

I. Introduction.

- A. This is not a biographical sketch nor an analysis of all phases of Keyserlings work.
- B. The lecture is concerned with the significance of K. as a bridge between the East and the West.
 - 1. Few trained in the West have succeeded in really understanding the Orient.
 - a. Beside K. two other important figures, outside the Occult world in the present day may be named; Avalon and Paul Deussen.
 - 2. The only phases of this part of K's work that will be considered is that which has to do with Hinduism and Buddhism on one side, and the Western mind on the other.
 - 3. The approach is not that of the historian of philosophy but of one devoted to an analagous field of effort.

II. Reasons for and significance of K's journey through the Orient.

- A. Desired to attain Self-realization and used the device of travel to break out of the chrysalization of his empiric self
- B. Tragedy of metaphysician that he cannot break out of his individuality.
- C. Significance of the journey was the bridging of the gulf of West and East by a thoroughly trained western mind.

III. K's philosophical affiliation and its bearing upon his work.

- A. Belongs to the pragmatist-vitalist group.
 - 1. This gave especial power to enter sympathetically into diverse psychical complexes.
 - 2. Also accounts for his peculiar bias in interpreting the Oriental spirit in Pragmatic terms.
 - a. Deussen in the West and K.H. in the East most emphatically do give the Idealistic interpretation.
 - (1) This is the position followed by the speaker.

IV. Contact with Southern Buddhism.

- A. Found that in tropics psychic states grow luxuriently like vegetation
 - 1. Hence easy to see that I do not think but that thoughts take place within me.
 - 2. This one of the fundamental teachings of Buddha.
 - 3. The over-powering presence of this fact accounts for natives of tropics understanding Buddha so easily.
 - a. It is only with extreme difficulty that cultured northerners attain this understanding.
 - (1) Northern thought requires much effort and hence is more intimately woven with the egoistic element.
- B. Release in tropics is through denial of objective reality.
 - 1. Hence Buddhist doctrine of Nirvana has anything but pessimistic effect in tropics.
- C. Practical workings of Buddhism.
 - 1. Practice of indifferenceism by priests leads to most effective practical action of love.
 - 2. Wonderful spirit of tolerance and understanding.
 - 3. Priests attain high human level.
 - a. Quotations.

D. Buddhism in contrast to Western Christianity.

1. Christianity kenetic while Buddhism passive with respect to this world.
2. C. extols the mediocre type, while B. recognizes all world statuses equally.
 - a. Effect is to produce mental mediocracy among Christians.
 - b. Buddhism regards all external conditions as irrelevant so far as liberation is concerned.

E. Buddhism as contrasted with Hinduism.

1. Same basic teaching among the sages and upper caste of Hindus.
2. Buddhism carried this message to all classes.
 - a. This is where Buddha probably made a mistake.

F. Northern Buddhism and the Concept of the Bodhisattva.

1. Highest ideal among men.
2. Quotation.

V. Contact with Hinduism.

A. Indian as contrasted to westerner regards psychic phenomena as fundamental rather than physical phen.

1. Path to realization shorter from this level than for the Westerner.

B. The value of caste.

1. Allows different types to develop side by side and remain autonomous.
2. The reality and seriousness of psychic contagion recognized by Hindus.
 - a. Barriers of prejudice should not be broken down prematurely.
 - (1) The individual may not be able to find himself in the wider field.
3. In Hindu system only the Yogi was superior to caste.
 - a. This logical as only he has transcended forms in consciousness.

C. Religious freedom.

1. Mother trains child in meditation but leaves it free in its religious life.
2. Tampering with the religious life of another considered a grave offense in India.

D. Indians realize that no form or manifestation exhausts reality.

1. Hence tremendous richness in expression.
2. No expression taken too seriously.

E. The Three Paths to Recognition.

1. Jnana, the highest but most difficult.
 - a. Recognition is not simply a way to Liberation, it is Liberation.
2. Bhakti, easiest, and most advocated.
 - a. The Path of Love really more followed in India than among Christians.
3. Karma, the longest Path.
 - a. A more or less blind following of rules.

F. Indian and Western Spirits.

1. India feminine and receptive.
2. West masculine and active.
 - a. The West must walk a different path.

VI. Keyserling and the synthetic message.

- A. Characteristic difference between Eastern and Western thought.
 - 1. West uses thought as a means to an end.
 - 2. East regards thought as an immediate expression of Significance a form of Life in itself, entirely apart from relating to external objects.
- B. Western thought achieves science, Eastern metaphysics.
 - 1. Neither complete, but metaphysical values more fundamental.
- C. Task of the future to fuse these two modes of Life.
 - 1. The West has the better body of thought to express the spiritual reality that has been recognized in East.
 - a. We must develop what is scientifically true into an expression of spiritual truth.

VII. Suggestion that in the marriage of western mathematics with Eastern spiritual knowledge we will find the new and more perfect embodied Being.

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