent and telepathic. I am content to leave my tiny cottage nearby and visit him twice daily, sitting for a couple of hours in meditation each time to contact his mind more closely.

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[17] "By Paul Brunton
The distinguished author of "A Search in Secret India" and "A Search in Secret Egypt"" in the original.
This section is a duplicate of pages 7 through 11 in Collected Writings 4.

[18] "Maharishee" in the original.

[19] "Rishees" in the original.

He has himself said that it is no use clinging to the physical presence of a Master. One must find him internally and then it will not matter where one goes.

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

(27-3) His Astral Body Seen

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

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

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

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

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I INTERVIEW AN INDIAN YOGI!

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

(29-1) What do these Hindu devotees find in the presence of the Maharshi, who speaks so little and has no earthly good to bestow on them?

They find, first of all, Peace. Coming from a worldly life that is harassed by the

cares, troubles and misfortunes that none can escape, tortured often by economic woes, they feel their burdens slipping off their shoulders in his own care-free presence.

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

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

They find, thirdly, Strength. Conscious of their own human weaknesses, their own inborn frailties, they receive inspiration from the mere sight of the great soul, this true Superman. He has adventured far beyond the confines of mortal limitations and has sacrificed all that the world holds dear for the sake of following Truth. He has therefore become embodied Power and sits before us as a Master of {self}[20] and life. Some of that Power touches his devotees and disciples, affects them markedly and sends them home with fresh hope and courage wherewith to cling to the lofty ideas which truth demands from them.

(29-2) When I first travelled around India, interviewing her holy and learned men, I was amused to note how their numerous theories and explanations contradicted each other. The trouble was that the dust of too many generations had gathered upon the sacred texts and scholarly books: the real meaning of those volumes {having}[21] been overlaid. Scarcely one of those who granted me audience could speak from personal experience; most could only quote from the opinions of others. But the Maharshi's teachings flow out of his own original realisation of truth, and to that extent he stands almost as solitary as the Hill of the Holy Beacon itself. He illustrates perfectly those words of the great Yogi master, Patanjali, "The Seer abides within himself," for he ever dwells within that sacred centre wherein the gods speak to man.

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

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How to Enter The Silence[23]

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

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

Set up a mental current of self-questioning, teaches the Sage, attempting to ferret out what you really are, and to trace the living being who thinks and feels within your body. Watch your thoughts in the process and then endeavour to pin them down to the Stillness out of which they arise. If you persist and apply yourself rightly to frequent meditation on this topic, you will ultimately track thought to its origin, self to its laid, and consciousness to its primal partless state. The personal sense of "I" will collapse and disappear, being replaced by the impersonal sense of That, the Absolute Spirit which breathes life into us all, which not only maintains the existence of your mind {and body}[24] but also the minds {and bodies of all creatures.}[25]

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

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

This intrepid investigator of the soul's domain has solved stubborn questions which have puzzled the thinkers amongst men since reason first evolved. Western scientific psychology is heading straight for the explanation which he gives of that apparent mixture of beast and angel called man. The Maharshi's method of psycho –

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[23] "Prediction" at the top of the page in the original indicates this comes from "Prediction Magazine."

[24] Two words were cut off in the original, we have inserted "and body" per the duplicate on page 10 of Collected Writings 4.

[25] The final words of this sentence were cut off in the original; we ave inserted "and bodies of all creatures" per the duplicate on page 10 of Collected Writings 4.

analysis is far removed from the queer muddled method of Freud, whose materialistic and sexual emphases caused him to miss the divine.

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

The Practical Technique of Fasting

(33-1)[27] Because of its great benefits, the fast is given a temporary place in the philosophic A B C of principle. These are both psychological and physical. Not only are the toxic matters eliminated, but obstructive waste matters and noxious sticky slimes too. Such purification of the body lets it function more freely through all its organs and parts. This, in turn, lets the brain, the nervous system, and the intestinal tract offer less hindrance to spiritual currents generated by prayer, meditation, aspiration, or transmutation.

The fast starts in the evening by missing the dinner meal, and, by taking instead to help empty the bowels completely, a mild dose of herbal laxative tea, preferably, hot senna leaf infusion, using (2) or (3) leaves in a cup of water. The next morning, take a cupful of herbal stomach cleanser, such as a strained mild infusion of a half teaspoonful of golden seal herbs in hot water. For those who wish to avoid the work of preparing, it is also available in concentrated liquid form commercially, as fluid of hydrastis. Follow this, a half-hour later, by drinking a cupful of warm or hot water. Both these purges should be repeated on the last morning of the fast, if the latter extends to a three-day period.

The night after the first complete day's fast, using a rubber fountain syringe of (one) or (two) quart capacity, take an enema in a crouching position. Use warm perfectly clean water, hold it, within the body as long as possible, vary the position by lying flat for a minute or two. Turn over on the left side for a further minute or two, and then turn over on the right side for the same period. Repeat enema on last night if fasting for three days. Each morning take a warm bath, because of the body's weakened condition, this must not exceed five minutes. Because the elimination of toxic matter through

[26] "(PAGE 1)" in the original.
[27] This entire page is uppercase in the original. For readability we have changed it to sentence case.
[28] Blank page