

## Finding 'the Great Compassion, Mahakaruna': Thomas Merton as Transcultural Pioneer

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LET THOMAS MERTON SPEAK FIRST:

The hills are blue and hot. There is a brown, dusty field in the bottom of the valley. I hear a machine, a bird, a clock. The clouds are high and enormous. Through them the inevitable jet plane passes: this time probably full of passengers from Miami to Chicago. What passengers? This I have no need to decide. They are out of my world, up there, busy sitting in their small, isolated, arbitrary lounge that does not even seem to be moving—the lounge that somehow unaccountably picked them up off the earth in Florida to suspend them for a while with timeless cocktails and then let them down in Illinois. The suspension of modern life in contemplation that gets you somewhere!

There are also other worlds above me. Other jets will pass over, with other contemplations and other modalities of intentness.

I have seen the SAC plane, with the bomb in it, fly low over me and I have looked up out of the woods directly at the closed bay of the metal bird with a scientific egg in its breast! A womb easily and mechanically opened! I do not consider this technological mother to be the friend of anything I believe in. However, like everyone else, I live in the shadow of the apocalyptic cherub. I am surveyed by it, impersonally. Its number recognizes my number. Are these numbers preparing at some moment to coincide in the benevolent mind of a computer? This does not concern me, for I live in the woods as a reminder that I am free not to be a number.

There is, in fact, a choice.<sup>1</sup>

So begins Merton's magnificent *Day of a Stranger*. It was written in May 1965 in response to a question from a Venezuelan editor, Ludovico Silva,<sup>2</sup> about how Merton spent a typical day.

It was first published in the *Hudson Review* and then as a small book on its own, with an introduction by Robert E. Daggy, in 1981.<sup>3</sup> It is now most readily available in Lawrence Cunningham's excellent anthology, *Thomas Merton: Spiritual Master*. A mere eight pages in length, it

has sometimes permitted me to devote two classes and part of a third in presenting it to undergraduate students taking my Merton course. And why?

Because it is vintage Merton (Cunningham calls it 'quintessential Merton,' DS, p.214), and includes, in one way or another, all his major themes and concerns. He wrote it while he was in the process of moving into the hermitage which was to be his dwelling for the last three years of his life (he moved in full-time in August 1965); and it seems to me that it is written out of a deep sense of ripeness, satisfaction and gratitude that the solitary life towards which he had for so long moved was now his. To read it is to be invited to stand with him within the circle of an astonishing communion of saints, a multireligious and multicultural assembly representing many ages, many traditions and many viewpoints, all of whom appealed in some way to his transcultural sensibility, what this conference is calling his 'universal embrace.' Cunningham speaks of it thus:

One reads in it a fusion of his liturgical, artistic, and contemplative interests as well as his ever present sense of the destructive capacity of the modern world symbolized here by the lofty presence of the Strategic Air Command (SAC) bombers which flew over the monastery carrying their load of atomic weapons (DS, p.214).

And, comparing it to the 'Fire Watch' episode from *The Sign of Jonas*, written fifteen years earlier, Cunningham says that although it

still reverberates with monastic and liturgical rhythms...[its] tone is more ironic, more playful, and more engaged with the world outside the cloister. [It is written with] a sense of wry detachment which may well reflect both the author's maturity and the leavening effect of his encounter with Zen (DS, p.214).

Yes, there it is: Zen. Having tried and failed to make himself into a Thomist (although he continued to admire St Thomas), he

found himself attracted to the meta-synthetic and intuitive perspectives of Zen, to its delicacy and grace, and to the opportunities it gave him to encounter Asian contemplatives and traditions.<sup>4</sup>

*Day of a Stranger* is in fact permeated by the humour, the directness and the integrative character of Zen, or, more personally, it comes out of 'a mind awake in the dark' (DS, p.218), the mind – and heart – of a Christian monk, writer and artist who has been profoundly influenced by Zen. It is written by a man who is freer, less overtly pious and more playful than the monk who wrote the 'Fire Watch,' as witness this dialogue between Merton and an imaginary interlocutor (DS, pp.218-19):

- Why live in the woods?
- Well, you have to live somewhere.
- Do you get lonely?
- Yes, sometimes.
- Are you mad at people?
- No.
- Are you mad at the monastery?
- No.
- What do you think about the future of monasticism?
- Nothing. I don't think about it.
- Is it true that your bad back is due to Yoga?
- No.
- Is it true that you are practising Zen in secret?
- Pardon me, I don't speak English.

Part irritating journalist, part Trappist censor, part self-deprecating alter ego, Merton's interlocutor offers him a stage on which to play the role of trickster-monk, the monk who never thinks about monasticism, because he has been born again into the realm to which the true monastic calling has pointed him. Having crossed the river, he has no further need of the raft.

So what I propose to do in this paper, as I reflect on Thomas Merton's *universal embrace*, is to use *Day of a Stranger* as the basic framework for my reflections. Within this framework, I will distinguish two dimensions of this embrace: inner and outer. In regard to the inner dimension of what ultimately was, let me affirm, a single embrace of the one and only universe available to any of us, I will revisit his review article on Reza Arasteh's book, *Final Integration in the Adult Personality*,<sup>5</sup> and in exploring the outer dimension, I will revisit William M. Thompson's paper for the first ITMS Conference which took place in Vancouver in 1978, on Merton's transcultural consciousness,<sup>6</sup> concluding with a brief look at how spiritual formation in our own day connects with this universal embrace of Merton's.

Merton's review of the Arasteh book was called 'Final Integration: Toward a "Monastic Therapy."' Published by Brill in 1965, Merton read the book in January 1968. Merton particularly liked the book because it integrated reference to Sufi mystical attainment with other goals of psychotherapy, rather than calling for mere adjustment or acquiescence in the Freudian mode, which, in his view, was all that 'ordinary psychotherapy'<sup>7</sup> could offer. By including the word

'monastic' in his subtitle, he was indicating that he saw Arasteh's understanding of therapy as supportive of what he thought should be the result of monastic *conversatio* or *conversio morum*: self-renewal, liberation, transformation, rebirth, 'the final and complete maturing of the human psyche on a transcultural level.'<sup>8</sup> Surely speaking out of his experience as novice master, he asserted that people were

called to the monastic life so that they [might] grow and be transformed, "reborn" to a new and more complete identity, and to a more profoundly fruitful existence in peace, in wisdom, in creativity, in love.<sup>9</sup>

But in his experience, the institutions of the monasticism of which he was a part were often less than conducive to this kind of growth. Some novices discovered that the way the monastic life was structured made 'a genuine response to the summons impossible,'<sup>10</sup> and so they would leave to seek other contexts where it might be possible. Others, 'the mildly neurotic,' would 'stay and make some sort of compromise adjustment, nestling fearfully in the protection of the monastery with the obscure sense that further painful growth will not be demanded!'<sup>11</sup>

What, then, is that final integration to which psychoanalyst, Sufi and Christian monk could all commit themselves? Here Merton answers that question with a description of the finally integrated 'man' (I note here, as have many others, that Merton wrote before the rise of concern for inclusive language, and that it is probably best simply to acknowledge this and quote his original words).

Final integration is a state of transcultural maturity far beyond mere social adjustment, which always implies partiality and compromise. The man who is "fully born" has an entirely "inner experience of life." He apprehends his life fully and wholly from an inner ground that is at once more universal than the empirical ego and yet entirely his own. He is in a certain sense "cosmic" and "universal man." He has attained a deeper, fuller identity than that of his limited ego-self which is only a fragment of his being. He is in a certain sense identified with everybody; or in the familiar language of the New Testament... he is "all things to all men." He is able to experience their joys and sufferings as his own, without however becoming dominated by them. He has attained to a deep inner freedom—the Freedom of the Spirit we read of in the New Testament.<sup>12</sup>

I wonder to what extent Merton was aware as he wrote that passage that he was describing himself, or at least expressing a sense of

his own spiritual telos. It is often said that all of Merton's work is in some way autobiographical, much of it consciously so, much of it unconsciously so. Whether conscious or unconscious, however, this passage speaks very directly to us of its writer, as we have come to know him through the aspirations and struggles which he has shared with us in his journals. As an example of what I mean, let me match this last passage with a passage from *Day of a Stranger* (DS, p. 217):

What I wear is pants. What I do is live. How I pray is breathe. Who said Zen? Wash out your mouth if you said Zen. If you see a meditation going by, shoot it. Who said "Love"? Love is in the movies. The spiritual life is something that people worry about when they are so busy with something else they think they ought to be spiritual. Spiritual life is guilt. Up here in the woods is seen the New Testament: that is to say, the wind comes through the trees and you breathe it.

With that last sentence, he is pointing us towards another and much older reference to rebirth, John 3, where Jesus says to Nicodemus: 'I tell you that you must be born over again. The wind blows where it wills; you hear the sound of it, but you do not know where it comes from, or where it is going. So with everyone who is born from spirit' (John 3:8, *New English Bible*). Perhaps this emphasis in Merton is why so many evangelicals have given major credit to him for nudging them towards faith, towards their becoming born-again Christians.<sup>13</sup> He spoke whereof he knew, from his own experience and that of his novices.

Even so, he asserted that the experience of rebirth was not limited to Christians. Applying to others the thought of the passage we have applied to Merton himself, he recognized the reality of rebirth for Sufis, Taoist masters and Zen Buddhists.<sup>14</sup> It was a transcultural and transreligious experience, what Sufis, for example, would call *Fana* and *Baqa*.

The consecrated term in Sufism is *Fana*, annihilation or disintegration, a loss of self, a real spiritual death. But mere annihilation and death are not enough: they must be followed by reintegration and new life on a totally different level. This reintegration is what the Sufis call *Baqa*. The process of disintegration and reintegration is one that involves a terrible interior solitude and an "existential moratorium," a crisis and an anguish which cannot be analyzed or intellectualized.<sup>15</sup>

In sum, it is an experience of disintegration, existential moratorium and reintegration on a higher and universal level – and here I think of Merton's description in *The Sign of Jonas*<sup>16</sup> of his breakdown or dark night – and it is the attainment to which all the great spiritual traditions summon their seekers. It is, in the Easter week in which I wrote the first draft of this paper, Egypt, the desert and the Promised Land; it is Romans 6 as well as John 3, the dying with Christ and the rising with him. And, according to Merton, the risen ones in every tradition can recognize each other, because the finally integrated human being, while retaining all that is best in his or her own culture, can pass beyond these 'limiting forms,'<sup>17</sup> can become a transcultural person, 'able to bring perspective, liberty and spontaneity into the lives of others.'<sup>18</sup> The transcultural person is, in one word, a peacemaker, if by 'peace' here we understand what the Hebrew word *shalom* means: physical, relational and interior wellbeing, wholeness. And in this spirit, says Merton, such a person embraces all of life, offers a universal embrace to pilgrims from other traditions as well as his own. 'What Merton has in mind,' says William Thompson in his discussion of Merton's thoughts on Arasteh,

is the emergence of a person of such inner calm and personal and cultural detachment that he/she is capable of recognizing and perspectivizing the genuine values present in every person and every culture he/she encounters.<sup>19</sup>

In his conclusion to *Silent Lamp*, William H. Shannon also discusses Merton's review of Arasteh, and affirms the personal and monastic significance that the concept of final integration had for Merton, calling it 'the goal of the inner journey.'<sup>20</sup> He then asks whether Merton did achieve final integration and concludes that it would be presumptuous for him (and, if for him, then certainly for us) to attempt to answer the question. But he does assert that 'final integration was the direction in which Merton was always moving in the real journey of life that is interior and [in]. . . "an ever greater surrender to the creative action of love and grace in our hearts."<sup>21</sup> Given the eschatological as well as transcultural character of final integration, it may even be posited that there is, paradoxically, no final achievement of final integration, but rather an entry into and continuing journey in *epektasis* (Gregory of Nyssa's term), the 'continued pursuit of an ever more vital experience of the light and truth of God, which, because of God's infinity, can only be itself an infinite pursuit.'<sup>22</sup>



I turn now to the other dimension of Merton's universal embrace, the outer-directed love, the great compassion, the *mahakaruna*<sup>23</sup> with which he reached out to the world of politics and culture, of violence and nonviolence, of intra-faith and interfaith encounter. In *Day of a Stranger*, the most striking reference to this dimension is that of the SAC bomber, the apocalyptic metal cherub, with which he both begins and ends the piece. Between these two references we note his ecological concern through his reference to the birds, 'precise pairs' (DS, p.216) of which, perhaps 15 or 20 of them, surround his cabin. We note also the 'mental ecology' of writers with whom he was in dialogue, either internally or through actual correspondence: Vallejo, Rilke, Edwin Muir, Chuang Tzu, Suzuki, Philoxenus, Sartre, John of Salisbury, Flannery O'Connor, Teresa of Avila, Raïssa Maritain. Marshall McLuhan also makes an unacknowledged appearance in his references to the 'cool' character of the hermit life, 'a life of low definition' (DS, p.216). His monastic commitment is evoked by his description of how he gets up at 2.15 a.m. to say the office.

A light appears, and in the light an ikon. There is now in the large darkness a small room of radiance with psalms in it. The psalms grow up silently by themselves without effort like plants in this light which is favorable to them. The plants hold themselves up on stems which have a single consistency, that of mercy, or rather great mercy. *Magna misericordia* (DS, p. 218).

A page later he nods whimsically in the direction of sexuality, ruminating on the fact that 'monks, as is well known, are unmarried, and hermits more unmarried than the rest of them' (DS, p.219). He was yet to meet Chadral Rinpoche,<sup>24</sup> a longtime hermit, indeed in his own tradition's view, a hermit still, who had married shortly before meeting Merton.<sup>25</sup> What kind of conversation would have taken place between them if Chadral had thought to mention his wife to Merton? I picture Merton marrying Chadral's elder daughter (unmarried when I was there in 2000; the younger daughter is married to a monk), and settling down in transcultural domesticity in the Himalayas. With more justification than this speculation warrants, however, I would assert that the erotic character of this section of *Day of a Stranger* is unmistakable, with its references to the 'sweet dark warmth of the whole world,' and 'the secret that is heard only in silence... [which is] the root of all the secrets that are whispered by all the lovers in their beds all over the world' (DS, p.219). When Merton met Margie

the following year, his heart, as clearly evidenced by this section of *Day of a Stranger*, was already open to womankind, to erotic encounter, to love.

Later in *Day of a Stranger* he describes his visit to the monastery for mass and the noon meal, where he encounters the political world in a message of the Pope being read in the refectory which denounces the bombing of civilians, killing of hostages and torturing of prisoners by the US forces in Vietnam. Then he returns to the hermitage, where he works, reads, prays and listens to a 'devout Cistercian tractor' growling in the valley (DS, p.222). Thus in eight pages he has embraced all our major concerns, modern and contemporary: the arms race, the environment, the ecology of transcultural intellectual exchange, the role of the media, sexuality and politics, all in the context of his monastic vision and his poetic and whimsical sensibility, his life as monk and writer.

All of these emphases find their place in transcultural consciousness, as William M. Thompson characterizes it, crediting Merton in fact with inspiring the very term 'transculturalization.'<sup>26</sup> Thompson's starting point is the fact that the planet has become 'a single whole dominated by the technology of communications,'<sup>27</sup> in Karl Jaspers' words. Few have done more than Merton, he says, to forge a new 'unifying myth'<sup>28</sup> (a term from Raimundo Panikkar), or, if not a completely functional or fully accepted unifying myth, then a transcultural consciousness out of which the challenges of globalization can be tackled. He quotes Merton's well-known statement from *Conjectures of a Guilty Bystander*:

If I can unite in myself the thought and the devotion of Eastern and Western Christendom,<sup>29</sup> the Greek and the Latin fathers, the Russians with the Spanish mystics, I can prepare in myself the reunion of divided Christians... We must contain all divided worlds in ourselves and transcend them in Christ.<sup>30</sup>

Strangely, in view of his transcultural concern, he does not cite the statement with which the previous quotation is so often twinned:

If I affirm myself as a Catholic merely by denying all that is Muslim, Jewish, Protestant, Hindu, Buddhist, etc., in the end I will find that there is not much left for me to affirm as a Catholic: and certainly no breath of the Spirit with which to affirm it.<sup>31</sup>

This is particularly germane, in as much as Thompson points to what he calls Merton's 'Christ-fidelity' as the matrix of his transcultural consciousness, and, as such, the potential source of transcultural breakthrough for Christians whose understanding of Christian faith and life has been influenced by Merton. Merton has provided us, says Thompson, with

the creative underpinnings of a deeper view of Christology itself, and thus, if you will, with a new Christ-Vision capable of fostering in the Christian West our transcultural consciousness.<sup>32</sup>

This is centred, asserts Thompson, in the risen humanity of Jesus, who 'forever remains a present object of monastic prayer.'<sup>33</sup> Thus Merton, says Thompson, is asking us to view the resurrection as the event in which Jesus himself reached, in the term we have been exploring, final integration. Beyond an understanding of the resurrection as vindication of the just and innocent Jesus, we can therefore also think of it as an event 'which marked a decisive development in Jesus' very own being.'<sup>34</sup> It is fascinating, in this regard, to recall that the resurrection was a central topic of discussion in Merton's encounter with Chadral.<sup>35</sup> This, then, from an interview in *Tricycle* magazine with Merton's companion on his visit to Chadral, Harold Talbott:

**Talbott:** We caught up with Chadral<sup>36</sup> Rinpoche down the road from Ghoom. Chadral Rinpoche started by saying, "Ah, a Jesus lama; you know I have never been able for the life of me to get a handle on Christianity so I'm real glad you came this morning."

**Tricycle:** Did he know who Merton was?

**Talbott:** No. But he explained his perplexity about Christianity. He said, "The center of your religion is a man who comes back to life after death and in Tibetan Buddhism when you have one of these people, a rolog, or a walking corpse, we call our lama to put him down. So I want to know what kind of a religion is Christianity which has at its center a dead man coming back to life." So Merton explained the Resurrection in tantric terms about the overcoming of fear and the utter and complete power of liberation which is the center of Christianity. And this satisfied Chadral Rinpoche.

**Tricycle:** Freedom from fear?

**Talbott:** Freedom from constraints and restraints. A man has died and he has come back in a glorious body and he has freed us from fear of death and fear of life. That's freedom.

**Tricycle:** Because it's eternal?

**Talbott:** No. If the universe is a place where a man can live again in a glorified body and teach the truth, then the world is a free place. And Chadral Rinpoche says "At last I understand Christianity. Thank you very much."<sup>37</sup>

Jesus then, at least for Christians, is the true pioneer of transcultural reality, its paradigm and its vehicle, 'the most complete way in which God could possibly reveal himself to [humankind] in human terms,'<sup>38</sup> Merton's model and our model of a capacity for universal embrace.

So far I can go with Thompson. However, his conclusion, it seems to me, is open to critique on the grounds of spiritualization; in that, in stressing the eschatological character of final and transcultural integration, he rejects a 'this worldly realization of it.'<sup>39</sup> As so often happens, he is restricting eschatology to its futuristic dimension, and neglecting its realized or present dimension. In so doing, I would assert that he has not given due weight to what Merton shows us about the universal embrace of the finally-integrated person in *Day of a Stranger*, nor, indeed, to the mystical truth of what is meant by the eternal now. Merton lived as a contemplative at a particular historical moment, a moment he embraced fully. So 'your kingdom come,' yes; but 'yours is the kingdom' as well. The concerns of economics and politics and sexuality and social justice present themselves to the finally-integrated person with no less justification than the claims of mystical union itself.

I conclude with some thoughts about spiritual formation. If in Christian understanding Jesus is the finally-integrated human being, and if Merton is a pioneer in our own time on the path of final integration, does this not challenge the low level at which we typically set the bar for spiritual formation? The global priorities of war and peace, justice and human rights, and the encounter in transforming depth of the great religious traditions cannot be adequately addressed by the spiritually unformed. Somehow we have to integrate these understandings with catechesis and formation at the level of the local congregation. We have no interest in creating little clones of Thomas Merton, of course. What we want to do is to nurture as many as possible, to do in their own time and place what Merton did in his: engage in the great affair, open himself to the great realization, find and live out a compassion great enough to embrace the universe. We need to nurture holy women and men in our own time, with the capacity, in John S. Dunne's terms, 'to pass over and come back'—to

pass over from our own cultures into those of others, with equanimity and respect, and to come back bearing the gifts of that experience.

Merton saw himself in some sense as a stranger, a marginal man, a guilty bystander; he was also a pilgrim, as his final journey attests. He lived out the reality to which the Letter to the Hebrews points in its description of great figures of faith:

They were not yet in possession of the things promised, but had seen them far ahead and embraced them, confessing themselves to be strangers and pilgrims (Hebrews 11.13, New English Bible).

Merton's day as a stranger is over. However, as we assimilate his insights into our own understanding, we find that our own day challenges us to embrace the universe in a way which will eventually make us no longer strangers, speaking of ethereal perceptions to our own secular and uncomprehending communities, but ourselves pioneers, both in our own place and transculturally, of a new norm of spiritual formation the very opposite of parochial or exclusive, indeed of a universal embrace. To this challenge that well-known 'stranger,' Thomas Merton, summons us now.

#### Notes and References

1. 'Day of a Stranger' (hereafter, DS), in *Thomas Merton: Spiritual Master* (ed. Lawrence S. Cunningham). New York, Paulist, 1992, p.215
2. Christine Bochen provides this name in 'Radiant Darkness: The Dawning into Reality' in *Thomas Merton: A Mind Awake in the Dark* (ed. Paul M. Pearson, Danny Sullivan and Ian Thomson). Abergavenny, Three Peaks Press, 2002, p.28. This book contains papers presented at the Third General Conference of the Thomas Merton Society of Great Britain and Ireland at Oakham School in April 2000. I confess here that I chose to make substantial use of *Day of a Stranger* in my address to the Fourth General Conference not having realized that it had been the source of the theme for the Third.
3. *Hudson Review* 20 (Summer 1967) pp.211-18; *Day of a Stranger* (ed. and introd. Robert E. Daggy). Salt Lake City, Gibbs M. Smith, 1981
4. Donald Grayston, *Thomas Merton: The Development of a Spiritual Theologian*. New York and Toronto, Mellen, 1985, p.169
5. Thomas Merton, 'Final Integration—Toward A "Monastic Therapy"' in *Contemplation in a World of Action* (ed. Naomi Burton, introd. Jean Leclercq). Garden City, New York, Doubleday, 1973, pp. 219-231
6. William M. Thompson, 'Merton's Contribution to a Transcultural Consciousness' in Donald Grayston and Michael W. Higgins (eds), *Thomas Merton: Pilgrim in Process*. Toronto, Griffin, 1983, p.147-169
7. Thomas Merton, 'Final Integration,' *op.cit.* p.219
8. *ibid.* p.222

9. *ibid.* p.221-222
10. *ibid.* p.224
11. *ibid.* p.224
12. *ibid.* p.225
13. Cf. Richard F. Lovelace: 'I... was initially converted to Christianity from atheism through reading Thomas Merton's *Seven Storey Mountain* and... my effort [in this book]... strives in the same direction he was travelling in his later years' - *Dynamics of Spiritual Life: An Evangelical Theology of Renewal*. Downers Grove, Illinois, Inter-Varsity Press, 1979, p.17
14. Thomas Merton, 'Final Integration,' *op.cit.* p.225
15. *ibid.* p.227-28
16. Thomas Merton, *The Sign of Jonas*. Garden City, NY, Doubleday, 1953, p.226
17. Thomas Merton, 'Final Integration,' *op.cit.* p.226
18. *ibid.* p.226
19. William M. Thompson, *op.cit.* p.154
20. William H. Shannon, *Silent Lamp: The Thomas Merton Story*. New York, Crossroad, 1992, p.288
21. *ibid.* p.288; the quoted words are from *The Road to Joy: Letters to New and Old Friends* (ed. Robert E. Daggy). San Diego, Harcourt Brace Jovanovich, 1989, p.118
22. Donald Grayston, 'Autobiography and Theology: The Once and Future Merton,' in Grayston and Higgins, *Thomas Merton: Pilgrim in Process*, *op.cit.* p.82
23. My title comes from *The Asian Journal of Thomas Merton* (ed. Naomi Burton Stone, Patrick Hart and James Laughlin; consulting ed. Amiya Chakravarty). New York, New Directions, 1973, p.4
24. Cf. *Asian Journal*, *ibid.* pp.142-44
25. As I discovered when I visited Chadral in December 2000.
26. Cf. William M. Thompson, *op.cit.* p.166, n. 1.
27. *ibid.* p.147
28. *ibid.* pp.148-49
29. Not 'Christendoms,' as in Thompson, *ibid.* p.149
30. Thomas Merton, *Conjectures of a Guilty Bystander*. Garden City, NY, Doubleday, 1966, p.21
31. *ibid.* p.144
32. William M. Thompson, *op.cit.* p.159
33. *ibid.* p.161
34. *ibid.* p.161
35. Thomas Merton, *Asian Journal*, *op.cit.* p.143
36. His name is spelled this way in the *Asian Journal*. He now prefers to use the spelling Chadral.
37. Helen Tworikov, 'The Jesus Lama: Thomas Merton in the Himalayas - An Interview with Harold Talbott' in *Tricycle: The Buddhist Review* (Summer 1992) pp.21-22
38. William M. Thompson, *op.cit.* p.162
39. *ibid.* p.165