

NON-FICTION

④ 'The Indian Crucifixion'
First draft-excerpts

THE

INDIAN

CRUCIFIXION

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THE INDIAN CRUCIFIXION (2)

by

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The Barbarian 'Civilisation'

...In the Greek story the white bull (Zeus) fell in love with Europa and took her on his back to Crete. They gave birth to Minos. Pasiphae, the wife of Minos, had a love affair with a bull and gave birth to a half-bull, half-man. This creature was kept in the depths of their royal palace, and seven youths and seven maidens were sacrificed to it each year. Ariadne, a daughter of Minos, fell in love with Theseus, son of the Athenian king Aegeus, when he came to Crete as one of the youths to be sacrificed. With her thread she guided him back to safety after he had killed the bull. In ancient Crete there was a ceremony of 'bull-leaping', which was watched perhaps as an exquisite mixture of mystical and athletic prowess. Some connection with the 'sacred cow' of India is possible. Equally possible is that the brutal modern bullfight is a barbarianisation of the Cretan ceremony, and of the ancient bull-sacrifice. The sacrificial animal is now slowly tortured to death in order to appease old barbaric reward-and-revenge preoccupations, in a brief revival of the tribal sex-bloodlust excitement. This presents a view of history since ancient times quite opposite to that of 'progress', which view perhaps reached its apotheosis in Hegel. The modern bullfight is one among many examples of an appalling retrogression since ancient times, as if the Christian world were, historically, the last gasp of the ancient Greek civilisation, before a new global civilisation is achieved out of its turmoil...

...Christendom never achieved more than pockets of civilisation, even in the fifteenth century when the greatest efforts were made towards it. But even these pockets—Florence, Mantua, Urbino, Venice, Naples, Seville under Ferdinand and Isabella—were short-lived and in any case guaranteed by war and sometimes (as in the case of Ferdinand and Isabella) by persecution. Terrible 'Renaissance' figures like Cesare Borgia, a murderer wracked with syphilis, yet learned, serene and inscrutable, lavished time and money on the thinkers and artists they carried into war with them. When Cesare was awarded the exalted Golden Rose, the Vatican's highest honour, in 1503, by his father pope Alexander VI, his bodyguard carried the Sword of the Gonfaloniere of the Holy Roman Church, its gilt blade engraved with an image of the Goddess of Fertility on a throne, with the inscription 'Trust is stronger than arms', and another image representing the Triumph of Caesar together with Cesare's own motto Aut Caesar aut Nihil ('Caesar or nothing') and the sacrifice of the bull Apis, symbol of the Borgia house, surrounded by naked priestesses burning incense over a human victim, while Borgia himself wore a dogal cap with 'the crown of the Holy Ghost' on it. It was clear that the effort towards civilisation could not be extricated from barbarian display...

...With the conversion of the barbarians between the fourth and the sixth centuries after Christ the crude doctrine of heaven and hell began to dominate the Christian mind. It was designed to sate the barbarian need for reward and revenge, and with it an element of punishment entered deep into the Christian psychology and tipped it towards the equally crude doctrine of original sin. This was not far from the so-called Albigensian heresy which gripped southern France between the eleventh and thirteenth centuries, and which the Church stamped out in a long crusade. That heresy called all matter evil. In Islam something of the same horror of matter existed. It led to the doctrine of holy murder. The Counter Reformation that emerged from the doctrine of original sin in the sixteenth century was, like holy murder, an act of 'cleaning' by fire and torture, no less than the protestant cruelties were an hygienic operation too. The Counter Reformation derived its energy chiefly from Spain—and in Spain Christians and Arabs lived together and even intermarried for centuries. Holy Murder was not ~~as~~^{so} foreign to Christendom as we might think...

...The doctrine of original sin led to a sense of fate as something already decided, and to a sense of the human being as one acted upon rather than freely acting. It was a quite different view of fate from that prevalent in the East, which saw the human creature as choosing even his own parents, not to say the whole course of suffering and joy that made up 'his' life. For the East human consciousness continually created its own field of action, and so to speak manufactured its friends and enemies, its successes and its obstacles, according to a volition much stronger and deeper than what we today call 'the will'. Thus every act, every thought, above all every conflict took its place in a map of meaning, where the real will—far beyond the short space of one human life—could be seen operating towards its ends. The doctrine of reincarnation was part of this: the will chose its multiple lives, in a quest for the godhead which, once achieved, would make further birth unnecessary. This survived in the West in ancient Greece, and died in the Roman empire and in Christendom because of the barbarian attachment to the individual body...

...In Christianity matter was never really reconciled with the concept of God, precisely because 'God' remained a concept and not a dynamic and even physical realisation as vividly present as objects. It was generally thought horrible that a child should, as a Father of the Church described it, be born intra faeces et urinam. The Shit Factory, an 'underground' book that became a bestseller in the United States, describes the human being as precisely that, fertilising the earth, and eating in order to fertilise. Both the Church and the 'underground' put the intellectual view of life.

Such a horrified recoil from the processes of nature led to operations apparently remote from it—like moon-shots. An astronaut is given artificial means by which to breathe, eat and shit: he returns to earth without having had any sensuous experience to speak of at all. A Cape Kennedy medical report once showed that at home astronauts were so fastidious in matters of cleanliness that their children sometimes had stomach ulcers at the age of three. They are pure intellectuals, the end-products of nearly two thousand years of Christianity, or sophisticated barbarism...

early
...The ^{early} Greeks, the Etruscans, the Egyptians, the Indians—
their temple-reliefs and frescoes show men with long flowing hair. In fifteenth-century Italy courtiers wore much the same style—namely at a time when great efforts were being made to revive ancient dynamism (partially successful, as the art of this 'Renaissance' testifies). The Roman civilisation favoured short hair. Short hair seems to accompany methodical and especially military modes of life. The American cropped head, for a time a distinguishing mark of the American abroad, came in during the period of America's virtual military occupation of much of the world, and waned precisely when that military grip began to wane. The Jesus movement, the Hare Krishna movement, the 'flower children'—all the youth groups trying to escape the military or 'mathematical' mode of life take to long hair, except in the case of those adopting the 'ochre gown' of the Buddhists, when the hair is almost entirely shaved off as a mark of renunciation...

2.

The Kundalini

i) Sex and Kundalini

...Leonardo da Vinci was struck in his anatomical researches^{es} by the fact that the erection of the penis was strangely 'independent' of the will and the nervous system. Sick men, even dying men, had erections. Hanging men ejaculated—and he dissected the corpses of several hanging men. It seemed to Leonardo that there was no physical control over sex desire. To that extent kundalini awareness had collapsed by the fifteenth century: the operation of the penis was largely a mystery. Even in monasteries no tried and inherited system of controlling, much less exploiting, powerful sex urges was available. If the Church was helpless to offer suggestions what could the ordinary population do but fall back on the tried barbarian system of family-enclaves and internecine sex jealousy? Indeed, the Church encouraged precisely that as a safety-measure: unleash whatever forces you like inside the family. Widespread incestuous sex in Italy derives from that. The family was the only permitted arena of self-indulgence. The Vatican's 1974 announcement that a more tolerant view must now be taken of masturbation among novitiates was a last throwing-in of the sponge on the subject.

On that failure, that helplessness before the problem of the kundalini the effort towards civilisation collapsed again and again in Christianity. Through the untrammelled sex-urge, with its concomitant anger and violence, the barbarian appeared where he least expected to find himself—in bishop's garments, ducal robes, monk's habit and clerical gown. He thought he was civilised and then—sex appetites engulfed him not simply in tumblers on the bed but in nervous turmoils and revenges resultant from unthinking seminal expulsion. Cesare Borgia, like Ludovico il Moro, wanted to create the finest court in Europe, and that did not mean in terms of luxury but learning. He fascinated Leonardo da Vinci. He walked about in masks, stayed up until five in the morning. He probably slept with his sister: he certainly murdered her husband, and had one of his own governors executed for having fallen in love with her. He was wracked with syphilis, like his friend Vitello of Città di Castello. A later Vitello—Laura—used to beckon young men up into her room from the lane below, and murder them after making love to them. A fresco showing her 'riding' one of these young men whip in hand survives in Città di Castello today. These were the men and women in whom the quest for civilisation was greatest, and in whom it died the quickest death.

In sixteenth-century Europe perhaps the chief single factor

of disturbance was Martin Luther. A most significant act in his career was his marriage and his fatherhood of children. Seminal expulsion was here a final self-liberation from the Church with its doctrine of sex-containment. In his 'protest' against Rome lay a protest against any form of kundalini technique, precisely as he sneered against the 'spiritualists' of his own movement. A social religion was the result—and in the end, by the twentieth century, no established religion at all. For Luther's protest derived from the collapse of his own mystical efforts. His energies were turned to anger and reformism.

Youth protests today, prostitution in schools, student-strikes, masturbation as an accepted habit without social shame-controls, are bound up together and derive from the same kind of collapse. The angry reformer in youth, or the sex criminal in youth, or the murderer in youth, begins with extravagant seminal expulsion. This saps the powers of obedience and concentration, and demands action in the form of revenge and reward. An opposite sex-containment, if most severe and unremitting, could have the same results, though this is less likely because youth on the whole does not rebel in a repressive system but in a non-repressive one. Yet sex-containment does not produce more than an apparently different society from the self-indulgent one. Victorian England, in 1860, when seminal expulsion was a forbidden subject of conversation and, almost, of thought, was not really so different except in appearances from the England of 1960 where the subject became almost dé rigeur. In both cases the morbid preoccupation with the sex area was the result of ignorance of kundalini. The first society was evangelistic and money-making, the second self-indulgent and money-burning. The two types were prevalent throughout the western world, in the same community, even in the same individual. They both caused and were the results of the two massive wars of this century...

...The barbarian idea of 'the spirit', now absorbed into popular thought, was that of a subtle cloud emanating from the ever-real body. The kundalini awareness reveals, on the contrary, the spirit as the constant manufacturing substance of the body which is only one of ~~its~~ manifold expressions, and a constantly changing one. The switch from the barbarian definition of spirit to the other is a switch from the static and intellectual view of life to a dynamic one in which the great powers of the mind became dwindle to a subordinate function compared with the powers of the whole...

...The great example of awakened kundalini in the midst of a money-society was William Blake. He simply wrote down, he always said, what he saw before him. Southey called Jerusalem 'a thoroughly mad poem' (1811). This was at a time when the narrative or consecutive view of life had firmly established itself, and the whole nature of Blake's unconsecutive poem, written in a series of visions over the years, was missed...

...In eighteenth-century Europe the mind was sanctified above all other human properties—or, put in other words, the kundalini was by now in a quite unawakened state, to the point where abundant mental energy was the result, with the rest of the organism in abeyance. It is one of the remarkable aspects of eighteenth-century life in Europe that on one side there was the great^{est} intellectuality (most of the ideas that dominate the public sector of our lives today came into being then, from the idea of progress to that of an abstract 'society' to which we owe a personal obligation), while on the other side there was the greatest gluttony and filth. It should not surprise us. The two go together. Thus, as fast as a literate and civil Christian population came into being, with sewage systems and running water and free education, not to say aristocratic table manners where the fingers were no longer used, a ruthless greedy and bloodthirsty one did too, culminating two centuries later in the two most fiendishly pointless wars there had ever been. For the 'intellectual' simply leaves the animal forces which charge his system in a mess. In him the kundalini is at its most dormant, which is why he so often glorifies 'the peasant' as a finer and better man than himself...

...Those who see the sculptured scenes of mating on the walls of Indian temples as connected with 'sex-rites' or 'fertility-symbolism' have not grasped the importance of kundalini themes in Eastern experience or indeed, whether unconscious and disguised or distorted, in all religious experience...

...The whole kundalini preoccupation comes out in people quite unaware of its existence in two extreme forms, intense moral disgust of the sex act, or in quite opposite 'liberation' where the sex act is all but sanctified. Neither is safe or lasting, and shows a disturbance of the kundalini area. But of the two—quite contrary to usual supposition—the latter is healthier and closer to religion. The Indian mystic Vivekenanda, lecturing in the United States in the last decades of the nineteenth century, was confused by the fact that several of his audience reported to him that after one of his lectures they felt an access of lust. He put this down to 'a failure in concentration', which it was; but the fact was that his lecture had stirred and to a slight extent awoken the kundalini energies, and these could only emerge in the 'unconcentrated' person in tense sex activity...

...Sex abnormalities, even temporary sex distress in a normally functioning individual, disturb the objectifying apparatus encapsulated in the kundalini area. For the Christian, accustomed to thinking of the seat of consciousness as situated in the head, it is surprising news that it in fact lies somewhere between the legs. But that position would perhaps explain the vast importance of the sex-area in determining modes of life, its relevance for the mystic, its potent ramifications—far beyond the relatively brief act itself—in murder, lifelong jealousy and recrimination, in nausea and nightmare, deep mother- or father-involvement, and revenges so subtle and protracted that they lose sight of their original sex root.

Our sense of separation from other people, balanced by our sense of closeness to them and self-identification with them—namely, the equilibrium of the objective-subjective correlation—is disturbed by the smallest sex aberration, or deprivation, or over-indulgence, or suppression. 'Other people' then become absorbed into the area of urgent inner demands provoked by the malfunction. The objective world collapses to the degree of the disturbance. Doctors find again and again that homosexuals are chronic liars, that they often invent highly elaborate situations in which they see themselves playing a role known to others and acknowledged. This is because the 'outside' world has become less outside, the 'objective' world less objective. The mystic who suppresses his desires during periods of lust undergoes much the same displacement; the line between the objective and the subjective becomes blurred. The prevalence of homosexuality and sex perversion during periods of 'decline', or what are in fact periods of barbarian reversion, due to the collapse of the civilising function (for this is so to speak society's kundalini area) is simply one of many symptoms of basically social disorientation, which expresses itself in the 'normal' marriage bed quite as much as in abnormal sex. The last era of Byzantium, the imperial decline of Rome are examples. During another period of marked barbarian reversion in the sixteenth century Philip 11 king of Spain wore out four wives with his obsessive fornication, while he governed the biggest empire in the world from a tiny and bare room, like a monk, reading his council's minutes until his eyes were red with the strain. His fornication was of quite a different quality from that of his father Charles V, who enjoyed bouncing ladies like Barbara Bomberg as heartily as he enjoyed beer. While not a cruel much less an unjust man Philip 11 watched the funeral of his rebellious son apparently unmoved from his window, and witnessed the burning of one of his cousins for the crime of having different views from his own on the Eucharist. The barbarian in Charles V was tribal, and more kindly. In Philip he was intellectual and sophisticated, and by comparison a voyeur.

The sex-function is not the regulator of the objective-subjective motor, but any disturbance of it will throw the regulating machinery into disorder. It is this that accounts for the madness that sometimes follows intense kundalini exercises at the hands of a wrong teacher. It accounts for the fact that with the waning of sex-interest in old age the 'outside' world becomes proportionately remote. Here the objective-subjective motor is weakened, not disrupted. A certain serenity may attend old age because the objectivisation is less strong, the subjectivis-

ii) Art, Crime and Kundalini

...Art of whatever kind, good or bad, successful or contrived, has to do with kundalini awareness. The ardent talk about art in the Christian world is due to that connection. In the middle ages writing and singing and painting were not thought to have mystical bearings, on the whole. They were not gathered together under one socially prestigious heading. Painting was rather low in the Church's official list of the 'Mechanical Arts', and after military engineering. Art as we know it today, namely a pursuit with mystical bearings, backed by social prestige, happened because of the spectacular collapse of the Church after the fifteenth century—a collapse less in terms of power than daily influence on the most intimate and the most public aspects of life. The mystic was heard less and less as the monasteries lost their place as reservoirs of sincerity, meditation and compassion in a tough world (how⁷²ever little the monk himself may have been regarded as sincere, meditative or kind). Mystical efforts became haphazard and lonely: by the beginning of the nineteenth century a secular society had come into being which saw the Church as peripheral and even worthy (now that its power-function had gone), and the 'Romantic'—in his lonely and distraught quest—used painting and writing and music where prayer had been used before. The fact that Shakespeare was really one of these four centuries ^{earlier} ~~before~~ meant that he was little celebrated during his life, compared with Ben Jonson, and increasingly celebrated during the centuries following his death.

With the collapse, in this century, during the Second World War, of the essentially mediaeval, three-pronged, stress-taking, dynamic armature of society—the family, the church and the class hierarchies—and the gradual global adoption of the money-operation as the decisive one (a direct endowment of the Renaissance or 'Medici epochs'), many thousands of people in every country flocked into art and the associated industries, most of them unfitted with powers of appreciation let alone execution. But on however low a level of technical vitality—whether the slackest pop-song, soap opera, get-rich-by-shocking film—the kundalini quest is always there in some form. That has little to do with religion, ~~which means an articulated and, in that, sophisticated recapitulation~~ which means an articulated and, in that, sophisticated recapitulation (mostly in words) of the experiences that flood into the consciousness after the smallest kundalini awakening. But whether it likes it or not art works through the imagination, that 'divine body of man' as William Blake called it, the antechamber of the mystical.

This antechamber runs with blood and echoes with screams, even though, today, the blood is often tomato ketchup, the screams hired from a Voice Over recording company. Crime is indeed the first stirring of that 'serpent coiled at the base of the spine'—the ecstasy of the darkened soul. The same is true of the interest in it, manifested by millions the world over today, and gratified in films and spine-chilling murder narratives ('spine-chilling' precisely because the passage of kundalini energies is through the spinal

column. In one of the Katakali dance dramas of southern India Arjuna wrathes himself in the steaming entrails of his victim and drinks his blood—and seconds later is being 'touched' by Krishna and shimmering and trembling with new dynamic life which is no longer sunk in the area of the anus, the penis and the digestive organs.

The Christian world is still at the entrails stage. The media render the entrails-wearing and the blood-drinking intellectual, enacted by machines, for mass-contemplation, just as other machines invisibly dispose of millions upon millions of animals a day in the most obsessive meat-eating the world has ever seen. (Here the blueprint-mind smells 'vegetarianism', but the statement just made is in fact simply historical). So great is the demand for crime, for every conceivable manifestation of cruelty and perversion, that the media are virtually crime-manufacturing organisms. That is proof of the stirring attention to kundalini in masses of people. It is why crime is connected with sex. Sex-and-crime are dual requirements of the hot-selling media product rather as 'beautiful-and-fat' is one word in the Arab language when applied to a woman. The reason for the invention of media—the newspaper, the radio, the television and the feature film and even the book—was to gratify this mass-need, just as two world wars, a half-century

~~orgy of massacre~~
orgy of massacre, enacted that need on the level of the body, to the surprise of most of those involved in them. Dim desires, still locked in the nervous system, are first enacted physically. The media belong to the secondary period, when the desires have actually entered the consciousness, and are being matured, rarified, elaborated. Films, the most popular medium ever invented, were from their beginning mostly concerned with crime, terror and catastrophe. Thus barbarian reversion turns full circle, and meets human evolution: the entrails-wearing and the blood-drinking are a form of frightful initiation. The spectator of media-crime, like the actor in it and the director of it, are participators too: to watch the knife plunged deep into the body is to enact it as well—which is why in the Indian dance drama, as in most modern Indian films, the actual moment of horror or catastrophe is avoided, or carefully encapsulated by formal gestures into the whole: in the western film the crime is 'realistically' treated, and is invariably, in itself, the burden of the message. Every enacted crime is a condonement...

iii) Psychology and Kundalini

...Freudian psychology showed a kind of second-remove awareness of kundalini. And it was this that gave it such importance socially: it rang bells in so many minds. The theory of sex-canalisation was a shadow-reflection of the kundalini technique of sending the dynamic energies of the sex area up the so-called sus-humna or cerebro-spinal canal. The Freudian doctrine argued that for health's sake the area must be liberated: Freud saw unhappy consequences for Leonardo da Vinci's art in the fact that he did not achieve 'primal sex'. Thus the kundalini area was identified exclusively with sex-energy: this was seen as the fundamental and key area of the human psychology, precisely as kundalini is seen, as the very manufacturing point of all the en^ergies of which the sex-energy ~~was~~ one. Now Freud studied in a rather closed society, and in a rather closed family-life. This double enclosure meant a high degree of uncontrolled seminal expulsion provoked by a high degree of repression. This was of course 'favourable' repression: it stimulated what it purported to disapprove of. Appetites so

elaborately and hypocritically disguised must clearly be of key importance, and his doctrine was a sudden declaration of what everyone recognised to be true whether or not he recognised Freud's right to talk about it. The repressive society from which Freudianism liberated many people mentally forbade mention of the area in polite conversation, and precisely this was the cause of the Freudian therapy—that the patient must talk or confess, and heal himself by a slow process of guided self-analysis. In a society like ours, in which the area is not regarded as a forbidden subject, that therapy does not work so well. The failure of the therapeutic side is due to more than that one cause, however. It derives from the failure of the doctrine to be more than a rationalist account of the kundalini, ~~that is devoid of its religious connection; the story of the human creature as a closed system—animal senses guided by the mind—procreating himself to no clear end at all.~~

Because of its emphasis on the mind, Freudian doctrine could not avoid a certain element of blame (it certainly existed in Freud himself) in its use of diagnostic terms, especially when they came to be used in popular speech. 'Paranoiac' and 'inferiority complex' and 'mother fixation' took on an echo of accusation by their suggestion that the victim was not a free-acting creature but a helpless prisoner of forces which invalidated any claim he might make to be speaking the truth or even perceiving it. As a popular adoption Freudianism became a convenient way of disguising coldness and resentment as detachment, and it was not long before all warm feelings became rather suspect, and medical students began to affect coolness of speech to hide deficiencies of mind and heart. The 'illumination' offered by Freudian doctrine, the release from the pathetic state of imprisonment which rendered everything the victim said a mere symptom, was a clear mind. You talked your way out of problems. You exorcised them by becoming aware of them. Like much other Christian medicine, Freudianism tackled the symptoms by suppressing them: the patient learned a cool manner, which was why so many patients ~~people~~ simply seemed cautious and unspontaneous versions of their

old selves after analysis. This was why the Freudian technique slipped so easily into military defence systems as a way of breaking enemy prisoners. It was the most useful aid to crime ever invented, and as such was a perfect doctrinaire reversion to barbarism. It could produce the supremely alienated individual. It could analyse anything it disliked in the victim, including disagreeable political ideas, as sickness. And to the limited extent to which its analysis was successful, it could analyse away reluctance to murder, horror of cruelty, the desire to help others. Since the only illumination it offered was that of a clear mind, it did not much matter what was in the mind provided the clarity was maintained. And this was because the key to its discussion of sex aberration was missing: namely a study of kundalini. Jung tried to make up for this deficiency, but only showed how far an intellectual—namely he who sees the mind as the ~~light~~ sole information-giver of the human system—must fail to reach even a glimmering of understanding of what kundalini involves. His privately circulated paper on the subject is a laughable shot in the dark...

...The function of the science of psychology had been to facilitate crime. The anguish and heartache in which the dark age excels is analysed away as nervous disorder in order to produce the murderer capable of enacting crime without feeling. The dark age requires that its bloody work be done...

3.

Blueprint Living

...In Alexandria under the Ptolemies the circumference of the earth was calculated to within fifty yards of its actual length. The earth was known to be round. In the Christian epochs, throughout the so-called middle ages, the earth was regarded as flat with edges, and that belief was quite typically guarded with solemn Church and scholarly avowal. The barbarian simply could not conceive that his camp was not the only one, and not the centre of everything. He had no sense of continuous space, not a glimmering of the knowledge the Indians and Chinese had had thousands of years before him. When Copernicus made his first claims about the solar system there was the usual Christian outcry and brutal recrimination whenever something new and true was uttered.

For the barbarian mind sought for mechanical rather than truthful answers, for blueprints of reality rather than a whole picture of it. Time had to be conveyed to him in the crude manner of his own understanding, as a regular ticking away of moments on a kind of moving belt—moving towards a horrible fate in hell or a lovely one in heaven. The ticking clock—that most symbolic of all the physical emanations of Christian thought—came into being directly from the effort of the monasteries to curb and master the barbarian mind. The mathematical obsession that gripped the Renaissance mind in fifteenth-century Italy was rooted deep in those first centuries of Christian organisation, just as the Renaissance itself was the climax and application of mediaeval ideas.

The historians, with their ridiculous division of Christian history into 'dark' ages and 'middle' ages and 'modern' ages have made nonsense of the process of barbarian conversion to Christianity which is still being played out today and which has many more centuries to run, now that it has transferred itself to the global level. The historians' division is itself part of that process: it conceives the Christian past in competitive terms, setting the 'modern' against the 'mediaeval' in a quite arbitrary way that cannot be validated. The callow doctrine of progress that underpinned historical studies until quite recently was a direct endowment from the time-ticking minds of the first Christian barbarians. Towards the end of the nineteenth century a few lone voices began to say that surely this was no civilisation at all, and that the Christian assertion that thought and even religion began with European man (after a cursory acknowledgement

of ancient Israel, and the Greek and Roman empires) was proof of that civilisation's failure to rise beyond the tribal level. And today a vast book on 'The Dark Ages' begins by saying that really they did not exist except perhaps in a small area of northern Europe, for a short time, and that in the same epoch Byzantium and Persia flourished and were full of light. That is symptomatic of a first cracking of the blueprint mentality, the first painful descent from the intellect.

For intense intellectual activity, far from being a mark of civilisation, was only one of the prolonged results of the barbarian conversion to Christianity. The tribal man, sunk in the needs of his body, required the intellect in order to attain a primitive 'detachment' from himself. In no other way could he have made a society at all out of the ruins of the Roman empire. We are living with the consequences of that intellectual activity today.

From the beginning, in Christendom, the body was left to look after itself while the mind went its lofty way, apart from haphazard rushing about on the jousting field and the sports field. The barbarian was by no means ready (is still not ready) for that complete self-overhaul which genuine civilisation necessitates as a preliminary. As long as he could quote Horace by heart Filippo Visconti of Milan could be as cruel as he liked. An equally learned relative of his fed his servants to the dogs. Since their time 'education' has produced millions of crippled bodies supporting active brains. To put it symbolically, the right hand writes a study of Kant's Kingdom of Ends while the left hand masturbates.

...The blueprints which for centuries promised to produce a society secure against surprises have in fact produced one in which only the unforeseen is certain. For a brief period in Europe, during the so-called 'bankers' peace' during the second half of the nineteenth century, something that looked most convincingly like a safe society did come about, its cheap raw materials arriving regularly from farflung colonies. But virtually a half-century of global war—the 'First World War' and the 'Second World War' were really not separate—was the result.

A few Freudian terms, a utopian system like Marxism, a fixed theology—they are necessary crutches for minds incapable of meeting life without a blueprint to harness it with. The stupid use blueprints as a defence against intelligence: a superior as well as an inferior mind can be called 'pathological' or 'bourgeois' or 'blasphemous' in its operations: the blueprint spares its holder the need to be intelligent himself. Yet stupid people—dark and backward people—are remarkably rare. The adoption of a blueprint rarely comes from an inherited shortage of intelligence. It comes from the blueprint-habit itself, which may derive from laziness or cowardice or even lack of time. The blueprint attracts the mind which has habituated itself to the blueprint. It haunts the 'rational' mind, which sees life in terms of intellectual system. Once adopted, the blueprint asserts its narrowing and darkening influence. It is a process typical of the barbarian phase of the mind—when it dare not look out boldly into reality but clings to an inner system by means of which the teeming restless impressions that pour in

from the outside may be ordered and dragooned. The kundalini lies not simply unawakened but unrecognised: the being ticks over at the lowest rate of dynamism, and most of the energy is manifested in the brain. Like the aggressively bragging man who feels secretly weak and frightened, this brain-being has to create spectacular physical manifestations: hence the importance of the explosion in the Christian world—the explosion of the combustion engine, the explosion of the bomb in ever greater lethal menace, the explosion that launches the rocket that will search the sky in the tradition of the Conquistadores, hoping for revelation and achieving only pollution. In a matter of decades the bold Conquistadores reduced the population of Haiti to a fraction of its former size: everywhere in the Americas they brought typhoid fever and despair. On arrival they created awe in the Christian way: by firing their muskets, not to kill, but to introduce the explosion.

When the kundalini lies unawakened it is natural that the energies should begin flowing through the brain, once the body has been tamed, the tribal barbarian quelled. The only way Robinson Crusoe could keep his sanity on his deserted island was by carefully remembering the system by which he had lived at home, and repeating it in solitude. Like most other Christians he had no order to fall back on below the level of the brain. The Crusoe story, by the way, was an essentially true one: Defoe sat for hours listening to a seaman who had been set down on a deserted island for three years or so, at his own wish.

Thus we have a society which produced millions upon millions of books, and fell over itself arguing, and for centuries killed and imprisoned and tortured on the grounds that the other man's definitions were not the right ones, until today East is divided from West over definitions of the ideal society! Such an immense amount of talking and projecting and building ever new inventions on mathematical premises was, it may one day occur to us, the result of blocked energies rather than released ones. So many explosions, so much pollution, such deep distress encrusted on the Christian face, may not look to the future like a worthwhile attainment in itself, though desperately sincere: it will look perhaps a feverish search, a quest which finally paid off.

The mediaeval dream of 'the flying man'—in Leonardo da Vinci it became obsessive—was a symptom of both the inner confusion and the quest. Mostly it was a desire—the result, so to speak, of failed spirituality—to imitate the levitation of mystical experience. That dream, because of men like Leonardo, is realised today. Men whose bodies are virtually passive organs, all but unconscious of their own processes, are flown hither and thither at a fantastic rate. The Conquistador is now a travelling brain. He is simply transported—like a corpse. Those body-engulfing transports the mediaeval mind was impotently craving for are not for him. Such transports, changing his life even to the tissues of his skin, would not be 'real' for him. That is, they would not be intellectual...

...It was this rationalist mania that started people living by a blueprint of what they or 'society' should be, rather than by what they actually were. Money was the measure, the key-token of this new form of life which would be geared increasingly to mathematical calculations, producing goods for a hypothet-

ical demand in distant places and among unknown peoples, rather than for the intimate and non-mathematical area of local and proven demand. 'Trade', 'money' and 'blueprint-living' are three alternative expressions for the same thing: and the Renaissance was not far wrong in thinking that mathematics was the very heart of modern life, as it was the basis of the voyages that opened up the Americas on one side of the world and India and China on the other.

The eighteenth century in Europe echoed with social panaceas and ideal doctrines and formulae for ordering human life once and for all (as fast as human order was collapsing). And these blueprints for living actually began to be followed in the following century, with perilous results. In every field blueprints were disgorged through the printing presses, and began their work of twisting people's lives into something less than human while purporting to make them more than human.

The most spectacular physical result of the new rationalism or blueprint living was the modern city. It began as an orderly plan, a strictly mathematical plan for the containing of big consuming-demanding populations. Whole streets of identical houses resulted from a calculation of costs and profit margins, not from a knowledge of the individual living requirements of the people involved. Sewage systems, water supply, durable roads, street lighting, quick transport followed bit by bit during the nineteenth century as the old intimate forms of life proved themselves inadequate to cope with the new collective needs which tied your interests to those of people you might never once in your life see. But like all blueprints the city-blueprint ended by destroying itself, once actually applied to human life. The city became virtually impossible to work in. Its highly rationalised formulae of communications and consumption ceased to work. The city, born of a blueprint of efficiency, became inefficient.

Not that blueprints are necessarily about ideal living or morally commendable living. The city-blueprint never was. It simply grew out of the needs of new industrial populations: the factories that attracted the new populations also put up the houses to shelter them, on the same profit and minimum-cost basis. A blueprint simply means any replacement of actuality by ideas, and, however selfish the motives behind it, always implies ideology. The greedy and selfish pit-owners who sweated women and children in their mines at the beginning of the nineteenth century had a definite—an evangelist—concept of what they were doing: people were suffering now to make a better world later. In fact they were doing it to fill their pockets. But they needed the ideology to make the cruelty acceptable to themselves. In the same way all 'science', the chief of the blueprints, prepares its cruellest shocks by the ideology of 'betterment'. Hydrogen-bomb explosions have been justified that way. A representative of the Rockefeller Foundation once said that to discourage high-intensity bomb-explosions in tests was to adopt the same role as the Church towards the researches of Copernicus and Galileo.

But, more even than this, all blueprints, including those based on the most unselfish motives and honestly designed to alleviate suffering, end in the same way, producing less-than-

human life. To put it in the baldest terms, 'Those who ask mass benefits must expect mass graves'. In precise proportion to the devising of means of feeding and clothing and entertaining vast populations instantly on demand grew methods of destroying them—as instantly. The two cannot be extricated from each other, indeed are aspects of the same process. ~~It~~ ~~the same~~ Mass-education and mass-war are simply different aspects of the same reality. The education-blueprints of the nineteenth-century promised that schools would bring about enlightened people, the more there were of them. In fact, as the schools grew, so did childhood prostitution, crime and distress. Taste in fact sank, and the media, designed to fulfil a mass demand for information and no doubt enlightenment, became purveyors of mostly crime-news and sex-stimulation. It was just what the blueprint-manufacturer of the nineteenth century, beaming with unction and virtue, never even dreamed about.

The mathematical obsession that began to grip the Christian mind at the time of the Renaissance withers and corrupts wherever it goes, no matter how rarified its first calculations. Its plans for the giant airliner are quietly and precisely conceived, far from the noise of the actual jets. And up to a certain point those blueprints are applied, and the plane gets bigger and better. But beyond that point it becomes a menace to health, unwieldy and even too little demanded to pay for itself. Now the mathematical view of life, starting from rarified and intellectual conditions, with the brain quietly visualising the future, urges further and further expansion the more rarified it is. But breaking point comes. And if today there is no mass war, and mass war seems unlikely, it is because the breaking point has been reached, and necessity is demanding that local units be revived, and shorter trips taken, and narrower fields of demand be catered for, in a gradual undoing of the mathematical obsession ~~which~~ ^{what} may yet take hundreds of years, provided that that obsession does not succeed in destroying human life altogether.

Most of what people call 'thinking' is in fact blueprint-thinking of an entirely automatic kind. Minds slip easily into the formulae of one or other of the big public blueprints. Following the arguments above, the blueprint mind, dragooned to thinking in ideological terms and accepting these terms as that which thought means, will quite naturally absorb them as moral statements, namely 'schools are bad', 'air travel should stop', 'mathematics is wrong': and the more so the more it is 'educated'. On the whole, such has been the pressure of the blueprint in education, people today cannot think in any other terms than moralistic ones, whereas two centuries ago they would have found such terms impossible. Famous names—Nietsche, Wagner, D.H.Lawrence, Napoleon—become blueprints in themselves which have little to do with the actual work of those men. Even living people became blueprints for us. Fear may induce us to attribute to them a set line of behaviour, with the surprising result that our expectations will actually influence them to follow the behaviour we have blueprinted them into. Thus our relations with each other are a branch of popular mathematics. We begin to see others as our view of them, and not the dynamic force every creature is, knowable to us only through emanations quite outside the mind...

...The blueprint mentality produces a society ponderous and inflexible towards the unfamiliar. Money is the instrument by which it carefully manoeuvres the unfamiliar idea into starved or splendid isolation, by means of neglect or bribes. Money is the very circulating blood of the blueprint. It seeks the tried and the accepted everywhere. A vast publicity machine is ready to acclaim what is already understood—and to jeer out of notice what is not. It happens all the time—in the theatre, in the hospital, in the laboratory. It happens so much that a safe blueprint of the unfamiliar has been devised, by which a new but in fact trite and craven idea is accepted with noise and self-congratulation.

Only the tried and proven presents a reliable blueprint in which the profit-and-loss account can be set out clearly. This book itself, two years before it was published, was carefully tried and weighed by the publisher in synopsis form, to ascertain its likely appeal. And only the calculation that its ideas were arresting and 'provocative' (a quick blueprint reference-word in publicity) made it available in print at all.

Thus money acts as a neutralising force. It skirts the question of the truth of the thing, the value or rightness of the thing, to seek the safe blueprint-element of profitability. Publishing companies putting out series-books (Lives, Epochs, Hobbies), and picture books and art books, began to become thick on the ground when society adopted the money-operation as its key-activity, from the Second World War on. This kind of publishing reduces risk to a minimum by relying on great and acknowledged names, and exploiting a compact public. Books about anything by anyone have to be specially launched, with little or no background of blueprint-recognition, and of course the risks multiply. It is not that publishing companies (or film producers or concert agents) represent a special selfish money-interest. Or rather, this is not the key-factor to their blueprint choices. In other eras these same interests financed their own hunches, their own whims, and the unfamiliar was made public much more readily as a result. Today the blueprint is virtually the only means of intercommunication, on the large scale. It means that miscalculation in the profit-and-loss reckoning may bring a company down. So that company is naturally constrained to look back to former successes in the hope of repeating them, on the supposition that a public has already been created which will recognise the new version, the new rehash, readily and immediately: that blueprint will be safely fixed in their minds. . .

...This gives rise to the traditional idea of the 'artist' as a man who fights through years of neglect and may not be understood for centuries after his death. Christian society has always rather shunned him—so much that immediate acclaim has become rather suspect ('in ten years nothing will be heard of him'). The school of 'avantgarde' thinking which conversely insists that new work must be rejected, as angrily as possible, and hopefully looks for the public scandal as a proof of the work's vitality, derives strictly from the same tradition, as the other side of the coin. Both demonstrate the appalling poverty of the Christian world, almost from its beginnings, in the matter of absorbing fresh experience. The tendency to 'dogma', to inflexible sets

of ideas brutally defended, was there from the time of the desert fathers. Christendom simply could not find a mode of absorbing experience for fear of 'yielding' to unknown forces and losing the treasure it had gained. Indian yogis advise their pupils not to indulge in argument in the first years of their new life, and to avoid company which they know will cause them doubts, because 'the young tree must be fenced round'. When the tree is

stout and tall it can face all the winds, and antlers will do it no harm. The Christian tree has so barbed itself round with wire that it has all but insulated itself against fresh experience. Its traditional error—now all but statutory, and safely established in every public field from medicine to journalism—is to await fresh experience from the intellectual area, maintaining a lively scepticism towards other areas not through any special enlightenment, much less knowledge, but through a fear (entirely justified) of toppling from the rational to the irrational, should a chink appear in its armour. For the rational and the irrational are the two modes of its fixed dichotomy, responsible for the schizoid pattern of our history, in which ever worthier schemes of betterment have been followed by ever crueller wars and terror systems. The lively scepticism is accompanied by credulity and superstition: the established modes of thinking are followed blindly and superstitiously the more unquestioningly they are indoctrinated by the schools, the newspapers, and the technical media. That is the same dichotomy. The sceptical man is defending himself against his own credulity, as the rational man is defending himself against his own irrationality. Anyone who has read the graffiti on the walls of lavatories in great university libraries will know just how true this is: the sex references are mild and in a minority, while the most threaten torture and subtly cruel bloodshed, and the blackest nazi terrorism, and denounce pretty-well all the current race minorities. Terror organisations are run by surprisingly refined intellectuals precisely because terror is itself the child of rationalism. In the unnatural mode of life imposed by rationalism, which makes blueprints of life realer than the real, the neglected and unsupervised body enacts its bloody revenges, all the more as it is restrained without being refined, and even though the revenges take place only in the imagination. The over-active intellect produces a body festering with sick energies—and today intellectuality has spread through all social groups to the remotest desert village, and no longer depends on literacy for the simple reason that it is communicated visually by the media. As fast as the sick energies manifest themselves the mind (again it need not be literate) searches round for yet one more answer—a new educational programme perhaps, a system of group therapy, state agencies to cope with marital unhappiness, and—of course—more hospitals and more research into cancer. And in the train of these ever bolder and ever more universal schemes come ever more powerful shocks and distresses...

...For 'life is not mental'. The blueprint—not the naughty blueprint as opposed to the worthy blueprint but all blueprint—has a corrosive effect on human life. But so deep is the blueprint disposition of the western mind today that even this remark is open to blueprint-transference into 'Life is instincts', 'Life is intuitive' or similar rubbish, because a blueprint version of what Nietzsche said and Lawrence said has securely implanted itself. 'Life is not mental' simply means that the basis of rationalism—that the mind is the only valid source of information—is observably and disastrously wrong. By believing that it is right we simply close up the other sources of information...

...The origin and history of the USA are closely connected with the Medicean money-operation. This 'new' country was the product of Renaissance dreams. Fifteenth-century Florence was its cradle. That city did not tolerate tyrants or bloodthirsty parvenus like other Italian cities. It was not a satellite state of the pope—and defied him with nearly as much obstinacy as Italy's other republic, Venice. It rejected even its own nobility, and by the fourteenth century had managed to push them out of the city into imposing but useless castles. Florence hated to be governed at all, and entrusted power reluctantly and briefly to a group of men in the Signoria who were in fact manipulated by the city's richest families. The Medici governed the Florentine republic for a century without occupying public office or allowing themselves to be seen to be governing. They walked the streets like other citizens, stepped aside for older men. The Medici understood the role of money. They saw the advantages of democracy. They were by no means the first bankers, and other banking families in the city like the Pazzi had branches in every part of Europe too. But the Medici saw that the money-operation could become the key-one of society, and control a deliberately and hypocritically democratic system from behind the scenes, fix taxes, and above all finance foreign states. England, historically, owes its state to the Medici, in that they financed Edward IV in his wars. Maximilian, Holy Roman emperor, and his wife, Margaret of Burgundy, broke the Medici bank at Bruges with their borrowing. In the sixteenth century, when the Florentine republic was finished, Charles V, Maximilian's son, became Holy Roman emperor by borrowing huge sums from the Fugger brothers of Bohemia, which he handed out in bribes. So the Medici habit had spread. The 'national debt' came into being. The Christian state began to live on loans. Philip II, Charles V's son, borrowed so much that even the gold and silver bullion flowing in from the Americas failed to heal the state deficit, and the result was inflation and the collapse of the Spanish empire within a century of his death, after 'Spain' had been the most feared word in Christendom apart from 'Turks'. Money dethroned nobilities, kings, emperors and in the end the Church itself. No authority could hold out against the power of money.

In the same epoch the voyages of discovery were undertaken. They were to realise three things, in this order: paradise, gold and a sea-passage 'behind the Turks', namely reward after life, reward during life, and revenge against 'the Infidel'. But the voyages satisfied a much deeper need: it drove men like Christopher Columbus and the Pizarro brothers and Cortes to claim large areas of 'New Spain' in American waters for themselves. It was the desire to start life all over again, which meant to escape all the known forms of authority in Christendom. That deep Renaissance yearning was realised much later in the creation of North America. Naturally the money-operation was the heart of this new enterprise. No one could stop authority starting again in the new land. No one could prevent a new social hierarchy. But the Medici ideal was achieved. No authority higher than what money alone endowed was possible. The USA achieved world power precisely when the old forms of authority had exhausted themselves in the rest of the world, and the money-operation could become the source of a new global society...

...But the analogy of the young tree is not quite adequate, all on its own, to describe a 'civilisation' which is in fact the wreckage and last dying gasp of the ancient Greek world. Anyone who has seen the silent memorials of that world in the archaeological museum in Athens will have recognised the real beginnings of our world. On the memorial tablets the men shake hands with each other. A frieze shows a dog with a collar and lead. A woman rides a horse side-saddle. Clearly, we derive from the ancient Greeks not simply in our 'rationalism'— which is a crippled bastard-child of their radiant use of the mind—but in our smallest social habits. We look back, as we trudge round these museums. Museums proliferate in the Christian world: looking-back too has been our habit almost from the beginning, historically. We barbarians have always known that our treasures lay behind us, not in front. At Knossos we wander through the 'dark labyrinth' of chambers, we notice how marvellously and artfully the sunlight is diffused through them in all degrees of mellow strength, how ingeniously the water-gutters bore hot and cool water through these rooms, and it may occur to us that we are at one of the birthplaces of that smile—the smile which is perhaps the one sure mark of an achieved civilisation wherever it appears: the 'Etruscan' smile, which derived from the smile of the early Greek head, and the Egyptian smile, and then the smile from which they have all derived, the Indian smile. It is the smile that naturally and unforced spreads on the face in meditation, and cannot be prevented from spreading. After many thousands of years of such practice that smile is now actually fixed, biologically so, in the Indian face, it affects the set of the eyes.

In the case of kundalini-awareness (the root of that smile), though it touches on nothing less than the next step in human evolution, there will have to be decades if not centuries of ridicule and deflating 'scholarly' jokes before the experience is actually absorbed, and the defensive blueprints torn down. The press will have to knead the subject (under its cover of a bland manner) into a recognisable blueprint which can be sigled out with a word or two, and illude masses of people into thinking that they know about it. Since kundalini touches on the most dynamic and therefore most dangerous powers in the human system, much madness and physical distress will be the result, as thousands of 'teachers' come into being who, like most of the 'Yoga' teachers and 'acupuncturers' today, have followed the blueprint but not the experience...

AN OUTLINE OF

THE INDIAN CRUCIFIXION (1)

by

MAURICE ROWDON

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GENERAL

THE INDIAN CRUCIFIXION deals with those aspects of modern life which clearly denote a barbarian origin, or are typical of a 'barbarian reversion'. In this way it is 'a handbook by which to recognise the barbarian in oneself'.

It is drawn from notes accumulated over the last three years during research on other books, most of them historical. Chapter subjects include the essential function of war in Christian society, the role of the media, the role of money, 'Christian' medicine, death- and decay-preoccupation arising from the doctrine of original sin, moralism and terrorism (linked together), education and crime (linked together), the various forms of 'blueprint thinking', the status of old age during a period of 'darkened kundalini', the idea of progress as it has developed in the last four centuries, the modern view of time as a production-belt.

War is described as the key to the survival of Christian society, and its means of self-development. The Turkish threat was the only thing that held the turbulent society of sixteenth-century Europe together, while today war is the acknowledged 'technological reservoir' required by society in its role as production- or power-machine. War plays this role because 'terror is the child of rationalism'. The one feeds the other.

The chapter on 'Christian' medicine argues that it is grounded in necrophilia and the study of corpses and not the living tissue because this was the barbarian mode of seeing the body. Ancient medical thought was entirely misinterpreted in the so-called middle ages. For instance, ancient medicine maintained that the penis erected because it became filled with 'vital spirit' or pneuma. By Leonardo da Vinci's time the general medical belief was that it erected by air-pressure from inside. Only the crudest barbarian society could have interpreted the ancient concept of pneuma, which was close to the Indian prana, as physical 'air'. The modern picture of universal diseases which assail the passive, corpse-like body 'from outside' derives from the first necrophiliac researches. Anaesthesia reduced the body to a corpse-like state in order to achieve the original condition, while the eastern system of acupuncture found methods of curtailing sensation in the patient while awake.

THE INDIAN CRUCIFIXION emphasises the importance of barbarian invasion as a catalyst working on ancient civilisation. The Indian richis or first seers (thousands of years before Christ) taught their disciplines or the Vedas by mouth, and the written documents (the Upanishads) only emerged much later when contact with dasas or barbarians made self-definition necessary. The same effect worked on the Roman empire under the impact of the Lombards and Goths and Franks and Huns, by forcing it to a new self-definition as a Christian empire. One of the most important catalytic barbarian invasions of recent times was the British occupation of India, which provoked Indian mysticism into a revival, and was responsible for the introduction to the West of Hindu thought during the

nineteenth century, culminating in the lecture-tours of Vivekenanda in the United States, and that absorption by the West of Indian thought which Schopenhauer predicted over a century ago. The reverse-action of the ancient civilisation on the barbarian intruder takes the form of interpreting and instructing the barbarian on the nature and meaning of his turmoil. THE INDIAN CRUCIFIXION describes itself as an example of this.

Length: 100,000 words.

A few illustrations.

THE THEME

1. A 'dark' age

A Christian civilisation was never attained, and we are living today in one of the climaxes of a prolonged dark age. From the time of the first Christian monasteries in the desert behind Alexandria two or three centuries after Christ there was conflict, with the hope and the plan for a civilisation which never took place. In the so-called middle ages this conflict was accompanied by relative social stability (based on imperial organisation) but little refinement in manners compared with the ancient world. From the fifteenth century onwards manners became refined, the social stability collapsed. 'Civilisation' came to mean a mode of behaviour, following on the Spanish Church's need to define a Christian behaviour distinct from a Jewish and Arab one. With this we enter (from the sixteenth century on) the present era of constant financial crisis and war. The conversion to Christianity of the barbarian races pressing on the Roman empire (and ultimately taking it over) was (and is) a slow process, and today we have a society which is still in the throes of the barbarian preliminaries of civilisation.

These 'barbarian preliminaries' involve a time-span of many thousands of years, and a new civilisation in which anything like the composure of the ancient eastern civilisations may take many more centuries to transpire, given the spectacular barbarian reversions of the last few centuries.

2. The 'barbarian reversion'

The barbarian reversions which characterise Christian history are periods of violent upheaval in which fragile social forms collapse under naked barbarian appetites. The sixteenth century in Europe, and the present epoch, are examples.

The deeper the barbarian reversion the deeper the plunge into sex-activity, precisely as the poison-sprayed fly will copulate in the death-throes, and precisely as the hanging man ejaculates. The marriage of brutality and sex in the

mass media is not accidental. In the barbarian, during his earliest and tribal stage, sex-desire made rape a component of victory, and seminal ejaculation was both a reward and a revenge, a contemptuous liquid bombardment of the enemy's innermost temple.

The barbarian's sex activity in peaceful or 'refined' circumstances is not so different from what it was in the earlier or tribal setting. It receives stimulants from death- and danger-contexts, and from cruelty, as the mass media demonstrate every day. However, 'barbarian reversion' does not refer to a tribal relapse, supposing such a thing possible. For the sex-cruelty identification goes on in the least healthy man, the least tribal of urban populations. On the contrary, here we meet the paradox of acute intellectuality as a barbarian manifestation.

3. Rationalism and the barbarian

Rationalism and empirical science, far from being a climax of civilised thought as the history books describe them, are of barbarian origin, and their application has in modern times been the cause of barbarian reversion. Printing and logarithms, anatomy and steam, the banking system and Copernicus, new techniques of war and exploration based on mathematical calculation—they turned sixteenth-century society upside-down in the most spectacular way. In 'New Spain', as the newly discovered Americas were first called, the Christian showed a barbaric ferocity towards the Aztecs and Incas which proved how little the vast social operation of converting the barbarian races to Christianity had developed along its necessary time-span.

The barbarian needed the intellect to master his body, to gain a first primitive detachment from his hot impulses. It was the only way he could make a society out of the ruins of the Roman empire, and he learned how to think, regulate his daily life and plan the future in the monasteries. St Benedict, setting the tone for all Christendom in his third and most successful monastery at Cassino (from AD 529), wisely substituted for his uncouth followers ruminatio or reading aloud for the traditional Greek haesychia or meditation.

Rationalism means the belief that the mind is the sole information-giver. Modern rationalism fails to penetrate Eastern thought—for example in the matter of acupuncture—because it assumes that this must be intellectually rendered. Ancient Greek rationalism was quite different from Christian rationalism, in being more deeply 'embodied' and not intellectual.

Because of its intellectuality Christian society has always planned and dreamed and looked forward to a world it has never realised. This can work backwards too, and back-

ward dreaming is one of the chief reasons why we get so little real history in history books, as opposed to 'blueprint thinking' which divides the Christian past into quite imaginary epochs called the 'dark' and the 'middle' ages, with a Renaissance or 'rebirth' which actually followed the worst plagues in Christian history and preceded the worst massacres and persecutions.

4. 'Blueprint thinking'

'Blueprint thinking', being an attempt to apply mathematics to life, leads to a society aimed at 'optimum production' which simultaneously destroys the earth, just as it can quite sincerely describe soil erosion, bad teeth, atmospheric and oceanic pollution as 'the effects of civilisation'.

Traditionally, since the twelfth century, the universities have been the great blueprint-manufacturing centres, and were often (for this reason) hotbeds of criminality and drunkenness. Masturbation and prostitution in the modern mass-school are simply reflex actions from the artificiality of the whole barbarian definition of 'education' as intellectuality.

For centuries now shocked surprise has followed financial crashes, sudden wars, massacres, sex-murders, and the assassination of kings, dukes and presidents. It is because the artificial history in which we all live has not prepared us for the fact that barbarian society survives by the skin of its teeth, that its order is bogus and always has been.

5. Why 'Indian crucifixion'?

The crucifixion of Christ was an 'Indian crucifixion' in the sense that he brought the Indian experience to the Jewish world. There is evidence of Indian influence in the Middle East at the time. There were large numbers of Indians in the Persian army in Greece in 480 BC. Modelled heads of Indians found at Memphis from the same period could indicate a settled community of Indian traders. Indians were preaching in many parts of the Mediterranean by 259 BC.

The 'Indian experience' was carried by Jews after the crucifixion to Alexandria, to Greece and Rome and Byzantium, or rather they stimulated it back to life through preaching about Christ. The deepest influence of all radiated from the desert fathers, in their retreats in the lonely country behind Alexandria, and here kundalini techniques, inherited from the Indians, came into play.

6. The kundalini

The kundalini, the 'serpent coiled at the base of the spine', is in Indian thought the seat of the human consciousness. The sex-area is part of it. The sex-energy is part (and a tiny part) of its total energy. The sex-ecstasy is part (and a tiny part) of its total ecstasy. According to Indian thought enormous untapped dynamic energies lie coiled in this area, which can be blocked or dormant as it can be 'awakened'.

Hence sex-disturbance causes disturbance in the balance of consciousness. The ancient Greeks held that sex distress was at the basis of all sickness. It is the failure of the barbarian to relate his sex energies with the rest of his consciousness that always confounds his efforts at civilisation, which means essentially inner order.

For barbarism springs from blocked or darkened kundalini. This leads to acute and even obsessive sex activity, and to crime, because the potent energies locked up in the area urge their release in the only avenue open to them, namely the sex avenue. The mass interest in sex-crime today is due to the stirring of the kundalini in masses of people.

Those in whom the kundalini has been awoken (not all of them mystics) argue that kundalini-knowledge represents the next step in human evolution. THE INDIAN CRUCIFIXION argues that the great ancient civilisations (India, China, Egypt, Mycenae, Knossos) were founded on this hard-won knowledge, and that for this reason their frescoes and reliefs show the identical smiling face.

Knowledge of kundalini-exercises has been mostly lost even in India. Research is going on at the moment in ancient writings on the subject, but not with an intellectual objective: the idea is to prevent physical distress and even madness in the stimulation of this highly dangerous area. Certain 'kundalini-yoga' teachers are notorious for the harm they cause.

Still, such exercises entered Christian life to a remarkable extent, though quite haphazardly. Even the so-called 'left-handed Tantra' (the practice of the sex-act as a mystical exercise) survived as late as the sixteenth century—in a Florentine monastery. Canon Pandolfi Ricasoli and Abbess Faustina Mainardi practised what the Inquisition described as 'an old heresy', by which 'no sin was possible in the perfect'. Ricasoli made love to the nuns freely, and invited them to make love to one another. 'He called such exercises an exercise in purity'. He called the sex organs 'holy and sacred parts'. The hair round them was 'like the veils around holy and precious images'.

7. Conclusion

'Barbarian preliminaries' imply minimal energy in the human being, civilisation optimum energy. For this reason all forms of barbarism, from the tribal to the highly sophisticated or intellectual, rely on clamour and much movement, because physical action is the barbarian's definition of energy-release. Yet in 'deep' meditation the body throws out more powerful currents than during the most active waking state.

In the present epoch of barbarian reversion 'pageant science', with its manifold explosions and spectacular flights, provides part of the clamour. The round-the-clock media supply part of it too, bombarding the atmosphere with visual and oral signs of activity, and rendering millions upon millions of people more passive than the human being has ever been. The body, cut off from its early tribal releases, now becomes a virtually inert organ eligible for medical care and hospitalisation, passively reacting to drugs, barely aware even of its own needs.

'Materialism' is an aspect of this view of the body, and the passivity too. It is a reversion to the barbarian sense of the body as the only reality, yet a body enslaved by the conditions round it. The tribal man was, while strikingly courageous, also very frightened: his conversion to Christianity was to a great extent an operation of exorcising this fear of the universe with its devils and its unpredictable revenges. 'Dialectical' materialism is a blueprint of passivity, describing matter as inertly reacting to immutable laws, and the body—the human creature—as the helpless victim of these laws even in his apparently free choices.

The 'unlocking' of the kundalini means opening the human system to powerful cosmic forces, and releasing a dynamism which renders mere physical activity, and even mental activity, the least vital expressions of the human genius. 'The genius' is a rarity only for the primitive stages of society. When civilisation is achieved whole groups (whole 'masses' as the passive barbarian mind says) are marked by it. It is this that we recognise when we stroll round the ruins of Knossos, Ostia, Herculaneum, or the Indian temple—finding a hint of it here, a strong assertion of it there.

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