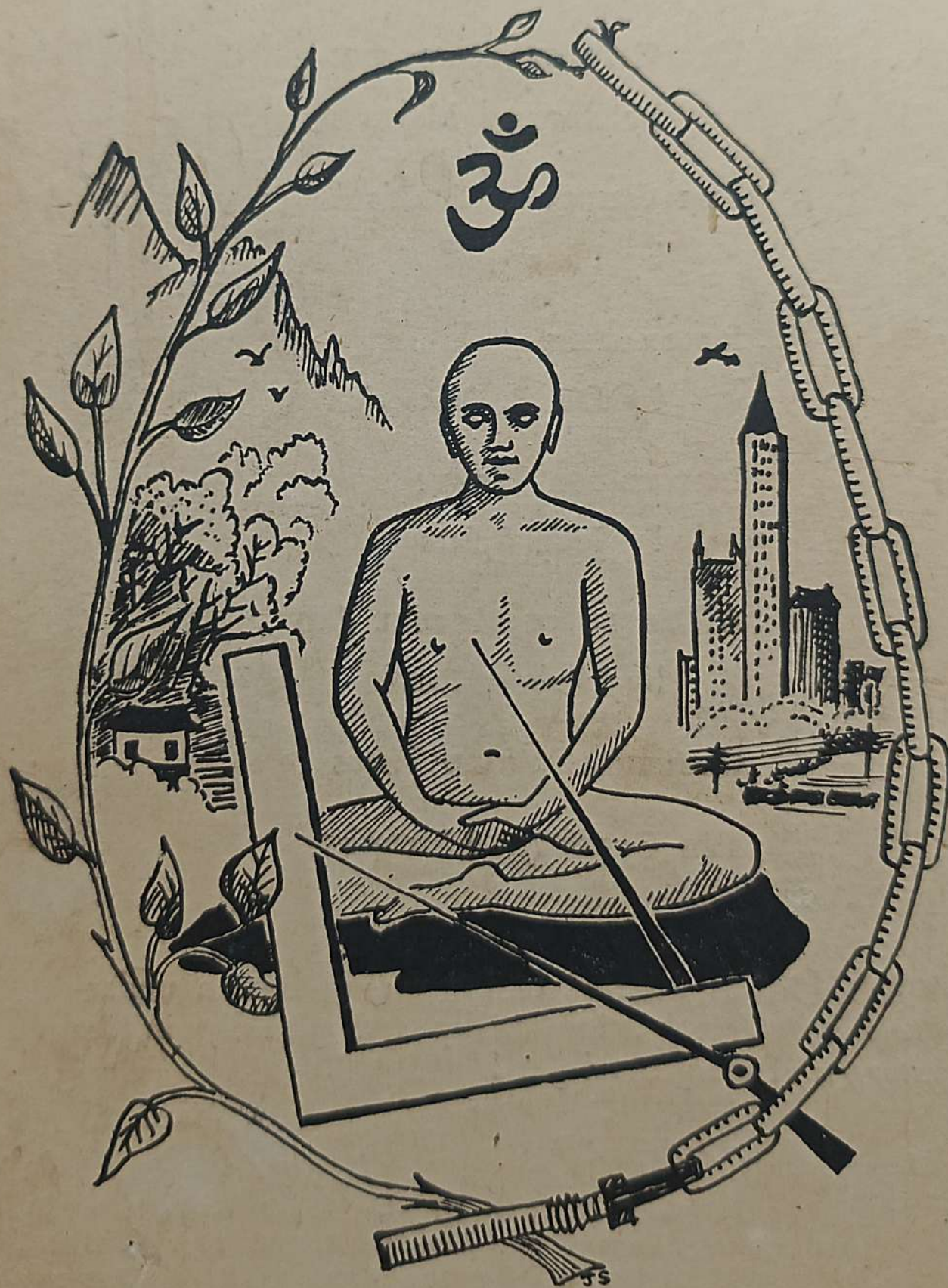


October, 1955

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VALUES



The Planned Society

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VALUES is devoted to integrating human understanding unitively, impartially and globally in the interests of the general good.

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Editorial

THE vision of life which is based on interior insight of the Selfhood of man is as old as humanity, but it needs restating. Whether it is a child absorbed in a toy, an astronomer lost in the marvels of the cosmos, an artist letting his dinner grow cold while he loses himself in his painting and in the wonder of beauty, a lover transfixed with delight in his adoration of his mistress, or a God-struck devotee in ecstasy, all are on the vertical beam in which Self-fulfilment is the end.

Contemplation of such examples leads to the affirmation of the ever-present self which, in its universality, is the dearest common factor of our lives. The Greeks said "Know thyself"; the Indians affirmed "That thou art" and Christ referred to the "Light" that is the essence of every self. It is the basic undivided subject-object, essence of delight and nearer to us than hands or feet or thought.

In the form of the timeless wisdom of the Gurus of mankind, as a rare science, this study or contemplation, deserves attention for the good and happiness of all. It is this wisdom which we are trying to present afresh in this magazine. We acknowledge our debt to all Gurus, which normally includes the Guru Narayana and his pupil and Guru, Dr. Natarajan whose personal living guidance ensures the validity of our presentation.

This does not mean that VALUES is a cult magazine out to convert readers to a new religion or ideology. It is our aim to reevaluate, to restate the common-to-all but forgotten factor of Self-hood and thus to help readers to transcend the dualistic region of tragic conflict and rivalry.

To attempt this through the medium of a journal in English is a new experiment demanding a peculiar reader-writer concord and even co-operation. Intuition is also needed to keep out mechanistic or relativistic interpretations and superventions.

We propose to have each month a single topic, thus avoiding random ephemeral journalism. We began by calling attention to Guruhood. This month it is the Planned Society. Next month the topic will be Christianity.

The Gurus Have Said

Here are a few reflections of the wisest of men on the relation between the individual and society. Their golden words have perennial interest.

We are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and to turn away . . .

My city and country, so far as I am Antoninus, is Rome, but so far as I am a man, it is the world.

—MARCUS AURELIUS.



The last end of the State is not to dominate men, nor to restrain them by fear; rather it is so to free each man from fear that he may live and act with full security and without injury to himself or his neighbour. The end of the state, I repeat, is not to make rational beings into brute beasts and machines. It is to enable their bodies and their minds to function safely. It is to lead men to live by, and to exercise, a free reason; that they may not waste their strength in hatred, anger and guile, nor act unfairly towards one another. Thus the end of the state is really liberty.

—BARUCH SPINOZA.



Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

What shall it profit a man, if he shall gain the whole world, and lose his own soul?

—JESUS CHRIST.

The larger the state the less liberty. Now the greater the disproportion between private wishes and the general will, i.e., between manners and laws, the greater must be the power of repression. On the other side, the greatness of the state gives the depositaries of public authority greater temptations and additional means of abusing that authority, so that the more power is required by the government to control the people, the more power should there be in the sovereign to control the government.

From this twofold relation it follows that the continued proportion between the sovereign, the prince and the people is not an arbitrary idea, but a consequence of the nature of the state. Moreover it follows that one of the extremes, i.e., the nation, being constant, every time the double ratio increases or decreases, the simple ratio increases or diminishes in turn; which cannot be unless the middle term is as often changed. From this we may conclude that there is no single absolute form of government, but there must be as many different forms of government as there are states of different sizes.

—JEAN-JACQUES ROUSSEAU.



One who knows how to govern mankind shouldn't do it. Before they were spoiled people had their own regular natural instincts, their own naturally-given and constant ability—how to weave and clothe themselves, how to till the ground and feed themselves . . . They didn't form classes and castes, causing separation. . . .

But then the clever sages appeared, crawling about and talking about charity, and limping here and there and calling for brotherhood, standing on their toes in the excitement of talking about goodness, and right and wrong, so that men's minds became filled with doubts and confusions. Everywhere men began to be perplexed. They said that men must have music to make them merry and that distinctions were necessary for ceremonies, and in this way men got separated from each other and from the unity of nature

Horses, when they live in the wilds, in the open country, eat grass and drink water. When they are pleased, they intertwine their necks and rub one another. When they are

angry they turn round and kick their heels at each other. And this is the limit of their natural instincts.

But—when they are bridled and bitted, with the moon-shaped frontlet of metal on their foreheads, they learn to look sly and viciously, to turn their heads to bite, to try to get the bit out of their mouth and to steal the reins from the driver—and so their minds and gestures become like those of thieves . . . This is the fault of the man who first tried to tame and alter the nature of horses.

—CHUANG TZU.



Animals have no exaggerated needs like man. Man trots about the earth as a veritable demon of destruction. As he marches he carries behind him a trail of devastation. He cuts down the trees; and blasts and bleeds into paleness the green beauty of nature for the sake of the plantations and smoky towns and factories which his unbridled desires necessitate.

Not content with destruction on the surface, he tampers with the crust of the earth, making it weaker and weaker day by day; and he covers the surface with miles and miles of iron and coal. Man is terribly inconsistent. The state, which calls itself interested in humanity would, for example, vehemently forbid even a man suffering from the worst form of skin disease to quit his miserable body. On the other hand it will madly engage itself in wholesale manslaughter, after due deliberation and in the holy name of altruism or religion.

Man does not know what he does, although he prides himself on being more intelligent than the animals. It is all a mad deluded rush. . . . Oh, this man! He must lay waste; his greed can be satisfied only by the taking away of life . . . Man knows not what he does. It would not have mattered so much if the effect of man's misdeeds struck its blow only at mankind. But the innocent monkeys and birds in the forest have to forfeit their peaceful life because of man. The rest of nature would be thankful if in the process of self-destruction, man would have the good sense to destroy himself if he must, alone, leaving the rest of creation at least to the peace which is its birthright.

—GURU NARAYANA.

(From *the word of the Guru* by Dr. P. Natarajan)

Wanted : A Brain for Humanity

by GARRY DAVIS

By the apparently reckless but felt to be necessary experiment of renouncing his American nationality and thus calling the bluff of the United Nations at Paris five years ago, the author became known throughout the world as World Citizen Number One. His analysis and suggested solution for the integration of humanity is worth serious study.

THE dinosaur, we are told, became extinct because its body grew beyond the ability of its brain to organize its survival. We might say it grew faster horizontally than it grew vertically. Brawn dominated brain—hence extinction.

No brain governs mankind as a brain governs the corporate parts of the human body. That is today's problem. Humanity's brain must now form. If it doesn't, then, like the dinosaur, our various limbs will tear themselves asunder, our environment will crash down on us, so-called civilization will cease—and who will care?

In short, world planning has descended from the Olympian heights to the mundane level. Witness the United Nations, replete with paid employees.

Global thinking: But where are the world-planners? The pre-requisite is utter objectivity else how could one possibly consider the myriad parts which constitute total humanity? This comes first and here is where most world-planners fail. Their individual brains are unable to encompass a total humanity just as a five-year-old cannot conceive of the number 100 or, indeed, 10. The United Nations so far, is not yet a totally inclusive organization.

It is indeed hard to stretch the conditioned existing individual brain beyond its accustomed limits. We are just not used to considering humanity as of itself a practical functional unit. And that is exactly the kernel of our problem. So the first and most basic requirement for world-planners—and we are all such—is to begin thinking

globally. For this, the detachment of the man from Mars is necessary.

No exclusion: The second requirement seems the opposite. Our world brain must discern the minutest, tiniest particle of humanity, respect it, include it, give it its proper due and generally honour it as an indispensable part of the total organic whole If we forget the individual we are doomed to follow the dinosaur.

Yet how can the world brain at once encompass all humanity and still pay proper attention to the individual? Is there not a contradiction here? The answer is that the true humanitarian is not one who talks grandly about mankind while he denies individual human rights and dignity, but rather he who respects the individual *because he recognizes the humanity inherent in the individual.*

History shows that the horizontal growth of the social body challenged a vertical growth of the intellectual body. The urge to survive conquered the age-old fear of strangers and out of sheer necessity the brain of humanity was challenged to devise rules for co-operation.

To the extent that the brains of leaders could organize this co-ordination was the limit of the group's survival potential, all environmental factors considered.

Too busy with merely surviving, man did not at first question why he should survive. As the brain developed with social organization, it began to form questions independent of mere utilitarian survival. It asked why, and thus was born religion and philosophy.

But why survive? In the early stages of history when segments of humanity clashed, more often than not no reasons were exchanged. They were not necessary. Everyone outside the tribe or community being free from the laws of the tribe was *per se* a threat to group security and to be destroyed. But when clashes occurred over the same territory the less organized fell prey to the more dominant or better organized.

When religion or simply morality became the concocted *raison d'être* for bloodletting between human groups, the individual brains of the leaders was entering the next-to-last phase of development.

The very question: why survive? implied a higher order of thinking than merely unquestioned survival. Those who asked were obliged to recognize the existence of laws beyond

the finite computations of the brain, since the answer was not forthcoming within the environment itself. Nor was it included ready-made within the brain.

Due to the thinking process itself which created a false image of its own power, the brain literally fell in love with itself, developing an intellectual pride in its supposed accomplishments. Caught in its own trap it sealed itself off from the higher laws from which it came. It was—and still is—as if a machine would begin to consider itself, in Frankenstein fashion, greater than its Maker.

Men of wisdom. Certain isolated men however, historically revealed yet somehow living outside of history, displayed remarkable insight to these laws beyond the finite scope of the brain itself. They showed an infinite kindness to which no personality was attached. They evoked a serene authority as the adored teachers or Gurus of our religious books: Jesus, Gautama, Shiva, Krishna, Lao Tzu, Mohammed, Moses and others. They seemed to personify the “why”

The Little State

IN a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it).

Though they had boats and carriages, they should have no occasion to ride in them; though they had buff coats and sharp weapons, they should have no occasion to don or use them, I would make the people return to the use of knotted cords (instead of the written character).

They should think their (coarse) food sweet; their (plain) clothes beautiful; their (poor) dwellings places of rest; and their common (simple) ways sources of enjoyment.

There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

—LAO TZU (*Tao-Teh-Khing* 80).

principle itself. They *were* the reason for survival. Men listened hungrily to their comforting words of perennial wisdom.

When these sages appeared, spoke and acted, men within their influence recognized at once a reason for living which transcended their narrow social boundaries. The dormant sense of total *humanity* became alive as men listened, their personal horizon expanding to infinity in which all men were unquestioningly recognized as actual brothers, all intrinsically members of the same great human family, as all waves are in reality part of the ocean and take their very life from it.

These men had world brains, if I may use the term with reverence. They spoke for the good of all to the exclusion of none. Though they suffered persecution for being "different," and upsetting the *status quo* of exclusive societies, the Value they represented remained ever-present, continually growing in men's awareness down to the present day.

Leaderless dinosaur : Today in the mid-twentieth century, the human "dinosaur" has grown so that his eyes take in and his feet in a few strides cover his entire world. His giant heart-beat reverberates everywhere. His co-ordination however is tragically clumsy. He lacks even a peanut brain and so fights himself at every turn. The majority of his cells are undernourished, underclothed and undersheltered. He is like a giant idiot stumbling towards a precipice. Yet the challenge to him is the same as has been with his lesser parts: the extension of the power of brain over brawn.

As in days of yore, today's unique but perennial problem is challenging certain brains into a response giving rise to world leaders of unquestioned stature who once again represent that subtle Value of the Answered Why, thus allowing the man-in-the-street to recognize his own innate humanity and to form loyalties beyond his present social or legal boundaries for practical co-ordination on higher levels. These world leaders become the common man's champion, not alone on the social level where basic human rights are constantly guarded, but on the personal level where intimate problems are resolved in the all-encompassing love for the Master or Guru.

Such a man was Sri Narayana Guru of South India, that simple and profound sage whose inspiration is today travelling in ever-widening circles, and whose global philosophy is indeed the restated perennial wisdom without which men would recognize no purpose in survival.

Need for the Guru. Sri Narayana Guru's spiritual successor, Dr. Padmanabhan Natarajan, a Guru in his own right, is the Founder and Head of the Gurukula Movement which has as its purpose the spreading of the wisdom of the Guru Narayana. This having the "general good" involved, equates itself with the "global good" which encompasses all humanity of necessity. Thus the Gurukula Movement truly represents the global principle of human good in practical down-to-earth terms.

Then on the cellular level we are seeing arise today great consumer co-operative societies in the midst of competitive rivalry, wherein members are able to share in so far as their membership permits, the fruits of their labour in harmony with their fellow men. But such co-operative societies in themselves are not enough. Without purpose the best-intentioned co-operative societies can become introverted and perverted for selfish gains or worse, for a so-called dictatorship of an amorphous mass-mind to the exclusion of individual human rights. They need the existence of a Gurukula Movement in which are men of total outlook able to redefine purpose. Above all they need the inspiration of the Guru—the Guru Narayana or the Guru Natarajan.

The Guru and Games

The Guru Narayana once asked a visitor what he did in his leisure hours. The visitor replied that he went to the club and played cards.

"You sort out the cards" said the Guru, "and then put them in order?"

"Yes."

"And then what do you do?"

"We have another game."

"And after that?"

"We have more games."

"How funny!" commented the Guru, "You go on repeatedly taking things to pieces and putting them back in order again!"

The City of Tomorrow

by BERNARD MALAN

This blueprint of a security—assured co-operative New Jerusalem certainly provides leisure. How such leisure is going to be used (apart from sport and fun and art and “culture”) is dealt with in a separate article in this issue. The absence of money may seem the most interesting of other possibilities. What value can be expected to replace money as a goal in life? From his idealist approach one would never guess the author to be the brother of ex-premier Malan of South Africa. Bernard Malan is a French industrialist and friend of mondialist Garry Davis as well as of Le Corbusier, most well known of original architects, whose ideas are incorporated in this “vision.”

TOWNS are becoming less and less habitable. Circulation is difficult, parking impracticable, noise deafening, the atmosphere poisonous, slums on the increase.

Moreover these towns spread out over a large area to satisfy the need for garden cities, so that many of their inhabitants find themselves condemned to spend a great part of their life in some form of transport which is uncomfortable and crowded.

Leisure or unemployment. This calamity was denounced over twenty years ago by Le Corbusier, who showed that urban distances devoured the leisure which tended to increase through ever more productive and automatic machinery. But this leisure so dearly bought, instead of being used for physical and intellectual culture, was wasted. The development of electronics and automatic machinery will hasten this increase of leisure. There will be factories without workmen and stores without salesmen. But if this leisure is not generously shared out, it will be transformed into unemployment and will provoke an unprecedented crisis,

since unemployment is merely a glut of badly distributed leisure.

We must not forget that our grandfathers worked from 80 to 100 hours a week. This figure has been halved, with increased well-being. Tomorrow thirty hours will be sufficient, if not twenty. And if the cold war should come to an end—and one day this must happen—it would be possible to demobilize the army and the wage-earners occupied in the manufacture of arms. This release of workers from the army would then make ten hours sufficient and could give far greater well-being to all than at the present day.

The time has come for women. This being done, it is easy to predict that housewives, who in many cases, slave in their homes from ten to twelve hours a day, will enjoy their share of this leisure. When their brothers, sons and husbands are able to go to the playing-fields daily, and to improve their minds in appropriate clubs, the women will refuse to roast themselves to a cinder in front of their stoves and wear themselves out with household tasks which each day have to be begun all over again.

Thus we come to the necessity of building a new type of city.

Rational urbanism. It will then be time to put into effect the urban principles of Le Corbusier. In brief, these are :

1. The modern town should be built in the country among trees and green fields where good health and the means to practice sport are possible.

2. The new town should be built vertically, so as to put an end to travelling long distances. For instance, it is quite clear that a twenty-floor building having numerous and rapid lifts could replace to great advantage buses, taxis or tubes, for the vertical distances will be reduced to about 75 yards instead of several miles in the horizontal sense (and made at the expense of interminable waiting and then hustling). Several hours a day could thus be gained.

Restaurants, cleaning services, laundries, mending and other services would free women from their household tasks, while creches, kindergartens and schools would look after their children during the day. By these means the housewife could not only join her husband in his sports activities during the afternoon and in cultural clubs in the evening, but could also take her part in industrial production, in administration, in maintenance, education or social services.

Leisure takes precedence. With this system adopted in the city of which we dream, and with women becoming part of the active population, the working time-table would again decrease through this feminine labour, so that more and more such work, which in our old-fashioned civilization has occupied first place, would make way for leisure. Leisure would become of the greatest importance.

Strange as this may seem at the present time, trades unions would then become useless, cancelled by committees for the organization of leisure. The day would consist of ten hours of leisure, two of work, and twelve for rest, meals, etc.

Whether we want it or not, such a changeover is due to come tomorrow, on condition of course that the abominable risk of war should be put aside and that the present "co-existence" should advance to the state of universal reconciliation. It is quite evident that this reconciliation cannot come about of itself. There has to be a serious motive to incite it.

In search of a common denominator. Here the building of a model city where there would reign well-being, total security and the necessary leisure for physical, intellectual and artistic improvement, could serve as a common denominator. A happy population enjoying the above advantages would surely show the world that it is useless to pursue the acquisition of a Russian happiness, an American, a Portuguese or a Norwegian happiness, but that it is high time to organize an entirely human happiness.

Consequently, what counts most is not for each nation to possess supreme power which is subject to revision, but to search for "the greatest happiness of the greatest number," as Bentham said, and in the quickest possible time. For this reason, a demonstration of an evident happiness offered in a city specially built to this end, would certainly raise a hope among all populations to share these joys in the near future.

We must agree that at present, the renewed promises of all political parties in the world has ceased to interest the masses, through lack of concrete demonstration of the world they promise of more justice and well-being. It therefore seems about time we abandoned political theories which are just sufficient to sustain discord and are already out-of-date, in favour of experimental proof. Such a means of demonstration is used in all exact sciences, and there is no

reason why it should be different in the case of social science which, by definition, should dominate all others in view of the common good.

Towards the general good. Should the view of the first model city be found attractive for the majority, a universal desire would become manifest, of covering the globe with these same cities, or with others still more beautiful and better organized. Over and above its power of reconciliation, such a programme would have the merit of giving work to all for at least half a century. Thus the manufacture of arms could be abandoned in favour of urban construction without incurring the risk of entire continents being overrun by unemployment, or of ruining economy or of spreading want and distress.

The competition of armaments which is so dangerous today would then be turned over to urbanism and to applied sociology, for the greater good of all people, united in future in the pursuit of the same ideal.

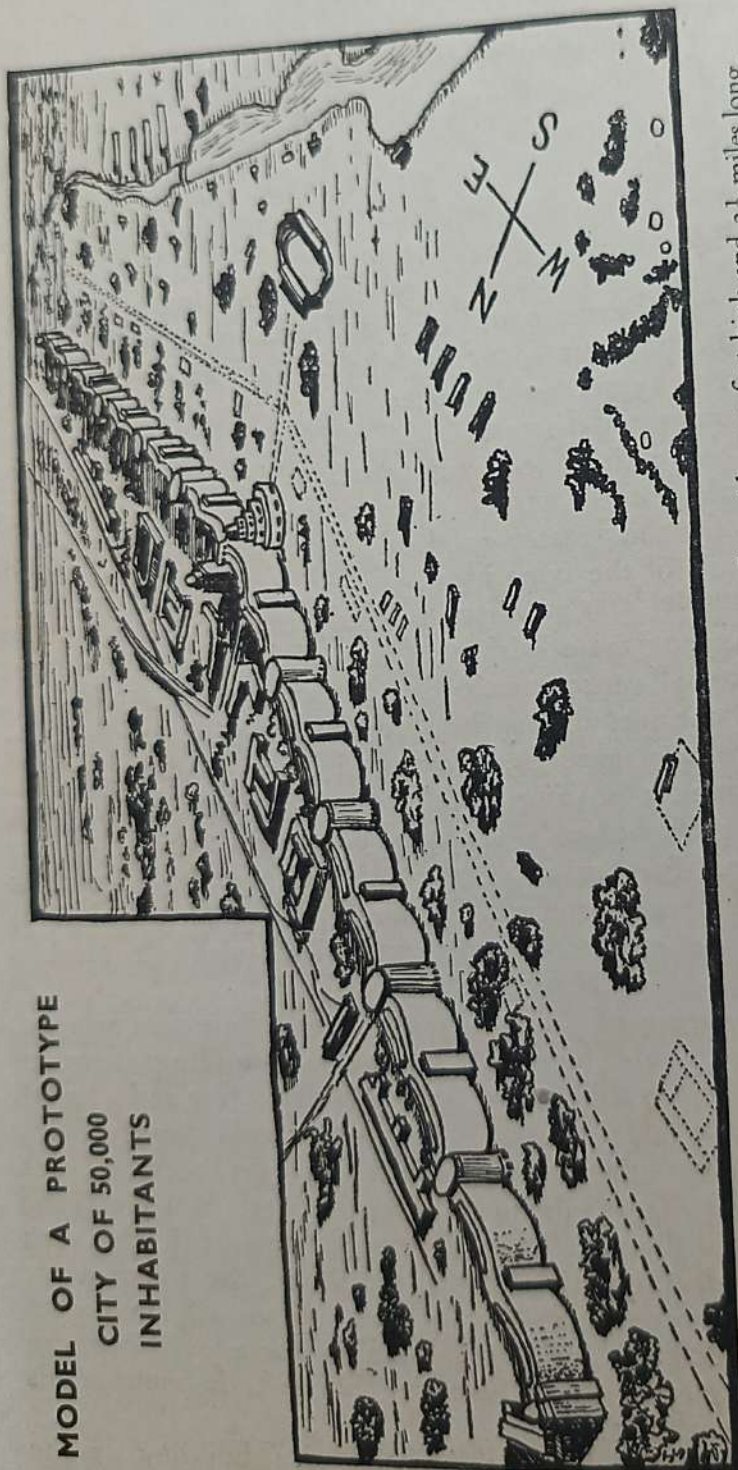
The model city. Written descriptions do not suffice to give an approximate vision of the model city. One must have a pictorial representation. (See drawing overleaf.)

What one sees first is the absence of any street. Looking south there are gardens, playing fields, a stadium to hold 20,000, a river, a boating place and several swimming pools, an 18-hole golf-course, a landing-ground for touring planes and gliders. Farther away there is the forest, a park for silence, and floral nurseries. To the north are the workshops equipped for a determined production with all modern appliances.

A population of 50,000 inhabitants having been planned, each family would be given rooms in a building of twenty stories of a height of 220 feet, a width of 80 feet and a length of two and a half miles. There are round towers every 660 feet; these contain restaurants for 500 persons, each family taking its meals in the one nearest its rooms and on the same floor. The rectangular towers in between contain the administrative offices, the shops, the maintenance workshops, the university halls and, above all, numerous rooms for all kinds of cultural clubs where everyone can satisfy his aspirations and cultivate his gifts in view of his greatest contentment.

In the centre of the residential city building is the Cultural Palace containing, one above the other, entertainment

**MODEL OF A PROTOTYPE
CITY OF 50,000
INHABITANTS**



Panoramic view of the 20-storey residential building which is 80 feet wide, 220 feet high and $2\frac{1}{2}$ miles long. To the north (behind the city) are the industrial workshops, roads and railway lines. To the south (in front) are gardens and playing fields.

[From a model by Roger Blenze.

halls capable of seating 5,000, 200 people, to be used for the theatre, lectures, etc., and where the General of the population, the Managing orders for execution.

Along the whole of the swimming pools, gardens and pavillions joining the lifts (to the north) serve as the road goes past the reserved

It is more or less reserved for drive slowly. It is the only meet vehicles, and again there is this road. Distances being short, the theatre, and the time for torment, all can be done on although on ground level, those who need to go several exception. The first to abandon the vehicle at the

As for trains and supply basement to be unloaded and will also be the passenger and railway lines go past the in raw materials and removal squadron of cars and motor travellers for necessary excursions.

Agrico-industrial alterations would take over a certain supply the greater part specialized teams would reach to the spot in trucks and ploughing, sowing and reaping built up advanced sent as reinforcements.

Such experiments Ford in America, and above the agrico-industrial life, and which

halls capable of seating 5,000; 3,000, 2,000, 1,000, and 200 people, to be used for the theatre, concerts, films, choirs, lectures, etc., and where the General Meetings would be held at which important decisions would be taken by the majority of the population, the Managing Director and Board giving orders for execution.

Along the whole of the upper terrace are classrooms, swimming pools, gardens and playgrounds for the children. The pavillions joining the restaurant towers to those of the lifts (to the north) serve as a covered playground.

A road goes past the residential building to the north. It is more or less reserved for visitors who will be invited to drive slowly. It is the only place where people on foot can meet vehicles, and again there are footbridges which cross this road. Distances being short to go to one's work, one's club, the theatre, and the time-table having ceased to be a torment, all can be done on foot. Yet under the building although on ground level, electric buses will circulate for those who need to go several miles. This however will be the exception. The first to arrive will take the wheel and abandon the vehicle at the terminus.

As for trains and supply trucks, they will arrive in the basement to be unloaded and to take away refuse. There will also be the passenger station. By contrast, roads and railway lines go past the workshops to supply their needs in raw materials and remove the manufactured products. A squadron of cars and motor coaches will be at the disposal of travellers for necessary journeys, weddings and tourist excursions.

Agrico-industrial alternancy. Let us add that our city would take over a certain agricultural district in order to supply the greater part of its own food. To this end, specialized teams would take over the work of the land, going to the spot in trucks where distances were long. But at ploughing, sowing and reaping time, certain workshops having built up advanced stocks could be closed, and their workers sent as reinforcements.

Such experiments have already been attempted by Henry Ford in America, and in Italy by Maettono Marzetto. Over and above the pleasure of receiving fresh foodstuffs, this agrico-industrial alternation introduces diversity into urban life, and above all, would do away with the difference of class which exists at the present day between town and country

labourer, which still causes prejudice to the good harmony of society.

Experiments in communal living. It would be necessary to speak at length to give all the advantages of this neo-urbanism and of its influence on social behaviour. Similar experiments already realized should be mentioned, especially in Israel where for the last half century entire satisfaction has been found. We speak of these collective villages where groups, generally of a few hundreds or sometimes over a thousand inhabitants have put everything in common: buildings, machinery, subsistence, and all personal effort. The fruits of these efforts are shared fraternally in the form of well-being, increasing comfort, and culture.

This has advanced so far that in the interior of the "Kibboutz" no salary is distributed, even currency being totally unknown, except when it is necessary to travel for pleasure or to go away on a mission. It is difficult to imagine, without having been there, how the simple fact of having done away with this cause of discord and strife which is money, can introduce into the community such mutual goodwill and friendly solidarity.

That is why this lesson should be remembered, and in our model city work should be remunerated in the same way. When the population has no worries about tomorrow, a high standard of well-being and comfort, with plenty of leisure and every facility for transforming it instantly into sporting, intellectual or artistic pleasure, it will cease to covet, to cry out and to rebel, as is the case today.

Union of the principles of "East" and "West". But there is also another lesson to be drawn from the observation of the Kibboutz, and it is of prime importance. It concerns the fact that the outcome of the common-wealth of goods and the equal sharing of all products is Marxism in a pure state, for all capital, profit and the exploitation of man by man have entirely disappeared.

Yet we must underline with the same insistence that, as these villages are populated with volunteers who can leave whenever they like, the principle of free enterprise is also respected. We might even say it is enlarged, as this principle here concerns the totality of the population, whereas in the capitalist system only the management is concerned, with wage-earners obeying and having a very limited possibility of choice.

Thus the Kibboutz, in spite of its modest form—due to the poverty of the country—brings us the living demonstration of this seemingly miraculous possibility, here at hand, of joining experimentally the two political principles of the East and the West (of Europe) whose challenge has caused the present cold war so ruinous to all progress and terribly dangerous by the risks of explosion it holds.

Nothing is therefore more urgent than to undertake on a vaster and more spectacular scale this sensational demonstration wherein it is perfectly possible to reconcile all parties, whose antagonism is the result of an abominable misunderstanding. The proof is that all people desire one and the same thing, namely, to do away with fear, constraint and ignorance,

Common-sense Way

Why lose your hair and break your neck
By thoughtlessly trying to act "on spec"?
Why wear yourself thin or shout yourself hoarse
By putting the cart before the horse?

The horse is a horse and the cart's a cart;
While driving itself is a special art.
This art more precious than rubies and gold
Was a secret held by the Gurus of old.

This secret still is there to find
Beyond the dividing distracting mind.
If this horsy mind has its own free way,
You'll land in a ditch with the devil to pay.

But if ruled by unity, plain and clear
The road to happiness will appear.

For the biggest wars between giant states,
Like your own particular loves and hates,—
Through contemplation's unitive view—
Are caused by seeing, not ONE, but TWO.

So take time off "to stand and stare"
At the unitive principle everywhere;
Surrender the "special," what's "common" adopt;
Don't ever use force, but always co-opt.

When opponents find you don't resist,
You'll find that problems cease to exist.

—J. S.

and to enjoy at last the happiness they have desired from the beginning of all things, although they knew it not.

World Government. To gain these ends there is no better solution than the election of a World Government without which it would be impossible to organize the world scientifically with a view to an equal distribution of wealth, leisure and cultural joys. Having done away with present conflicts and injustices, humanity would then become progressively civilized through mutual improvement. And, as Aristotle said: "The more perfect you become, the happier you become."

The Infinite Cycles

We must liberate man from the cosmos created by the genius of physicists and astronomers . . . despite its stupendous immensity, the world of matter is too narrow for him. Like his economic and social environment it does not fit him . . . Man is simultaneously a material object, a living being, a focus of mental activities. His presence in the prodigious void of the intersidereal spaces is totally negligible. But he is not a stranger in the realm of inanimate matter. With the aid of mathematical abstractions his mind apprehends the electrons as well as the stars. He is made on the scale of the terrestrial mountains, oceans and rivers. He appertains to the surface of the earth, exactly as trees, plants and animals do. He feels at ease in their company. He is more intimately bound to the works of art, the monuments, the mechanical marvels of the new city, the small group of his friends, those whom he loves. But he also belongs to another world, a world, alas, which, though enclosed within himself, stretches beyond space and time. And of this world, if his will is indomitable, he may travel over the infinite cycles. The Cycle of Beauty, contemplated by scientists, artists and poets. The Cycle of Love, that inspires heroism and renunciation. The Cycle of Grace, ultimate reward of those who passionately seek the principle of all things. Such is our universe.

—DR. ALEXIS CARRELL (Surgeon).

2. The Origin of Strife

by PLATO

This famous discourse between Socrates and Glaucon is from Book 2 of The Republic of Plato. Here there is agreement between the "simple way" of Lao Tzu, the "two or three gathered in my name" of Christ, the small co-operatives of unlimited liability of the Gurukulas of India, and the natural rural community of Rousseau.

SOCRATES — Let's see then, how the people of our city are going to live, now that we have dealt with the different allotments of works and trades. Won't they need bread and wine, clothes, shoes and houses? Of course in the hot weather they won't need clothes or shoes. They'll be nude. But in winter they'll need the protection of woollen cloaks and so on. Now let's see. What about food? They'll have barley, and make flour and then they'll also have wheat, and make bread. They'll boil some and roast some and make little cakes over a twig fire or over a fire of dry leaves. I can see them resting on couches on the ground covered over with sweet-smelling leaves, yes, themselves and their children. They'll drink wine and put flower garlands on each other's brows and all will join together in chanting praises to the Gods. They'll be happy living together. They'll have children, but not too many or more than they can support, so that they won't be in distress or be troubled by fights.

GLAUCON — It looks as if you're not going to have proper food in this community. Are they going to live on gruel?

SOCRATES — I'd forgotten. We'll provide them with salt, olives and cheese, roots and greens from the fields, with figs and other fruits that grow wild, and drink in moderation. So they will pass their lives in peace and good health and die naturally in old age, leaving this legacy of a similarly good happy life to their children.

GLAUCON — Heavens, Socrates! What a prospect! If you had been making a city for pigs what else would you feed them on but with such things?

SOCRATES — What would you suggest, Glaucon?

GLAUCON — What's usually provided for a city. People must have their beds and tables and meat and sweets as we've got now. We don't want them to be miserable.

SOCRATES — All right. I see. You want more than just a healthy community. You want a luxurious city. Well, well! Maybe it's better to consider this, for we'll see how injustice has its origin in cities. But let me warn you that the true city is the one we have described. It's like a healthy human being. But since you want to consider the rich city I suppose we must consider it. We'll have to bring in all kinds of furniture and costly carpets and so on, with pepper from India and other expensive spices, cosmetics and perfumes, with dolled-up mistresses. The decorative arts will be there and all sorts of fancy gadgets and ornaments of gold and ivory. You want to bring all that in, I suppose?

GLAUCON — Of course.

SOCRATES — Then the city will have to be much bigger. So many extra and really unnecessary people will have to be there — sportsmen and artists and craftsmen, musicians and actors, dancers and jewellers and all sorts of servants and teachers of arts and nurses and hairdressers and special restaurants with their staffs. And we'll need people to look after herds of cattle and goats and poultry farms and so on for all the fancy kinds of meats.

GLAUCON — Naturally.

SOCRATES — I should imagine we'll also need doctors, for this bloated life will be unhealthy for everybody.

GLAUCON — Yes, we'll need physicians.

SOCRATES — Won't the acreage of land we needed for the former kind of community be too small? What do you think?

GLAUCON — Far too small. We'll need much more land.

SOCRATES — But if that's the case and we go beyond the bound of what you call mere necessities, we'll have to encroach on our neighbours' lands. And if our neighbours also strive for excessive wealth, won't they try to take our lands?

GLAUCON — That will be the situation, I should think.

Relaxation

by DR. P. NATARAJAN

THE STRESS of the last world war opened the eye of modern man to the value referred to as relaxation. Office tables had neat little signs asking people to smile. In many cases, as a cure, doctors recommended complete rest. "Stop Worrying" became a slogan for assuring good health and success. When surprised by press cameramen, politicians and statesmen in anxious conversation put on a forced smile trying in vain to hide their care-worn looks. Almost against his own will the busy man of the modern metropolis has come to recognize the need for cultivating a new attitude if civilization is to be saved.

To smile and relax are matters more easily said than done. One has to have a sense of leisure, to be able to see a joke or to possess a sense of detached humour. In such a seemingly simple way of life a contemplative attitude is implied. In fact one has to reverse the very urge and forward rush of active life. Every activity, especially collective effort, implies a strain or a tension which tends to accumulate a momentum difficult to restrain. Conscious effort to control such a tendency leads to frustration.

Relaxation and repose come only from the cultivation of an attitude of neutrality. The mind has to lie fallow, empty as it were of all emotions and intentions. One must want nothing, living neutrally in the joy of the eternal present where yesterdays and tomorrows have no more any meaning.

SOCRATES — It will mean fighting, Glaucon.

GLAUCON — So what, Socrates?

SOCRATES — Just this, Glaucon. Without going into the question of the good or evil that comes from war, we've certainly found its origin. It lies in wanting more than we need, in going beyond the bounds of plain necessity.

GLAUCON — Yes. I think you're right.

Leisure for what ?

by JOHN SPIERS

With present techniques it seems quite practicable to have, whenever it is wanted, the earthly paradise of a super-welfare world community with the provision not only of an abundance of all the possible material and cultural commodities and services, but also—and here is the problem—ample leisure. For what is the end in view? What is to be done with this leisure? After normal appetites have been satisfied, do we just go to sleep like the rustics of fiction or try frantically to “pass the time” like the proverbial idle rich? Man has nearly gained the whole world. What about Man himself?

THERE'S a prevailing “scientific” way of judging the human character and intelligence by the tools it uses. By this standard even the greatest geniuses of the past, even the noblest Gurus and philosophers, not to speak of the whole of antique humanity as well as three-quarters of the peoples who live in the so-called “undeveloped” parts of the world today, the unwesternized mass of humanity, are inferior to the John, Jean, Johann and Ivan of any country who happen to be mechanized, who are able to use machines. Those who use bows and arrows, or who eat with their fingers are therefore—the argument presupposes—inferior and less intelligent than Mr. John Doe of New York who's got dozens of electronic devices and the “protection” of a hydrogen bomb and who eats his processed food with silver cutlery.

How can such a distorted view do justice to man as a constant? Does the development of tools really alter Man? Or if it does, is it for the better? To think so is a short-sighted materialistic mechanical supposition. To base human values on external techniques and complexity of tools is to make perfection and happiness dependent on environment or necessity. It is forgotten that free men have always insisted on rising above all necessity. Great lovers, poets, artists,

social reformers, revolutionaries, philosophers, all have a status absolute and unconditioned. They are neither superior to the past nor inferior to a super-atomic hundred per cent planned future. They are great because of their universality in expressing what is and always has been human.

It would therefore be better to discover what man is and to base judgments and any necessary planning about human beings, not by the importance of time or history, nor by gadgets and technology, not indeed by the actual at all, but by proper norms belonging to man's given nature. What is the true norm? Is it not the natural, what is virtual, the given, the real goodness which is man's proper humanity, whose character or integrity is ever-present, where it always has been in that ever-present, this or that side of modernity, in or out of recorded history?

Rediscovery of contemplation. Such an inquiry into the grass-roots of common human nature leads us to the rediscovery of contemplation.

Contemplative vision is very commonly equated with a negative outlook. It is certainly true that great contemplatives advise us to look inwardly. In doing so however, is it right to assume that they are asking us to negate the senses or to deny the world? To believe so would be absurd. Then what do they ask? What do they mean? They affirm that besides the sensuous there is the non-sensuous, a side so forgotten since the days of childhood (a simile as common to the Indian Upanishads as it is to Christianity and Taoism) that a negative discipline (a *via negativa* or a *neti neti*) is at first necessary before the primeval balance of vision which alone completes human life, is restored. Then both outlook and insight are taken together. Positive and negative consciousness-currents are resolved. A state of dialectical unification or yoga is then achieved.

The yogi is therefore neither a worldly nor an unworldly person. In him both outward and inward aspects of life come together, neither being given preference. Neither necessity nor liberation bothers him. His poise is neutral. He knows at once the unitive and the multiple and is aware of the play of dialectics between the worldly drives of life and the freedom of the spirit. Integral understanding, which is total or absolute, takes the place of both "worldly" and "unworldly" in the vocabulary of his final philosophic vision.

When this absolutist vision or way of life is established every situation begins to disclose its equalizing but disparate counterparts. From the individual to the collective level this understanding which discovers counterparts and resolves them, is applicable in plain or even "worldly" terms.

The bread-line world. It is with this key that many apparently contradictory or paradoxical statements of sages surrender their meaning. For example, Jesus at one time says: "Give us each day our daily bread" and again he says: "Man does not live by bread alone," and still further, "If his son asks for bread will he give him a stone?" As the Upanishads tersely put it, "everything here is based on food." The bread-line world is the world of necessity. On the other hand, the emergent value is not a thing, but a joy recognized in both food and eater. All such values become consolidated in one high value, which has a common root in all as the supreme Evaluator. Both the mud from which the lotus arises and the stirring of beauty of the actually seen lotus flower are mysteriously linked. Where both necessary mud and the suddenness of beauty come together is the point of non-dualistic Self-understanding resulting in "a joy for ever."

In thus clearing the ground two extremes are avoided. First the souring negations of the religious anchorite, conditioned by his struggles and disciplines in his movement towards the inner core or pure pole of his understanding; and secondly the positive undisciplined stampede of the self-assertive who apply themselves to special single values such as money or power. By avoiding such extremes we can look sanely at the spectacle of life in the world today. We avoid, that is to say, the excesses which hurt one's own body (as in the case of the ascetic), and avoid the harshness of the collective excesses of politicians, priests and businessmen who alike trample over the bodies of millions of others. The ascetic says: "Food doesn't matter. Fasting is good for the soul." The businessman says: "You can compete with me and the weak can go to the wall." The priest promises "food" after death and the politician "food" after the next Five-Year plan.

This is the cruel and absurd world which a dualistic outlook without contemplative vision presents before us.

Basic goodness of humanity. And yet there is always a trend towards a contemplative way of life. There are millions of

kindly-disposed people. There are social idealists and co-operators with a global vision of humanity. There are artists and inventors trying to lighten the crushing burden of necessity. There are millions of good plain human beings intuitively aware of the light that is there above the dark jungle of competitive existence. For any hope of a way out, millions gather at hundreds of meetings all over the world, irresistibly drawn around ideals of peace and justice. They may be exploited (which is beside the point), but their goodwill as a gesture and evidence is there (which is the point). Such gatherings of humanity shows the desire to cut across the money-national-political-religious and other barriers so as to voice the common ideals of humanity.

Thus there is a common identity of certain universally appealing principles which have an *a priori* verity of a timeless character. Such principles belong strictly to the contemplative level. The Gurus of humanity step in here at this point to give reason and show order.

Technological conditioning. At cross-purposes with this intuitive reasoning (which sounds of course a paradoxical impossibility in dictionary meanings), there is the present acceptance of a mechanical view of life. Humanity for a few hundred years now has been mentally conditioned by the attraction of technology. In place of a religious heaven after death it has substituted a futuristic prospect of mechanized efficiency. With this dream of the future, people are willing to endure the horrors of what they suppose to be a "transition stage" of "civilization," which is the same thing as city life. People are ready to bear with life in what one friend expressively calls "the concrete jungle"—a life of violent noises, stinks and utter disorderliness, incredible pigsty slums, of jostling crowds and the incessant counting of money and time.

Every big city actualizes a Dante's vision of hell. In the sweltering tropics it reaches its climax. In compressed cities like Bombay and Calcutta millions exist in the maximum of discomfort. A family of four are considered "lucky" to have a single room 12 feet square in which to eat, sleep, cook and bathe. Fifty people queue-up for the common W.C. And still the factories rise up to be lauded in the press as contributing towards the industrial mechanized heaven of the future.

How are we to see clearly the mistake of this mechanical vision of life?

Leisure to order. One way is suggested by Bernard Malan where the actual techniques of mechanics are revalued in accordance with a co-operative vision. Here the principle comes before the revaluation. Such principles of integrated co-operation (including a balanced relation with the country people) can restore, as he shows, a great deal of humanity's lost freedom, while removing most of the evils of present-day collective life.

Malan—assisted by Le Corbusier—offers the ideal—or the bait—of leisure. Leisure of course is necessary for contemplation. At present it is hard won and before the techniques were there could only be won by arduous indifference to hardship. In warm climates nature herself provides this leisure and, given a period of security from external invasions, can produce what might be called the contemplative setting or the contemplative type of civilization. This has persisted for example, in South India, as well as in a few other sheltered places in the world like South China (the Tao civilization), South America (the Inca civilization without money) and maybe we shall know of other places when the subject is better studied.

Awkward questions. What is most doubtful however, is the possibility of the weaning of mankind away from the dualistic "breadline bank-account" attitude with all its distortions and excesses of behaviour. How can the joy of life which is the heart of the Absolute or Man contemplatively understood, be restored in revalued terms to our present humanity, so that collective life in city and country or city-cum-country, can be fused together with basic general human (i.e., eternal) ends, rather than to personal (temporal and secular) ends only? Even in their hard won leisure today people are cheated. Money-makers sell them T-V sets, entertainment merchants sell them "a good time", travel agents lure them away on time-passing excursions, shops of all kinds attract their leisure, while the churches also join in the competition of absorbing their dearly bought "free time". And when all is over, people are back again at the same old drudgery with boredom and headaches, tension and nerves twanging as usual. Time has been "killed" and spirit spent to no creative end. And for an idea of how people who have got abundant leisure are bored, one has only to see them at the Lidos and Rivas, the Casinos, racecourses, swell clubs and restaurants.

What then? If man does not live by bread alone, neither does he live by leisure alone. He needs more than the *panem et circenses*, the bread and games of the Roman emperors.

The comparatively unlimited leisure envisaged by the Malan blueprint would drive many "modern" people mad, because it would raise so many awkward questions, nearly all of which would be ultimate or philosophical in their nature. People today have no time for them. But given leisure the questions could not be shelved. All the whys, whats, whences and whithers would arise and clamour for an answer. Why are we here? What is life? Has life any meaning? Where are we going? Where did we come from?

Role of the Guru. The redeeming feature of such a situation is that it might provide a ground upon which an absolutist Guru could take his stance. But even this is doubtful. It would be only after relativist philosophers had had a field day. The freemen (and some of the slaves) of ancient Athens had ample leisure, yet they listened more often to sophists than to philosophers, and it was they who murdered their best, Socrates.

Thus, although necessary, leisure is not enough to make a man turn towards philosophic understanding. Indeed security as an end in itself can be the worst kind of trap. It dulls the intelligence. Even on the petty scale of the all-providing welfare state this result is admitted. Leisure alone is merely a negative ideal, like plain *sannyasa* (renunciation) without the goal of wisdom as its end. People long for leisure because they are overworked. But leisure can be as deleterious to the spirit as excesses are to man's physical well being. Once again therefore we are compelled to admit the need for the spiritual or unitive end to which both work and leisure are to contribute, and in the visioned state to see also where the spiritual director or the Guru comes in whose role would be that of a safe and sane adviser—not an end-dominated executive or leader. If we see the need for a practical Utopia, we also see the need especially for the guidance there of the man of wisdom, the Philosopher, the Guru.

Wisdom's call
Is meant for all.
Why take the view
It's for the few?

A World of Mutual Aid

by HERBERT READ

A famous poet and writer on art who is also a representative anarchist defends his vision of society without rulers, profit-making, wars, and nations.

IT has always been recognized since the time of the Greek philosophers that the practicability of a free democracy was somehow bound up with the question of size—that democracy would only work within some restricted unit such as the city-state. This was the conclusion of Plato and Aristotle in the ancient world, and their view has been supported in modern times by great political philosophers like Rousseau, Proudhon, Burckhardt and Kropotkin.

Based on this realization, a political philosophy has arisen which opposes the whole conception of the state. This theory, which would abolish the state, or reduce it to insignificance, is sometimes known as distributivism, sometimes as syndicalism, sometimes as guild-socialism, but in its purest and most intransigent form, it is called anarchism.

Social order without rule. Anarchism, as the Greek roots of the word indicate, is a political philosophy based on the idea that a social order is possible *without rule*, without dictation—even the dictation of a majority. Anarchism indeed, seeks a very positive form of social order, but it is order reached by mutual agreement, not order imposed by unilateral dictation.

We who are anarchists seek to divide power, to decentralize government down to the localities in which it is exercised, so that every man has a sense of social responsibility, and participates immediately in the conduct of his social order.

That is the political aspect of the theory. But it is equally in the economic field that democracy tends to unity of power—either the power of the capitalist monopoly, or the power of the nationalized industry. We believe in the decentralization of industry and in the deproletarianization of labour, in the radical transformation and fragmentation of industry, so that in place of a few powerful trade combines and trade unions, we should have many small co-operative

farms and workshops, administered directly by the workers themselves.

Experiments in co-operation. We believe, that is to say, in a federal or co-operative commonwealth, and we believe that this represents an ideal which is distinct from any offered by liberalism or communism. You may be inclined to dismiss it as an impractical ideal, but within limits we can certainly prove that it does work in spite of unfavourable economic conditions and in the face of ruthless opposition from capitalists or communists. There have been many failures and many false starts, but these have been studied by the sociologists of the movement, and we know pretty accurately

Metaphysical Crisis

The crisis which Western man is undergoing to-day is a metaphysical one: there is probably no more dangerous illusion than that of imagining that some readjustment of social or institutional conditions could suffice of itself to appease a contemporary sense of disquiet which rises, in fact, from the very depths of man's being.

A civilization which, finally, denies the place of contemplation and shuts out the very possibility of contemplation . . . sets us inevitably on the road towards a philosophy which is not so much a *love of wisdom* as a *hatred of wisdom*; we ought rather to call it a misosophy.

—GABRIEL MARCEL (Existentialist)

why certain co-operative communities have failed. We think we know for what reasons others have survived for a century or more—the Hutterites, a religious community was founded in Moravia in the sixteenth century and has carried out these principles successfully ever since. More remarkable, because operating within the economic structure of a modern society are the highly successful co-operative agricultural communities established in Palestine, in Mexico and under the Farm Security Administration in the U. S. A. A very significant experiment is taking place at Valence in France. In this case the co-operative community combined successfully a skilled industry (the manufacture of watch cases) with agriculture.

I do not pretend these experiments prove the case for an anarchist society. But they are highly significant tests of the human capacity for co-operative living—experiments which give us every confidence in the social and economic soundness of our wider proposals.

Need for profound change. I am old enough to remember the days before 1917, when people would say: Oh, socialism is all right in theory, but it could never be put into practice. Against such an argument socialists of that time could only put their faith—a faith, which, we must admit, has been amply justified. Now on every side we meet the same argument against the co-operative commonwealth. I suppose that no feudal baron could have believed in a world ruled by merchants, and money-lenders refused for a long time to believe in the possibility of a world ruled by bureaucrats. I do not expect that many of my readers believe in a world in which the very idea of rule is abolished, in which we live by mutual aid, in which all thought of profit, all aggressive impulses, the concept of national sovereignty and the practice of armed imperialism, are for ever absent. But when you consider the world in all its moral and economic chaos, when you see humanity fearfully transfixed by the threat of atomic warfare, can you for a moment believe that our civilization will be saved by any change less profound than that which I have described here?

THESE THREE ALONE . . .

Force is futile. It can organize nothing. Nor can science help us now. Science has put miraculous tools in our toolbox, but no science can ever show us how to use these tools for humanity. It is only natural or organic architecture interior philosophy, and a living religion—not the institutionalized kind (I am talking now about the heart and the deep-seated instincts of man)—it is these three alone that can make life again creative, make men as safe as is good for them, or ever make government tolerable.

—FRANK LLOYD WRIGHT (Architect).

GURUKULA WORLD NEWS

INDIA : September was a month of widespread celebrations of the 101st birthday anniversary of the Guru Narayana. The celebrations at VARKALA, concluding the centenary, lasted for one week, in the presence of the Guru Natarajan and directed by R. Jayachandran. At BANGALORE functions were held at the Gurukula at Kaggalipura, and meetings both in the City and Cantonment. Swami Vidyananda conducted a fire-sacrifice at 16 Hall's Road, MADRAS. Meetings were held at many other centres, such as SALEM and VALPARAI Annamalais, while at TIRUCHIRAPALLI a meeting for the first time was held with the Guru Natarajan, Swami Mangalananda and John Spiers as speakers, and Swami Chidbhavananda of the Ramakrishna Mission presiding. There were the usual celebrations throughout the West Coast, from Travancore to South Kanara, in COIMBATORE, as well as in far off places like BOMBAY where the Kannada speaking followers held large scale celebrations with their usual organized enthusiasm, and in COLOMBO, SINGAPORE and BRUNEI Borneo. Dr. Natarajan is at present at the Gurukula Retreat at FERNHILL, Nilgiris where celebrations will be held as usual on October 9th.

Message from New York : From NEW YORK CITY, Garry Davis (who writes on page 5 of this issue) sends the following message: "Extend my loving regards to all followers of the Guru Narayana. I am here in my small New York City apartment typing out a greeting to dear friends never personally met, across the great oceans, of a brotherhood unchanging and intrinsic. That this can happen is the reality of the Guru's message. The Guru Narayana's open heart embraced all humanity. His teaching now personified by the Guru Natarajan continues that open embrace thus giving us all who come into intimate contact with it the insight to brotherhood and universality. May the occasion of his 101st birthday serve to increase in direct proportion to our love for this sage and his worthy disciple our determination to remain ever true to this brotherhood and universality, leading us inward to the infinite worlds of true reality."

Blessings from Meher Baba

Sri Adi K. Irani, Secretary to Meher Baba, writing from Ahmednagar, sends us his greetings with wishes of love and blessings from Babaji.

INFORMATION ABOUT THE GURUKULA MOVEMENT

Inspired by the Guru Narayana (1854-1928), greatest recent exemplar of the non-dual wisdom of the Absolute, **The Narayana Gurukula** (an institutional Teacher-Disciple succession body) and its democratic counterpart, **The Yellow Fellowship**, form the Gurukula Movement which was founded in 1923 by Dr. P. Natarajan, the present Guru Head and foremost disciple of the Guru Narayana.

Under the motto "Of one God, one faith and one kind is man," this Movement is intended for all who seek in living terms the wisdom of the Absolute.

Central Office : The Gurukula, Varkala, Travancore, India.

World Centre: The Gurukula, Kaggalipura, Bangalore District, India.

European Centre : Institut Monnier, Versoix, Geneva, Switzerland.

American Centre: The Gurukula, Schooleys Mts., Long Valley, N.J.

The Gurukula Movement is not a socialized religious organization. It stands neutrally above all particular expressions of faith or ideology. It is based on a vertical personal relationship of the individual with the Guru as a living representative of wisdom. Membership of the Yellow Fellowship requires only the acceptance of the following principles and the sending of a token outright gift of one rupee or its equivalent in any currency, along with the signed pledge below.

Principles of Affiliation :

1. Divisions such as caste and nation, attachment to faith or ideology, belief in deity or ideal, should not set up barriers between man and man, but should be understood and acted upon so as to promote integral human solidarity based on freedom, justice and fellowship.

2. A single kindly and generous attitude should be held in respect of all human beings.

3. The line of wisdom-teachers or Gurus of all times and places, of whom the Guru Narayana and his wisdom-successor the Guru Natarajan are true representatives in modern times has a high value for humanity.

4. Guruhood constitutes a moral and spiritual asset leading to the betterment of life and the increasing happiness of one and all.

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Bangalore District (South), India.

OUR COVER represents man in traditional contemplative
posture between nature and technology, the non-dual All being
indicated by the antique symbol **AUM** suspended above.