

'The Indian (B)

Crossifixion'

An outline

AN OUTLINE OF

THE INDIAN CRUCIFIXION

by

MAURICE ROWDON

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THE THEME

1. A 'dark' age.

That a Christian civilisation was never attained, and that we are living today in ⁿone of the climaxes of a ^oprolonged dark age. From the time of the first monasteries in the desert behind ^AAlexandria 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 become refined, the social stability collapses. 'Civilisation' comes to mean a mode of behaviour, following on the Spanish Church's need to define a Christian behaviour distinct from Jewish and Arab. With this we enter the ^spresent era of ^oconstant financial crisis and war. Christian society has indeed been from the beginning a war-society. The conversion 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.

2. The kundalini and 'light'.

That what differentiates a 'dark' age from its opposite lies precisely in its sex-conduct and sex-understanding. The kundalini techniques of the east have been largely lost even in India. They survived in the desert fathers (before the monasteries came into

being), and lingered on here and there throughout Christian history though in a crude and essentially barbarian form of brutal sex-deprivation and rather bogus 'fast days'. But throughout Christian history there has been an awareness of the importance of the sex-area and its connection with 'light' and 'illumination'. In the 'dark' age 'light' was said to come from the isolated monasteries for that reason.

Once 'converted', the barbarian (in his role of both teaching monk and pupil) made a crude analysis of God as rewarder and punisher (heaven and hell), saw himself as dark (original sin) and asked that nature, the only area of action he knew, should perpetuate itself for all time (personal immortality). 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 hassychia or 'meditation' of the desert fathers.

This popular version of the Christian cosmos was never accepted by the real thinkers of the monasteries or the universities. But these ^{thinkers} ~~men~~ were no less barbarian for being more complicated. Their barbarianisation of the religion emerged (from a reading of Aristotle and the Arab thinkers Avicenna and Averroes) in the idea of a logical and rational study of nature as the path to illumination. Rationalism and empirical science, far from being a climax of civilised thought as the history-books tend to talk about them, were in fact barbarian reversions. To a society which did not know what civilisation was, and mistook it—in the barbarian mode—for a way of behaviour and an assertion of power ('knowledge'), the crude 'inventions' and 'discoveries' of post-fifteenth-century society were the highest things to which the human mind could aspire. Printing and logarithms, anatomy and steam, the banking system and Copernicus, new techniques of war and exploration—they turned sixteenth-century society upside-down in the most spectacular way. The last two—war and exploration—were identified in the empire-making that characterised this new phase of society, and in 'New Spain', as the recently discovered Americas were called, the Christian showed a barbaric ferocity towards the Aztecs and Incas which a millenium of careful discipline by monks and teachers and priests had failed to curb, and proved how little that vast social operation of con-

verting the barbarian races had developed along its necessary time-span. THE INDIAN CRUCIFIXION argues that 'barbarian preliminaries' involve a time-span of many thousands of years, and that a new civilisation in which anything comparable to the composure that was at the heart of the eastern civilisations will take many more thousands of years to transpire, given the spectacular 'barbarian reversions' of the last few centuries.

These 'barbarian reversions' which characterise¹ Christian history, both in private lives and in society, are only/seemingly negative, however, just as the concentration on sex-manifestation today is only seemingly about sex-pleasure. Like psycho-analysis, with its theory of sublimation and the libido, 'intellectual' or 'media' sex is a fascination not simply with an area that promises pleasure but one that is dimly and vaguely felt to contain stupendous dynamic energies which can be tapped.

The deeper the barbarian reversion, in fact, the deeper the plunge into sex-activity, precisely as the poison-sprayed fly will often copulate in the death-throes, and precisely as the hanging man ejaculates. The whole problem of the 'independent action' of the genitalia absorbed Leonardo da Vinci, and his own hermaphroditic constitution led him far nearer kundalini preoccupations than to the homosexual ones usually ascribed to him. The marriage of brutality and sex in the media is not incidental. 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 citadel. Anyone who has been terrified in battle is aware of the sex-irritant encapsulated in fear. Farm-girls and soldiers made quick contact on a battle-front, with death standing close by. This does not come from any intellectual desire to 'propagate the race' or even an instinctive desire for self-projection, but from the body's recognition of the sex-area as a powerful energy-releasing zone, defiant towards the immobilising dangers all round. The Church's hope that people would copulate only when they wanted children was a hopeless one since progeneration was only one of the considerations in the manifold ecstasies of the sex-area. Sex-desire and sex-acts have for this reason toppled states, caused murder and suicide and

lifelong penitence. So far from progeneration has it drifted that it has involved men with men, women with women, and both with animals. There is clearly more to this area at the base of the spine than a simple act of conception could account for. The imagination is deeply involved. Lifelong pining, lifelong self-restriction may follow a glimpse of someone in the street who is never seen again.

Powerful and mysterious forces are involved, and the kundalini teaching of the need to rouse this force from its dormant position, 'coiled at the base of the spine and closing it', to climb the spinal column and, through bitter turmoil and sometimes great sickness, to reach an 'illumination' which blinds and outshines all other pleasures is clearly close to the very source (as it claims) of human evolution.

The barbarian's sex activity in peaceful or 'refined' circumstances is not so different from what it was in the early or tribal setting. It is related to his own pleasure, and receives stimulants from death- and danger-^xcontests, and from cruelty, as the media demonstrate every day. Now 'barbarian reversion' in this connection does not refer to a tribal relapse, supposing such a thing possible. For the sex-cruelty identification goes on in the least healthy, the least tribal of the urban populations. On the contrary, here we meet the paradox of acute intellectuality as a barbarian manifestation. And the sex-cruelty identification derives from an intellectualised state of removal from the body, rather than ^{from} an excessive absorption in it. It is the accompaniment of masturbation, and sex-images so compelling that they may make sex-performance impossible or disappointing. Sex becomes one of the 'blueprints' held in the barbarian mind, actually standing in the way of sexual pleasure. For the whole barbarian development in its sophisticated stages is toward the exclusive use of the intellect, as the body, no longer understood in its new inactive role, neither murdering nor raping, fails also to understand its own processes. Yet it knows of no other arena than the body, than nature. It took centuries before an intellectual theory of 'hygiene' displaced the deep Christian connection between filth and godliness.

This perplexed separation from the body is simply a characteristic of the refinement of manners which has been going on since the

sixteenth century, culminating in the Victorian Man at the height of the British Empire, who was not unlike the Conquistador Man at the height of the Spanish Empire under Philip 11, in his brutal confidence in his own narrow ideas. For moralism is another mark of the barbarian psychology, which demands that 'he who does not believe as me, should never be'.

Moralism and empire are in this sense interchangeable terms, and it was perfectly natural that Spanish expansionism across the seas should go together with the fierce catholic-protestant argument in Europe, which saw a religious opponent as having no moral right to life, so that his body could be disposed of without mercy. In other words, there was a tremendous burst of intellectuality in and around the Church, and men would murder and torture each other over the word 'transubstantiation'. Both the protestants and catholics turned against the 'ecstatics' and the 'spiritualists' and the 'illuminated ones' in their own ranks, and the result was the reduction of words like 'God' and 'soul' and 'spirit' to the artificial status they have in our languages today. The clinical mind was another result, and accordingly much barbarian reversion takes place unseen in animal-experiment laboratories throughout the world today.

The intellectual emphasis in the barbarian (it was his way of freeing himself from the hot demands of the body) is responsible too for the fact that Christian society has always planned and dreamed and looked forward to a world it has never realised. This can work backwards too, and backward dreaming is one of the chief reasons why we get so little real history in history books, as opposed to 'blueprint thinking' which divided the Christian past up 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. 'Blueprint thinking' 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, a devastatingly high incidence of heart failure and cancer and

essential hypertension among the young, and altogether the degeneration of the species, 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. In the light of this, the modern correlation between mass-education and mass-war is easier to understand. The masturbation and prostitution in the modern mass-school are simply reflex actions from the artificiality of the whole barbarian definition of 'education' as intellectuality. The fact that most of the organisers of terrorist groups are 'educated' and from middle-class families should not cause the surprise it invariably ^{does}. This surprise, incidentally, is another result of the 'blueprint thinking'. For centuries now shocked surprise has greeted the assassination of dukes, presidents and princes, and financial crashes, and sudden wars, and massacres, and sex-murder. 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 death. More surprising are its areas of peace and order which are not obtained by threat and force.

THE INDIAN CRUCIFIXION is simultaneously, therefore, an examination of history to find the barbarian root, and a handbook of modern life by which barbarianism may recognise itself. It cannot use the word 'barbarian' or 'reversion to barbarism' in a stigmatising, much less emotional, way but only as comprising a certain psychology which is in necessary turmoil as it seeks forward to the self-promised civilisation or 'light'.

3. The 'Indian' Christ.

The crucifixion of Christ was an 'Indian crucifixion' in the sense that it crucified the Indian experience which he brought to the Jewish world. There is the story that 'Christ went to India and came back dressed in white'. But there was no need to go to India. There is plenty of evidence that India came to him. There were large numbers of Indians in the Persian army in Greece

in 480 BC. Modelled heads of Indians have been found at Memphis from the same period, which could indicate a settled community of Indian traders. Buddhism was being actively preached in many parts of the Mediterranean by 259 BC. The doctrine of renunciation (the monastic ideal), quite foreign to Israel, showed itself before 170 BC in the form of the recluses of Serapeion near Alexandria, and the Therapeutae and the Essenes of Israel. There was a Buddhist mission at Antioch.

The Jewish world saw in Christ, when he expounded doctrines levelled against closed institutions like the family, a threat to its survival, a form of subversion it politically could not afford. The officers of the Roman occupation army were quite perplexed by the sight of a manifestly pure and good man being led to his execution in the company of common thieves. The fact is that a 'universal' doctrine which related God to any and every man, and even to women, simply through an inner act of self-recollection (today, 'meditation'), would if successful have stripped Israel of its important identification between sex (race) and God (priests), which identification was the key to its dramatic and miraculous survival.

But the 'Indian experience' was carried by Jews to Alexandria, to Greece and Rome and Byzantium. The deepest influence of all radiated from the desert fathers, and here the kundalini techniques inherited from the Indians came into play. In Rome aristocratic ladies had heard of St Antony 'the hermit' (AD 251-356), who was thirty-four when he went to live in an abandoned fort between the Nile and the Red Sea, emerging many years later 'shining with health' and with a head full of excellent teeth. He was consulted by the Church in Alexandria, and spoke of 'seeing God', as centuries later St Simeon on his column was consulted by an emperor. That was in the Greek tradition. In ancient Greece the 'philosophers' were not intellectual or academic but wandering 'holy men' who had changed their bodies as well as their heads, and who seemed to have achieved a knowledge far beyond that of books. St Antony and Paul of Thebes learned their disciplines from village 'fathers' much like the yogis we hear of today who have their devotees and initiate

them in the techniques of meditation or whatever 'path' they have chosen. It was through these men that kundalini techniques survived in some form in the Christian world.

The books on the desert fathers by Palladius and John Cassianus and Pachomius were eye-witness accounts, and give ample evidence of men who were not superstitious nor interested in healing stunts, only in 'perfection'. The Greek concept of the 'perfect man' had been 'realised' in Christ, hence Alexandria with its Greek background was an ideal soil for the new Christian ideas, and the lectures of Plotinus became one of the inspirations of the so-called Renaissance centuries later.

But Alexandria was not alone, nor was she powerful enough to be the capital of the declining Roman empire, or defend herself against barbarians. There were two barbarian devastations in the desert behind Alexandria during the fifth century, and the monks fled for their lives. That was long after the tradition of the desert fathers had degenerated to organised monasteries where homosexuality became rife ('When you see boys, take up your mantles and withdraw', advised Macarius the Egyptian). 'Ascetic' practices had ~~been~~^{become} a sort of corruption too. Monks would stagger under loads of iron for penitence. They would compete with each other in self-mortification. Meanwhile in Alexandria the Church split up. A monk murdered the imperial prefect and was canonised for it. Fierce arguments about doctrine coincided with the barbarian influx. The city divided its strength between two bitterly opposed patriarchs so that it was easy for Islam to walk in later. The 'barbarianisation' of Christ had started.

In Greek askese meant simply 'exercise', of the kind taught by the yogi. Christian 'asceticism' was really a barbarianisation of this which settled into monastic tradition, a shadow of the hard aspects of kundalini discipline. But not only the hard aspects survived. As late as the sixteenth century a monastery under Canon Pandolfi Ricasoli and Abbess Faustina Meinardi was investigated in Florence. Their confessions revealed an 'old heresy' which claimed (on Indian lines) that 'no sin was possible in the perfect'. Ricasoli taught his nuns that carnal acts between men and women were

meritorious if one kept one's mind on God (the shadow of another Indian teaching). He and the nuns made love freely, and 'he called such exercises an exercise of purity'. He called the sexual organs 'holy and sacred parts'. The hair around them 'was like the veils around holy and precious images'. He would ask the girls to say their Pater Noster while they made love, and said that they should thank God for the gift they had received, and should practice it with other women. On Christmas Eve he slept with two girls 'in order to greet the day with greater devotion'. To the barbarian psychology these practices could only be frankly ribald or frankly licentious, and certainly remote from anything divine, precisely as the 'divine sex-act' depicted on the walls of Indian temples would strike the same psychology as evidence of 'tantric rituals' or even idol-worship. [And indeed 'Tantra' is historically the root of even Ricasoli's monastic practices. It refers to perhaps the most exquisite emanation of Indian thought, the doctrine of the 'Divine Mother' who both destroys and creates, and 'sports with the world', making the human mind believe in its own mirages, namely 'objective reality'. As Mother Shakti on the island of jewels (mistaken, in the barbarian mode, for a cemetery, whereas it is 'situated near the heart') she sits on the corpse-like body of Sakala Shiva (coloured white because he is the latent energy behind all life), while beneath Sakala lies Nishkala Shiva, coloured a nondescript grey to denote the absolute inertia that is the source even of the energy-source of life. Coming into contact with the white Shiva (she sits on him or dances on him; and is sometimes seen in copulation with him, always above) she brings maya, the illusion that is called our reality, a play of veils, out of his energy. She is coloured red because of this creative role. When she is coloured black she is Mother Kali (the feminine form of the word for time, kala) and sits eating entrails or drinking warm blood, with a necklace of skulls. The flames round her denote the conflagration that will consume everything at the end of a world-period (the present being one of Kaliyuga, or 'the age of destruction and conflict', when the human mind is concentrated on the three area

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often

close to the base of the spine—the genitalia, the anus and the stomach—and where we derive energy from food, the weakest of the energy-supplying forces in the universe).

She belongs to a great period of Indian thought, from the time of Shankaracharya, and Christianity has never achieved such a bold or subtle description of the pleasure-pain cycle in which life is caught. On the contrary, it became lost in a popular God-Devil mythology where the Devil was both created of God and independent of him and even foreign to him, in a contradiction that generations of Christians swallowed like those sailor boys who once had to swallow a lump of pork-fat at the end of a rope as part of their initiation. The Divine Mother in her destroyer aspect is not 'evil', just as in her creator aspect she is not 'good', since good and evil are two of the veils of illusion, and aspects of pleasure and pain. She allures and excites us with her maya, which is time, or nature, or the body, or our desires. Christianity never succeeded in really piercing this illusion, or analysing the mind sufficiently to discover that it was thought that constructed an 'objective world', out of what Kant called 'a phantasmagoria of sensations'. Only today, two centuries after Bishop Berkeley was looked on as a crank by the English, and a century after Kant described space and time as 'in the perceiver', and a handful of decades after Einstein argued that the theory determined the observed and not vice versa, has the barbarian rationalist edifice begun to crumble, and the creative role of thought or perception, carrying within themselves the apparatus to manufacture the subjective/objective context in which we live, become recognised.

That objective/subjective context is intimately connected with the sex-area, so much so that disturbances in the sex-area at once show their effect in the victim's confusion of subjective with objective, and his failure to judge people and situations with the balance that often seems to remain intact in unlettered people. The acute intellectuality displayed in certain 'barbarian reversion' periods was both the result of disturbed sex-function and a new provocation of further disturbance. The 'objective world' seems to collapse in strict proportion to the degree of the sex-disturbance: self-created situations are attributed to 'others' or 'outside

circumstances'. There is plenty of evidence of such disturbance during the decline of Rome in the imperial period, when a new self-definition was being awaited. During a later period of marked 'barbarian reversion' Philip 11 of Spain wore out four young wives with his obsessive fornications, while governing a vast empire from a tiny bare room, where he read his council's minutes until his eyes were red with the strain. While not a cruel man he watched the funeral of his rebellious son from a palace window unmoved, and sent a relative to the flames for the crime of having views^{different} from his own on the eucharist. The acute intellectuality, the acute remoteness from the body (he never hunted like his father Charles V, and he tended to faint at jousts), were both a symptom and a stimulant of the sex-excess. In the case of more acute disturbance, as in some forms of homosexuality, even the actual forms of objects may change: that is to say, the actual objectifying apparatus in the mind may be corroded, precisely as drugs corrode it. This relation between the objectifying apparatus and the sex-area is an aspect of the claim (made by those who have mastered the kundalini techniques) that the sex-function is simply a part of a dynamic energy-supplying zone at the base of the spine in which lies the key to all consciousness, and to all human evolution. This, and not sex-parties, is what the tantra is all about.

The meaning of the scissors often seen in one of the four pairs of hands belonging to the Divine Mother in her creative aspect refers to the need to cut 'attachment' to the desires, to nature, to 'illusion'. This does not mean attaining 'detachment' in the barbarian sense of coldness towards the body, or aloofness from others, or a denial of natural functions. It means simply the realisation that the real self does not lie in nature, but in the strangest way creates it and may therefore control it. When that realisation becomes a living experience, Indian thought argued, the self is liberated from its coils of pleasure and pain. The 'light' breaks—the barbarian is dead, the man alive.

THE SUBJECT MATTER

THE INDIAN CRUCIFIXION deals with those aspects of modern life which clearly denote the barbarian or dark-age characteristic 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 while at work on other books, most of them historical. Chapter divisions include the 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 over the last four centuries, the modern view of time as a production-belt.

The whole idea of production is examined as a barbarian manifestation, and its necessary connection with violence since its first clear expression in the sixteenth century is demonstrated. 'Blueprint' thinking refers to the ideals and success-formulae and 'future'-obsessions that have increasingly dominated the Christian mind since the eighteenth century ('the age of enlightenment'). Such blueprints as the 'Black Man' blueprint or the 'White Man' blueprint or the 'Arab' blueprint, whether blueprints of love or of hate, precede the application of terror. 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 the sixteenth century together, while today war is the acknowledged 'technological reservoir' required by society as production- or power-machine. War plays this essential role because it 'reconnects the barbarian to lost nature', his only pool of knowledge, from which he draws further power-machines.

The chapter on 'Christian' medicine argues that it is grounded in ignorance and not knowledge, in necrophilia and the study of corpses and not the living tissue. 'Ignorance' here is not emotional but refers to the misinterpretation of ancient medical thought which lies at the basis of the 'Christian' researches. For instance, ancient medicine maintained that the penis erected because it became filled with 'vital spirit' or pneuma. By Leonardo'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 (meaning what we would intellectualise and render meaningless as 'cosmic energy') as ~~in~~ physical 'air'. As Leonardo pointed out, in his suggestion that blood did the trick, the small volume of a human body would have been quite insufficient to contain the amount of air needed to attain that degree of hardness. Today the results of mistaken premises are seen in the perplexity with which Christian medicine witnesses the success of eastern procedures like acupuncture, which it must acknowledge but cannot 'explain', that is to say, reduce to its inflexible and narrow 'physical' terms. The medicine chapter also maintains that anaesthesia was a confession of failure, and reduced the body to a corpse-like state for the simple reason that this was where Christian studies began: a genuine medicine would have found other methods of curtailing sensation in the patient, precisely as acupuncture does.

THE INDIAN CRUCIFIXION quotes the importance of barbarian invasion as a catalyst working on ancient civilisations. It is said that this process happened in India: the richis or first seers taught their disciplines or the Vedas by mouth, and the written documents 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 of the West in eastern 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: 80,000-100,000 words.

OTHER NON-FICTION BOOKS BY THE SAME AUTHOR relevant to

THE INDIAN CRUCIFIXION:

COLLINS COMPANION GUIDE TO UMBRIA (1969)

THE FALL OF VENICE (Weidenfeld/Praeger 1970)

LORENZO THE MAGNIFICENT (Weidenfeld/Regnery 1974)

THE SPANISH TERROR (Constable/St Martin's Press 1974)

LEONARDO DA VINCI (Weidenfeld 'Great Lives' 1975)