

September, 1955

8 as.

VALUES

OF ONE GOD, ONE FAITH AND ONE KIND IS MAN



EDITORIAL

I

WISDOM, EROS AND THE BOMB

by Harry S. Jakobsen

4

WHY VALUES?

by Dr. P. Natarajan

9

GURU NARAYANA

10

THE LOST WORD

by Janaka

15

HIMALAYA BY KALIDASA

translation by Dr. P. Natarajan

21

ISLANDS OF NEUTRALITY

24

CAESAR'S COINS

27

COMMENT

28

THE GURUKULA MOVEMENT

30

GURUKULA WORLD NEWS

32

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

Published monthly for the Gurukula Publishing House, Kaggalipura P. O., Bangalore District (South), India, and Edited by John Spiers. Printed by Kalyan Printers Ltd., 12, Jayachamaraja Road, Bangalore 2. All single copies 8 annas each; yearly subscription: India Rs. 6; Foreign Rs. 9.

Editorial

WITH our feet planked firmly on the ground our ideal is as high as we can reach—but not out of reach. That ideal is Wisdom. Values arise. They go. New ones take their place, to the end that we may be happy and wise.

Wisdom as value needs restating. We need it right down here and not lifted to the ethereal heights, put off to some futurity. Like most people we get tired of museum-crawling amongst the religious exhibits, unwrapping the mummies. And how often we have given ourselves awful hangovers after midnight sessions with both the esoteric mystifications and the systems of the philosophers (so-called).

It is not that we lack the qualifications for the deep study of the sources of philosophic truth. But somehow when we are in trouble we take the first means ready to hand—drink, movies, sex, novels; or we may have a go at psychology. Some of these values are better than nothing. Nor can we deny that religious worship has its points. But, when the drug wears off, when the lights go up, when the thrill is over, there comes the dawn and our personal problems still clutch at our hearts.

So what we need is a new approach. We are certain we've got this, but it isn't another handout of frozen formulas. This is no celestial cookery book of soulful recipes. Wisdom teaching must be and is recognized indeed, by its utter sanity. Again, we've no objection to a little sugaring of the pill, provided we know to distinguish between the sugar and the stuff that's really needed.

The approach to self-understanding has not been properly indicated for our own times, at least in English. Self-understanding can be a science with its own terms, ways and means. Experimental science, religion and art have also their own disciplines fitted for their task.

The Gurukula idea will be examined and explained from time to time. This does not incline us to Hindu revivalism, although there's no reason to be ashamed of some notions accepted as valid by a goodly section of humanity. Strictly we look upon all previous statements impartially, with a keen desire to reevaluate them all to determine common fact.

If Indian subjects figure largely in our discussions, we believe this will interest both Indian and other readers.

Wisdom and its ways have been explored in India probably much more than elsewhere. There is much to learn here, much to reject, much to understand.

We know it is terribly difficult to look at our own personal problems inexcusably, rationally and unblushingly. Even the ordinary psychiatrists know that. But how can unmodified truth shine clearly if any delusory prejudices blur our vision? How can we be wise? We hope to be of help here and we hope you will write to us on anything serious. The answer to your problem may also help others.

While complying with the law we don't want to evade issues euphemistically. We are not writing for morons or academical deadpans. A spade needn't be called a bloody shovel or an agricultural implement. And ditto when we deal with human relations. A boy and a girl cuddling in the park are neither angels holding hands nor reacting chemical aggregates.

We are deeply concerned with plain general human relations which includes sex, war, education, vocation, the good society and what you will. How unlimited is the field! Religious views, philosophies old and new, the conjectures, theories and hypotheses of men of science, business barons, political bigwigs and what not, all come within our scope for logical scrutiny and spiritual assessment when they deal with matters relevant to wise living and thinking. We shall meet them dialectically with non-dual awareness.

There cannot be too much light. But we want a real Sun, not a torch, not a momentary flareup.

To such a great Sun of truth we are dedicated. This Sun is the principle of wisdom itself, a living light which comes through emancipated humanity (and not only through the religious leaders, but through many whose proper fame has been bypassed) everywhere, but it is typified especially by the great Gurus of mankind. Nobody has exclusive monopoly here.

The end of the Centenary of one such teacher of humanity closes this month. The Guru Narayana is already familiar to many millions in South India. We have the honour of introducing a new magazine in his name. In doing so we are not intending to decry any other teacher. There may be a regional or other cult around his name. We take another view, non-exclusive and global, the kind of non-rival view which we are certain he had himself. Hence

we take our stand in fairness to all, in the highest ideals, joining with all in the spiritual quest for high values and in recognition of our common humanity.

We hope you will like us.

The Secret

To an outsider's view a certain faith is low;
The cardinal doctrine of one in another's measure, lacks.
Confusion in the world there shall be
While the unitive secret herein remains undiscovered.

—GURU NARAYANA.

We should not interfere

At the time of the Vaikom satyagraha some ardent followers of Mahatma Gandhi brought him to Varkala to see the Guru Narayana. Two little incidents have been reported, which mark the view-points of the two famous men.

Gandhiji openly declared his differences with the Guru in regard to caste. He referred to the variety of shapes and colours of mango leaves as evidence of the rightness of his theory of *varnashrama dharma*. The Guru Narayana listened patiently, then called for some different-shaped leaves and inquired whether or not they had the same taste.

The other incident was when Gandhiji was disturbed about many of the followers of the Guru Narayana joining the Christian faith. He thought the Guru should advise his followers against this, and ask them to remain within the "Hindu" fold.

"No," the Guru replied. "If they feel they are happier and better in becoming Christians, we should not interfere."

Wisdom, Eros and the Bomb

by HARRY S. JAKOBSEN of the GURUKULA, U. S. A.

[**Explanation.** Eros is the ancient Greek counterpart of Kamadeva. The exaggerations of sex in Western countries must strike the Indian as peculiar and ridiculous. That man or woman is fortunate who lives in a simple natural environment where clothes are merely functional or more so than in Europe or America. Even today in Travancore, men and women wear alike the white cloth around the waist, the *mundu*. But as "civilization" develops, it elaborates in fashions and styles, makes more distinctions between the symbolic extras like dress and habits between the sexes. Women become out of hand and then wear "men's clothes" and vice versa.

The words sadist and masochist belong to the argot of psychology. The masochist is the hen-pecked husband who submits to his wife's tantrums, or the wife who is equally thrilled when her husband beats her. Equally, the counterparts, the dominating wife or the wife-beating husband, are the sadists. The wise man tries to understand these things and to give sane advice to those in trouble, without indulging in moral judgments. In sex as in everything of human interest there are grades of value, and the wise person will seek the highest as being ultimately most beneficial and least harmful to oneself as to all. We shall return to this subject in future issues of VALUES.]

SERIOUS people who are strongly influenced by common religious beliefs suffer terrible repressions because of the misunderstanding of Wisdom and Eros. They try to "control" their passions by suppressing them and find it impossible. Somehow or other they must have their gratifications, but it is then accompanied by shame. So sex arouses the conflicting feelings of disgust and fascination. Instead of being an honest enjoyment, sex becomes a furtive indulgence. It loses all art and finesse. In this there is a loss of value or human happiness. This makes both the inhibited and the non-inhibited person inwardly angry. This anger may not be admitted, but it is there all the same. The

evidence for this is the large number of "respectable" people who become superior and angry both at the Sage and the Prostitute.

This imbalance has a tragic effect in the greater social sense. Because of lack of recognition of one's own private nature, repressed energies which might be used up in personal sex life become explosive potencies liable to blow up in general social life.

Revenge on society. It is quite clear that most leaders of society, legal, educational and religious, do not understand this, when they provide socially approved sublimating channels. For the kind of energy that does rise up as a substitute to individual erotic desire is a subconscious feeling of revenge on society. Eroticism is tolerated in magazines and visual entertainment on the one hand, and at the other extreme there is the doublesided worship of the "scientific" creations of industrialised society. People are both proud and afraid of the atom bomb. Nobody really believes that such destructive abominations emerge from human natures having the Good of All in mind.

What is the truth here? Is it not that such scientific horrors and weapons of destruction come from large numbers of human beings who are artificially deprived of normal primal and nature-given joys which are their birthright? Wherever human being live in collective bondage to their own creations there is intense psychic suffering and frustration. There is lack of recognition of differing private natures of individuals and consequent unhappiness.

Still, the human being is unique. He can live in peace because he still has the power to discover what he has lost. And certainly he can live in greater harmony than he does today. But large numbers of sensible men and women need to be shown the real cause of human suffering, which lies within themselves.

Provider-husband education. I can only deal with that aspect of the situation which belongs to the colder regions of the world which is familiar to me. We must look at the man-woman relationship here where nature insists upon greater activity and where the world of necessity is more dominant.

Here the male, in order to procure the necessities of life remains too much away from association with the growing children. Thus by necessity the female becomes a major

influence in education. Here her own wants motivate her teaching of the young.

She teaches the boy, above all, to become a good provider-husband, and omits to teach him to be a good lover. Girls under her care naturally learn the technique of catching a good provider-husband. This is done simply by thoughtlessly repressing the erotic nature of the boy and by encouraging erotic attractiveness in the girl.

Thus the girl gains a greater knowledge of human nature and has a decisive advantage over the boy. Sex then does not trouble her as much as the boy. She is already to some extent pacified by devotion to her own beauty. Clothes and cosmetics and other sex aids are familiar to her as soon as she can waddle. She feels, to some extent, that she is "sugar and spice and all that's nice" as the nursery-rhyme puts it.

At the same time the boy's love of adornment and beauty is discouraged and he gets early a sense of shame created by this abnormal conditioning. His normal nature is curbed and he is told that he is made of "nails and snails and puppy-dogs' tails." Nor is he taught any real wisdom. All he is taught is repressive religious morality, and all in favour of feminine domination. Society refuses to see the injustice of all this.

Confused social principles. The well-tutored and submissive social person does not realise that this lop-sided growth and development of the human male and female is one of the root causes of war. War is the ultimate outcome of a harsh, rampant industrialism. The prospect of war encourages various kinds of commerce. This may not be admitted but the facts are there.

Such is the case also with crime. The policeman and the criminal are two counterparts whose existence depends the one on the other.

When people cease to want policemen, they will cease to have criminals.

Similarly when people cease to want hospitals they will cease to feel diseased. Indeed we have an increase in diseases and a desire for more hospitals because both diseases and hospitals belong to the same pair of wants.

Nor is there any real need for poverty or for the feeling of poverty. Many "poor" people don't feel poor. But we must have it to enjoy wealth and of course to do "good" to "the poor."

This is never spoken out. It is submerged and is the will of a subconscious collective mind. Anybody who exposes this contradiction meets with violent opposition and denial. That itself is symptomatic. He is held to be wicked and antisocial and by common agreement, outlawed by respectable society. Prostitutes are condemned and vice-trials are held in the name of what is moral, completely confusing and mixing up Eros with greed on both sides of the law. The hidden desires of repressed people are encouraged and capitalized for money-making. Can such confused societies have much of positive value to offer humanity? The prospect is dismal indeed.

Equating Eros and Wisdom. I feel there is no immediate solution. Religion and education have become too fixed and rigid to ever turn radically towards good sense. I believe that bold and contemplative natures will have to assert themselves and offer a solution.

I can think of two ways: one is to establish by one's own effort, schools of wisdom, where common sense, philosophy and psychology will be the main basis of education. This may be done along the lines of the ancient forest schools of India. The other is to approach the erotic side of human nature through art (which was also done in ancient India).

Both these methods can meet on common neutral ground. The confusion has to be unwound from both ends as it were. In this way the erotic side gets dialectical strength from the contemplative, and the contemplative side gets supporting energy from the erotic. To my knowledge there has been no such alliance between Wisdom and Eros in human history for thousands of years—not since the worship of Astarte, Dionysos and Kamadeva.

Such a reciprocal relationship showing the way to release suppressed energies in favour of a happier, calmer existence would in the long run make human beings more honest, more tolerant and, in effect, kinder.

Sex-variants. There are the sex-variants. When society objects on moral grounds it ought to be able to supply the answer of how they can enter a calmer state of mind. Can one be happy and enter a calm state of mind, however, when energies are bottled up and not given an outlet? Tensions can be released by both actual experience and long contemplation. Normal restfulness can only be reached after desires have been satisfied. This can be done in one's

own private way. Nobody will say what that is, since no one needs to account to another why. But to ask of another why, and then to feel ashamed is merely to reveal one's own repressed state of mind.

Pleasure is only for the sake of pleasure and the knowledge of this must lead to final wisdom, to the realization of the highest value of all—that of universal recognition of all human beings, of all human natures, the way they really are, and to abolish hypocrisy and pretence. Only then are we on the way to beauty of character and body!

It is really naif to think that sadism and masochism will disappear if they are denounced as immoral. This only intensifies them and drives them underground. But it is human kindness to approve of a contract between the two. Assuredly whatever harm may result from such an acknowledgment will be much less than that caused by disapproval. As for trying on the clothing of the opposite sex, however mad it may seem, it is surely a most innocent pleasure and might be useful in removing exaggerated notions about the opposite sex!

Nature, character and happiness. To appear erotically attractive to oneself is as much the nature of man as of woman. That kind of self love is good because it tends to promote good health and has nothing to do with egotism. It is play. Persecution by society makes people mad who are otherwise just playful variations of humanity, just as poets and philosophers who put their philosophy in practice are labelled screwy. These people are sensitive and often cannot endure slurs on their private nature. Sensible people therefore do not evaluate a person by his or her private nature. They do so only by fairness of character. Nature is never confused with character.

These "variations" are only nature's way of cancelling too much asymmetry between the sexes. Psychiatry and psychology at their present stage do more harm than good by interfering with such people. Sound common sense and honest recognition of the inevitability of such "variations" is the only answer to the problem, if the problem ever exists.

Thus psychic tensions can be reduced and monstrosities like the atom bomb can be abolished by clearing the way for people to live according to their own true nature. In the long run, this is the remedy for suffering humanity.

Why Values?

by DR. P. NATARAJAN

WISDOM is the highest of human values. The Absolute, whose mystery it is that Wisdom will unravel is not a thing, an entity or even a mere reality. Neither by logical reasoning nor mere philosophical speculation however systematic, methodical or correct can that be reached. If however, the Absolute is not conceived as a human value it would remain a mere abstraction. It could never quench the eternal thirst for knowledge abiding at the core of human nature.

However, when the notion of the Absolute is filled with a living human content it becomes a matter of absorbing interest above all other interests. These other interests become like small change before the supreme Gold Coin of Absolute Wisdom. It is in this sense that the title of this new magazine should be understood.

The word "values" covers all things that are good, beautiful or true, from the most commonplace to the most sublime. The actual or relational world which is in front of everyone is a feast of varied values. The hunger for values itself has different degrees or kinds. When a clear-sighted man knows what he wants he is able to select unitive values belonging to every department of life in which he lives and moves. A science of norms in absolute or contemplative values guides each man to select and adopt as his own that unitive value which will give him peace or happiness without coming into conflict with the larger happiness of all life. Thus man threads his way through a tangled network of values from which he is called upon to select at every given moment.

Through values that are still steeped in the domain of drab necessity, the eye of the contemplative is raised through intelligent appreciation of a unitive scale of values to that highest of states of the spirit in which the Self rests on itself and finds the Absolute Value of all in oneself.

Whither Goest Thou?

Yes, I agree with Values
I do not think it queer,
I like the Absolutist's way,—
But where do I go from here?

The Guru Narayana

September 2nd is a public holiday on the West Coast of India, marking the 101st birth anniversary of that grand sage, the Guru Narayana.

MILLIONS of people in South India and abroad bless the day that the Guru Narayana was born. His Centenary has been celebrated on a wide scale everywhere in the Malayalam world. For the millions who have not heard of him we shall try to introduce some of the relevant facts about him and his teaching.

From archaic times South India has been a land of contemplation, a holy land (*punya bhumi*), where lords of the spirit have been as common as lords of aggression elsewhere. Nature has conspired to preserve the southland of India from the troubles of history. The few noisy passages of time have passed by with little ill effect.

The East bowed down before the blast
In patient deep disdain,
She let the legions thunder past,
And plunged in thought again.

The land of the great Gurus. How true are those words of Matthew Arnold! The general silence of the South concerning its philosophers and men of the spirit is the indifference of maturity to popularity and publicity perfectly in harmony with a natural individual humility. The world knows of a few, and names like Shankara, Ramanuja and Madhwa and perhaps Tiruvalluvar have reached even to Europe.

The whole of India turns to the South for its draught of the nectar of wisdom. The great prehistoric Shiva still

“My Mission”

If people think of me as an avatar and ask what my mission is, tell them it is to remove caste.

—GURU NARAYANA.

reigns supreme on the Himalayan heights, as he does in the grand temples of Banaras. His name which really means "Auspicious" has been propagandized as Destroyer, falsely, for it is cognate with *Svasti* which means "Good luck!" as the Svastika is a symbol of the same. Dakshina-murti (the Image or Lord of the South), the immemorial Guru-form of the South, is also held in reverent esteem by the massed millions of Indians today.

It is necessary to know these background aspects of the world of the Guru Narayana—both the contemplative setting and the familiarity, not a curiosity, of the idea or possibility of Guruhood, for it was out of this contemplative background that he appeared.

The Guiding Star

Grace, Love, Mercy—all the three
Stand for one same Reality—Life's Star.
"He who loves is he who really lives."
Do learn these syllables nine by heart in place of
lettered charm.

Without the gift of Grace, a mere body
Of bone and skin and tissue foul is man,
Like water lost in desert sand,
Like flower or fruit bereft of smell.

—GURU NARAYANA.

From peasant to philosopher. He was a peasant's son, reared in a simple farmer's hut, nestling under the shade of spreading sacred fig trees, in a land of graceful coconut palms and rice-fields, at the remote end of India, not very far from the famous Cape Comorin (which is English for *Kanya Kumari*, the Young Virgin Goddess) of an antiquity certainly known to the ancient Greeks, as we know from the records of mariners.

The young Narayana's victory over social and educational handicaps was remarkable when one realises what these handicaps were. Travancore one hundred years ago was a caste-dominated theocracy supporting injustices like unapproachability and preventing millions from having even the most elementary human rights. Forty years later, it was still what Vivekananda called a museum of religions.

Somehow by sheer determination and a curious will belied by a retiring mild exterior, the boy Narayana achieved scholarship and fame in Malayalam, Samskrit and Tamil. He was a poet also. These gifts and accomplishments served him well in what was to be his final pursuit—the immemorial quest for self-understanding.

In this quest his natural introspective disposition, his keen insight into the ancient text books, his grasp of the significance of unwritten traditions and the secret lore of Indian wisdom-seekers and yogis, and the strange, unyielding constancy of seeking, eventually bore fruit. Finally, like many before him, he could say, "I know." He was then about thirty years old.

The triumph of Wisdom. Thereafter, he gained recognition as a Guru, a wisdom teacher. How he was able

A Protest Against Ritual

IT was at Sivagiri and Guru Narayana was standing under a spreading mango-tree. A brahma-charin arrived with flowers in a salver early in the morning at about seven . . . He prostrated himself full-length before the image of the Mother of Wisdom, and from there went on to offer worship at a little shrine where there was established a full-sized painting of the Guru himself.

"The Guru is verily Brahma, the Guru is verily Vishnu, the Guru is verily Maheshwara!" These were the chants he repeated in Samskrit while he made the offerings. The strong odour from the camphor flame spread out through the morning air, and the incense smoke mounted up, suggestive of strange past associations and habits. A flame was waved around, accompanied by the tinkling of a bell while the worshipper made mystical symbols in the air.

While all this was going on a group of devotees stood around the Guru Narayana.

"Look at that," he remarked to the group. "Here I stand in reality without my breakfast and still waiting for it; but my painting gets all the elaborate ritualist attention. That is due to religion!"

He meant to suggest that religion must as far as possible correspond to reality as such and not get lost without meaning in absurd dualities.

—from *The Word of the Guru* by DR. NATARAJAN.

to transform the dull apathetic masses in that unbelievably oppressive and crushing atmosphere is a story of wonder even today. Older inhabitants still describe the tremendous magnetism of his unassuming presence. Something of the grit of the farmer, something of the wit of the poet, added to the last word of the profound scholar and faithful loyalty in the finality of the Guru, all put together, made it possible for him to succeed in the teeth of religious opposition from the orthodox and abject fear of reform on the side of the downtrodden masses.

He would himself pull down the first stone of some old haunt of the dark gods of cruel bloody sacrifice and himself lead the way by consecrating pure temples of light and learning. He would challenge the presumptions of the ruling hierarchy and squash their arrogance with pungent words, and comfort the simple people who dwelt unprotected in the shadows of a priestly tyranny.

His determined insistence on a universal approach increased as the years went by. The Guru's tall figure inspired confidence and while he dealt with local difficulties, he spoke through the particular to the general, cutting across backgrounds with that mystical exactitude which is common to all world teachers of wisdom.

Revaluation of spirituality. He was also recording his spiritual discoveries in poetic form, sometimes in Sanskrit, sometimes in Malayalam. His keen intelligence surveyed the scene at hand and the universe as a whole. He looked into the past and reassessed what he found. He discovered new imagery, spoke the same timeless message as of old, but in a revised and pertinent way. Fresh visions of truth flowered from his pen, the whole field of philosophy was revalued and restated but kept flawlessly consistent with the grand voices of the past.

He took that frightening word caste (*jati*) and made it yield a unifying meaning. The word means "species" or "kind," he said, and it is plain there is only one species or kind of man, not two. Thus the light of "not two" (a-dvaita) reduced the fear of ages to nothing. He found no new religion. "Let there be no religious rivalry," he said. "The religion of all men is a matter of values, of happiness. That is the common religion of all, happiness. There can be as many varieties as there are human beings."

So by reason, by analysis, by the charm of the word,

and by a steady interior awareness of the certainty of non-duality, he dispelled differences at all levels.

The contemplative solution. The Guru Narayana encouraged the study of Sanskrit and English, the former as a means to absorb the essence of exact philosophy, the latter as a medium to take wisdom to the world.

He welcomed everything that brought about unity and goodwill, marriages between people of different countries, inter-dining between social groups and the study of every possible point of view or ideology in the light of a unitive synthesis. He refused to close the door on any field of human affairs. He himself belonged to no association but he approved of all organizations which held promise of good for all. Needing no shrines himself he yet approved of worship for those who felt its need, helping them to choose a noble form. He had a rather mocking doubt about the value of speeches and public meetings. He preferred the quiet talk with a seeker of truth or even an eloquent silence where single problems could be resolved by intimate understanding.

The future. Slowly, twenty-seven years after his passing in 1928, his teaching is now being appreciated. It is largely due to the efforts of Dr. Natarajan, his foremost living disciple, that this new understanding is due. The social aspect of his teaching in its regional application has been fulfilled. Schools, temples, business, political and official offices are now open to all on the West Coast.

But the wider global integration of socialized humanity still remains. Formerly it was community which separated man from man. There still remain national and other barriers. They too will no doubt break down as the spiritual common sense advocated by the Guru Narayana becomes known and prevails.

There will always be the wonder and the enigma of the Guru as such. This best and most valuable characteristic of the Guru Narayana will be the most precious heritage of mankind in the years to come. When men have exhausted themselves in the bustle of a life of action bereft of the unifying touch of wisdom, they will turn perhaps as he did to the calm self-source wherein he found the eternal fountain of happiness and truth. Then too those words of the Guru which adorned his ashrams may find a place in the assemblies of men:

“Aum ! All-pervading Brotherhood Prevails !”

I. The Lost Word

By JANAKA

Peter Baxter, an American in India on a research scholarship in sociology, sits at ease on the veranda of the home of the Guru Govinda, with whom he talks as an old friend. It is morning. The Gurukula is on a hilly slope some ten miles distant from a big south Indian town which is the centre for Peters's studies.

PETER: Nice place you've got here—not luxurious, but adequate for the climate. The diet could be more nourishing but I guess one could get used to it. But isn't all this contemplative life a sort of escape, running away from the world. . . .

GOVINDA: Surely this is "the world."

— Oh no it isn't.

— Then what would you call the world?

— Well—what you read about in the newspapers; politics, both American and Russian, the problem of peace, the atom bomb, and social progress here in India, five-year plans and all that. Aren't you interested in the progress of mankind?

— These are vague terms.

— It won't be vague if war, or a social disturbance of some kind comes along, and all this, and you along with it, is liquidated.

— You're like all the others. I'm disappointed. I thought you were more intelligent.

— That's no answer. What do you mean?

— I mean you're being carried away by a suppositious fear, an "if" such and such happens. Like all the others you're discontented, and you want to find the solution in that harsh world of politics and science called progress.

— All right. Where should one look for a solution?

— First in yourself and then by insight into what you call the world. That's why I said even you who seemed to

be so intelligent, have been carried away like so many, and have forgotten yourself, your intrinsic humanity.

— But it's because of my humanity that I feel the need for doing something practical about the world situation—all the horrors and fears and war possibilities and poverty and suffering.

— The intention is creditable. But you yourself are disturbed and troubled, making yourself part of the general fear and disturbance. Don't you think then that whatever you do will be affected or subjected to your own panicky state?

— You want me to be some cold-blooded philosopher?

— Certainly not. I don't want you to be anything, except a plain human being, a bedrock human being, with the simple original nature that belongs to and distinguishes humanity. The alternative to your fear-ridden condition is not cold-bloodedness.

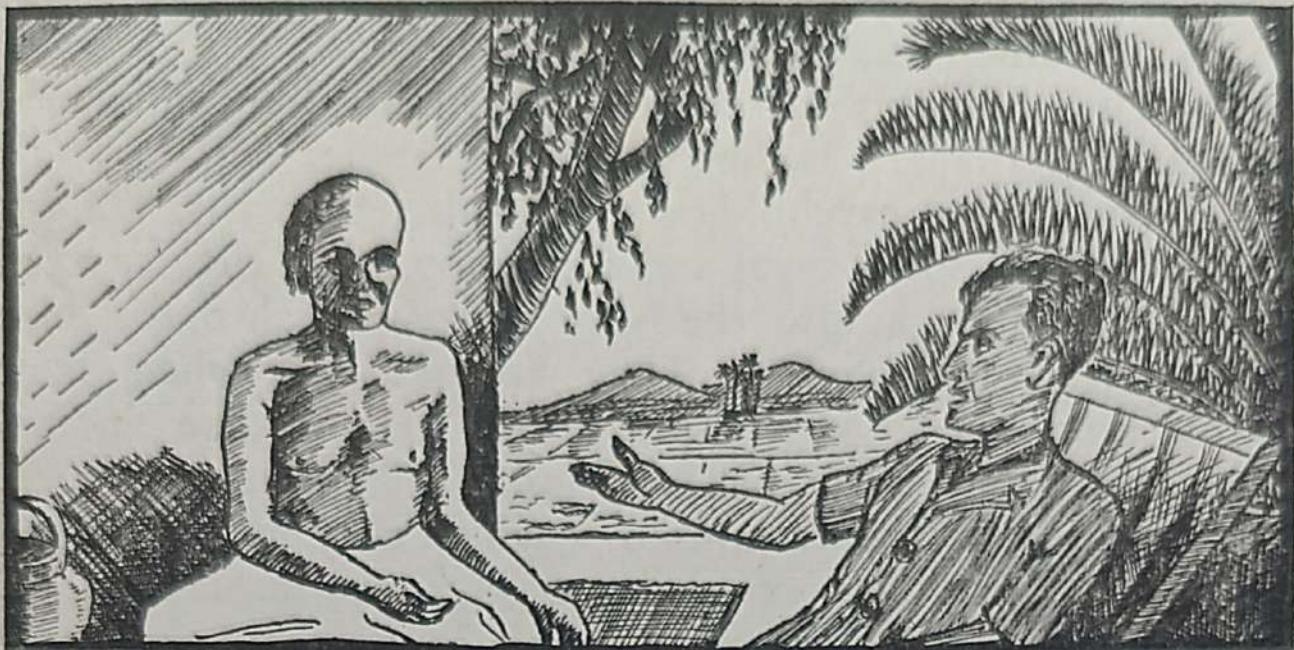
— So I should be a starry-eyed idealist talking about universal love and brotherhood and meanwhile very brotherly armies are murdering everybody and the world is in flames, and if you say that's a fear-complex then what about the brotherly preparations for war going on in the big nations—the brotherly scientists with their atomic weapons and probably poison gases and other horrors, not to mention the war of words, the propaganda which whips up hatred? These are hard facts and they can't be talked over.

— I said I didn't want you to be anything except a plain human being. Nobody's denying the facts you mention. But see them properly, neither through the eyes of fear nor through the sentiments of an impractical idealism — although you must admit that the idealist with his vision is certainly superior to the war-monger and the fear motivated man who tries to solve the problem.

— But supposing there can be such a plain human being who isn't carried away by these extremes, shall we say. It seems to me fantastic nonsense to imagine such a person. But if he could be found, who is going to listen to him?

— If what he says is right or true, does anything else matter? Does it matter if he has a small or big following or none at all?

— That sounds Socratic and we know what happened to him. All the religions bank on that easy principle of all for truth or God and the world well lost, historical renown, the martyr's crown and so on.



— So truth doesn't matter?

— It should be applicable to present situations, and striking enough for people to sit up and take notice. Then it may be said to matter all right.

— Not everything that makes people sit up and take notice is truth, but the truth that Socrates stood for — yes, and one may say died for—is still applicable to present situations.

— But the background, the stage of history, and with it the situations and the people, including Socrates, are not only out of date. They are archaic.

— Is a man less a man because he lived in history or before history? The truth of man, his nature, and the solution for the problems he makes or confronts — is a constant.

— But there is evolution surely?

— Evolution is not a fact. It's a theory, and not the only theory. The appearance of all wise men at all times, speaking consistently on matters of absolute wisdom confounds the theory. The immediate awareness of truth like the immediate awareness of the loveliness of a flower goes counter to evolution in its immediacy. There are no stages in anything that is immediate to consciousness or understanding.

— That may be. There still remains the present with its immediate problems.

— The wise man will use the same method now that a truly wise man used successfully before. He may have different materials, different situations, may employ a different

language, but the science he uses to resolve human problems will be the same, since man as man is the same.

— You call this a science—something like an ancient psychology perhaps? Is that what you mean?

— No. The psychologists are also theorists. They speculate at the social level and are happy when they succeed in fitting man back into the very society which makes him mad or fear-tormented. They are satisfied when their patients conform to public prejudices. He is then normal which really means he behaves and thinks like the herd. They also have a slick terminology which they have invented and which covers their external probings into human nature, and it is considered smart to be able to use that supposedly all-comprehensive jargon—but which actually can be mastered by any newspaper-reader in half an hour.

— You do seem to have your claws in for the poor psychologists. . .

— Why not? They are interlopers in a province which is especially my own.

— Meaning what?

— Wisdom. What one would prefer to call philosophy, if the term had not been so corrupted by equally superficial pretenders. But wisdom makes them all panic—psychologists, and philosophers; they all bolt at the very sound of the word. But man will not be scared. True men have always loved wisdom, have always prayed for it, sought for it, loved it, sometimes by its own name, more often under its other names known to all. Humanity has turned to its wise men, to its great religious figures, to universal singers and poets, to its artists and lovers, because they have in some measure been transmitters of wisdom, or symbols of wisdom, and because they have all found the method of properly solving human problems. They had the vision of the Absolute, a clear insight into the universal. They all saw man as an ever present fact, and not divided into savage or civilized, sinner or saint, prehistoric or ultramodern, brahmin or pariah. . . . Yes, they saw Man, and until we see Man there will be no solution to what you call the present situation.

— It sounds grand and would probably be accepted by most people as you say. But is vision enough? Even old ladies or sentimental schoolgirls can have such a vision. That doesn't do us any good.

— True enough. But such a vision when properly

disciplined, when thoroughly cherished and encouraged, when it is made alive, turns men—or women like Hypatia, Joan of Arc, Avvaiyar, Qurratulayn and many others—into Absolutists. The universal is a reference for all their action or thought, and similarly they bring all action, all situations, as well as all statements and opinions, no matter how apparently conflicting they may seem to be, to the universal for reference. That is the method I mentioned. In India it is called Yoga or skill in action. In the time of Socrates it was called Dialectics.

—Wait a minute ! Isn't Yoga a kind of spiritual exercise, sitting in a certain posture, and concentrating the mind and breathing in a special way. But your definition is quite different.

—My definition has the authority of the Gita behind it *yoga karmasu kaushalam*—Yoga is skill in action.* Yoga can be applied to any situation. If the body is troublesome there are ancient ways of bringing it to normal natural harmony. That can be called Yoga. If the mind is in need of turning towards the peace or harmony which is the nature of the Absolute as happiness, that too is Yoga. Yoga is equalizing, evening out of all that disturbs, including the breath. But Yoga extends in its application, and must extend for it is the method of a man of finalized wisdom.—Yoga extends to every possible situation or relation—including this conversation by the way-levelling out all difference so that difficulties and problems just disappear.

—And you say this is the same as Dialectics? I thought Dialectics was just a literary trick or style, and not a very admirable one at that. Hegel and Marx used it, and their use of the word is not much appreciated by many people today, especially outside Communist circles.

—When the Wisdom association belonging to both Yoga and Dialectics is absent, the terms lose their proper meaning. The words get devalued and debased. In both instances this has happened. Yoga in India was meant as a corollary of a wisdom seeker. Wisdom first, and then right action or Yoga. Nowadays without that preliminary association of Yoga with wisdom, Yoga by itself is negative, at its best leading to a certain kind of physical and mental health, but quite organic. Many people can do Yogic exercises.

* Bhagavad Gita, II, 50

Some may even do wonderful extraordinary feats. But they don't become wise. They may be admired for their mastery of the body, certainly not for their wisdom. It's the same with Dialectics, in Europe. It's like the shabby hide of a lifeless animal, a museum relic of the logician. Starting with either a mysterious prior called spirit or an equally mysterious unknown called matter, Dialectics is used to account for the complexity of phenomena, and to define argument about relative phenomena. Instead of being the equalizing method of an insight into the universal or the Absolute which is wisdom's ground, Dialectics today is merely the support of two equally suppositious theories, and it makes no difference to the abuse of the method that one, the Hegelian, is called spiritual and the other the Marxian is called material, since both spirit and matter are conceptions and counterparts which themselves—and this perhaps is the pity and the humour of the situation—need the Dialectics of wisdom to resolve, so that they can be seen as a single complementary or ambivalent pair. If this could be realized, then perhaps a beginning could be made at the very roots of the ideological conflict which is present in the world today..... But you're looking at your watch so I suppose it's time for you to drive to your office.

— Yes, I'd better be getting along. I've certainly got plenty to think about! That word—Dialectics—I won't forget what it means, a lost word, indeed! So long—I'll be back soon.

—Goodbye Peter.

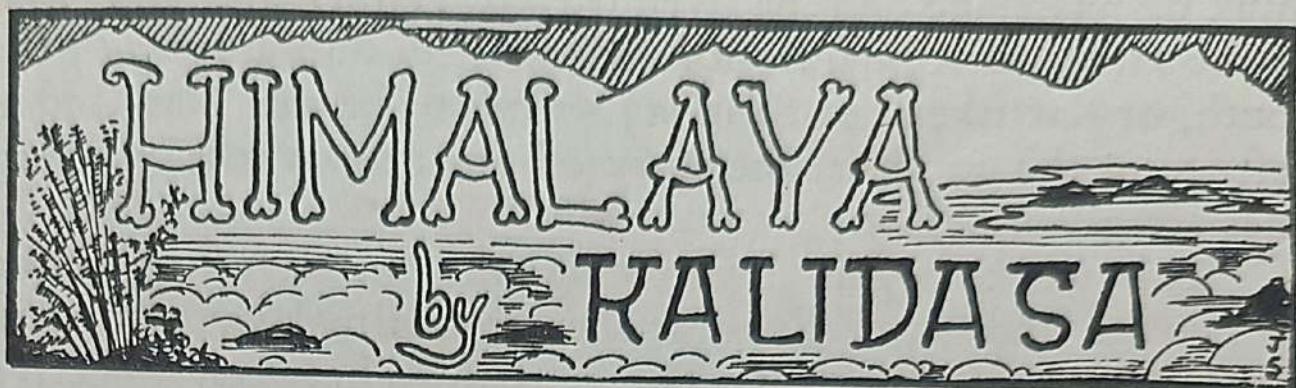
Guru Dicta

Whichever the religion, it suffices if it makes a better man.

Acts that one performs for one's own sake should also aim at the good of other men.

All are of one Self-fraternity.
Such being the dictum to avow,
In such a light how can we take life,
And devoid of least pity go on to eat ?

—GURU NARAYANA.



*Translation of six stanzas from Kumara-Sambhava—the Birth of the War-God
—by Dr. P. Natarajan.*

KALIDASA means to India what Shakespeare means to England, Dante to Italy or Goethe to Germany. He belongs to the order of poets of the universal. He is noted for his grand similes, many of which require some insight into the Indian background to understand. He lived during the golden age of Indian history and, although dates cannot be given precisely, he is generally considered to have been the most dazzling of the "Nine Gems" at the court of Vikramaditya, at Ujjain, the ancient Greenwich of India, in the Fifth century A.C.

It is impossible to render the sonorous beauty of the original. Fortunately there is a gramophone disc (HMV P. 10729) for those who would like to hear these verses in Sanskrit. Slightly marred by some tawdry tinkling introductory music the recording is otherwise quite good.

Writing of *The Birth of the War God* F. W. Thomas says "the asceticism of Shiva is a sort of epic of the Indian spiritual philosophy and religion in its heroic struggle of intellect against passion : the fourth canto, the *Lament of the Lady Dalliance*, when in place of her husband, the Flower-god or the Indian Eros, consumed by Shiva's glance of fire, she finds only a man-shaped heap of ashes, is among the most keenly appreciated expressions of Hindu sentiment."

The story concerns Parvati who is also Haimavati, the daughter of the Himalaya. She is to be married to Shiva because the gods, being too good, always suffered defeat from the evil forces and therefore approached Shiva at Kailas, his mountain home, to beseech him to have a son. How the great ascetic Shiva with a middle eye that omits fire, could

think of marriage and be wedded to Haimavati, and thus be the father of Kumara (otherwise called Subramania in the South, or Karttikeya or Skanda) who is to be the War God in defence of the good, is the story of the epic whose opening lines are given below.

The work begins by tracing the ancestry of Uma Haimavati and naturally describes the Himalaya first as in nature, then as personified. The gradations between objective reality and the poetic subjective personification are covered in these verses.

To those who have been in the Himalayan regions, stanzas four and five must be of especial interest. This is a true picture drawn from actual experience. The sudden showers, the drifting clouds that weave in and out among the

A Critique of Caste

by GURU NARAYANA

I.

Man's humanity marks out the human kind
Even as bovinity proclaims a cow.
Brahminhood and such are not thus-wise ;
None do see this truth—alas !

II.

One of kind, one in faith and one in God is man ;
Of one womb, of one form ; no difference is there herein.

III.

Within a species, is it not, that offspring truly breed ?
The community of man, thus viewed, to a single caste
belongs.

IV.

Of the human species is even a Brahmin born, as is the
Pariah too.
Where is the difference then in caste as between man
and man ?

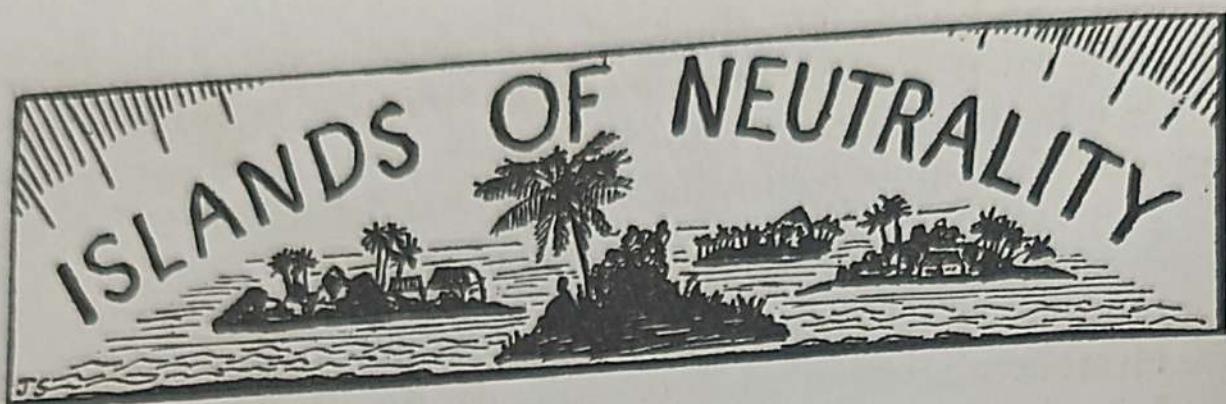
V.

In bygone days of a Pariah woman the great sage
Parasara was born,
As was even he of Vedic-aphorism fame of a virgin of
the fisher-folk.

—Translation by DR. NATARAJAN

bamboos, and the whistling of the winds, are all familiar incidents to travellers in these mountains. It is easy for anyone who has visited even the lower ranges, to turn these elemental facts into personified Siddhas and Kinnaras.

- I. With a soul celestial there reigns in the northern regions that emperor of mountains named the Himalaya; bounded fore and aft by oceans deep. Lo! It stands—as if a measuring-rod for the earth itself!
- II. Whom all the mountains conspired to choose as a suckling-calf, while Mount Meru (chief of mountains), the Milking-Expert, stood witnessing, under the guidance of the emperor Prithu (ancient philosopher-king), the Earth-goddess herself was milked, to yield radiant gems and rare medicinal herbs!
- III. To one so gloriously endowed with infinite gems the snow is no blemish; as the moon's markings are overcovered by its own radiance, so this one defect—the snow—is immersed in the presence of a multitude of worthy virtues!
- IV. Having denized to the very limit in the shadowy valleys of drifting, lowering rain-clouds, hastened by sudden showers to the sun-warmed Himalayan heights, seek final sanctuary the Siddhas (hypostatic elemental spirits).
- V. That very mountain (the Himalaya), by windy gusts from caverns emerging, filling the cavities in bamboo stems, offers a basic note for the Kinnaras (spirits of music) who like to raise their voices in high-pitched song.
- VI. That mind-filled maiden, friend of Meru (Himalaya), for the permanence of the race, existence-knower as he was—herself honoured even by silent holy hermits—that Mena, whose form matched his very self, respecting the laws ordained, he (the Himalaya) espoused.



THERE have been hundreds of experiments and dreams of a right way of life for humanity. All kinds of societies have been tried. According to Toynbee the historian, over six hundred different patterns of human society exist in the world today. This should be a chastening thought to the common propagandist self-admiration conception that we have either to accept what is called Democracy or Communism.

From the remotest antiquity also there have been attempts by wise men to have centres where their wisdom could find practical expression and where, at the same time, wisdom itself could be honoured and have a home. Such were the Gurukulas of the sages of India, as were those "schools" of the early Ionian philosophers, the Eleatics, Platonists, Alexandrians and Neoplatonists. You may say they "failed" but such "failure" was only because they refused to lie or use force.

Founded by some acknowledged revered Head, who himself had been the pupil of some former sage, small groups of pupils, young and old, gathered round these retreats and homes of the sages. They were generally outside the cities and in India were often found in the countryside or in forests. The word Gurukula properly means "Teacher's Family." His "children" were those who lived with him in intimate teacher-disciple relationship.

Today the word Gurukula is used indiscriminately and loosely in India to denominate what is often very little different from a free ordinary school, with some aura of holiness and some temple-atmosphere attached to it.

Under the inspiration of the Guru Narayana, Dr. P. Natarajan in 1923 founded a Gurukula of the original pure type, at Coonoor, in the Nilgiris. Since that time on, his ideals have grown organically and today Gurukulas under his direction have "caught on" in many places.

In all of them, the pure ideal centering around a Guru

representing absolutist wisdom, is endeavoured to be held high, and, although membership fluctuates, and is never large by mechanically organised standards, there has been a steady understanding of their importance as an answer to that constant problem of establishing a right way of human life.

In practical ways the ideal, once expressed in the Guru Natarajan's own words, has been to have "neutral islands of unitive understanding," where, by attention to the problems of the individual, all conflicts can be resolved.

It is a weaning process, and, to take Rousseau's words, is a negative rather than a positive form of teaching. That is to say, the main teaching is not inculcation of learning so much as keeping out error in thought and thereby error in action.

It is not a "man-making" education, nor is it a "nation building" education. These catchwords are avoided. In their stead we have an attempt to return to what is normal for human beings as nature or neutral reality would have it. Instead of man being formed, he is led to understand himself. Instead of nation he regards all mankind as his fellow-citizens in a city of God as Augustine put it, or in modern language, he has a true global attitude to life.

And to this end, there is the guidance of the teacher, the Guru, accompanied with dedicated periods for the study of the wisdom of all Gurus and teachers of humanity.

The world of needs is kept in its place at the minimum so that leisure for contemplative attentive study is increased in a measureless timelessness of freedom. As far as necessity permits even here and now, inmates of such Gurukulas are free, a thousand times freer than they are anywhere else. Affairs that upset mental poise and make people excessive and mad in the world, are treated with neutral detachment and are seen in their proper perspective against a universal background of eternity, *sub specie aeternitatis* as Spinoza puts it.

Such a neutrality should not be confused with either archaic or futuristic "escapism." It consists neither in ostrich-like renunciation nor irrational utopianism both being but wilful negative and positive expression of personal revolt. Gurukula members are not disembodied spirits living in some romantic Shangri La wish-fulfilling dreamland. They live normally and have the basic needs of life to attend to, supporting themselves by simple unharful activity, pooling their resources to the common end, under the trusted Head.

Between each other as common disciples they have the minimum of private relationship, but all have the maximum common relationship with the Guru in terms of wisdom and principles.

These principles and wisdom itself takes the place of religion and worship, but individual inclination towards religion is not frowned upon. Only it is not placed before the universal principles. Every religion and indeed every world vision is given its due recognition. It is not regarded as an impassable iron curtain to mutual understanding.

The Gurukula Movement is wide open to all who can appreciate its principles. As another experiment it may be considered as merely writing upon the water or a sign on the wind-blown sands. But it calls attention again to the perennial message of all who have won through to free perception of lasting Values. Its importance also depends upon the renewed enthusiasm of its inmates and upon keeping the living indicator at the neutral zero mark, neither deflecting towards escapist negation, nor towards mechanical positive success. Both ends have their tragic results, apathy or pride in attainments, the former largely in India, the latter in the orthodox religious and political ideologies of Europe and America.

Contemplation needs restatement, and contemplatives need a home. The whole world, including the people of India and the countries of the West, has need for wise persons, genuine philosophers, as guides and helpers. Right thinking precedes right action, but the people of the rushing modern world exhaust themselves too much to be able to begin to contemplate. The secret is lost for them.

In the Gurukula Movement it is fostered and is a living *raison d'etre*. The ancient treatises speak out and divulge their great secrets when read by the dedicated seeker who is free from specialized backgrounds. The words of the Gurus become meaningful. The word of the living Guru is the spark to the tinder of understanding. Instead of a destructive atomic reaction, there is a chain-reaction of wonder and illumination.

Thus happiness prevails within these islands of neutrality set in the troubled sea of restless humanity. All can catch this Gurukula spirit. This is no private, exclusive, esoteric, copyright idea. There can be more and more islands in humanity's stormy sea, sanctuaries for lovers of truth and wisdom.

Caesar's Coins

FIRST published last year and now issued as a Pelican, Sir Mortimer Wheeler's *Rome Beyond the Imperial Frontiers* (3/6d), is a rich compendium of unusual information about commerce and culture in the Roman-centred world of 2000 years ago.

From the sub-Arctic fjords of Norway the scene shifts to Central Europe, then to the far interior of the Sahara, the Red Sea ports, and finally to India and particularly to South India, from the Malabar Coast through the Coimbatore region, along the great river Kaveri (Khaberis to the Greeks) to the Coromandel Coast near Pondicherry (known to the Romans as Poduke or to the Tamils as Pudu-chcheri, the "New Town").

The evidence is not only from actual excavations at various sites, but that of statuettes, vases, glassware, metal dishes and helmets, coins of the Roman Emperors (mainly Augustus and Tiberius) and the written reports of Tacitus, Pliny the Elder, Dio, Strabo, and the anonymous author of *The Periplus of the Erythraean Sea*. This "Mariner's Guide to the Indian Ocean (called generally the Red Sea)" Wheeler rightly calls "a social and geographical landmark of the first order . . . one of the most fascinating books that have come down to us from antiquity."

Of all the coins of Roman times found in the whole of India, the majority have been found in South India, and most of these in the region of Coimbatore District. It is like a kind of paper-chase into the past, tracking the old trade routes by finds of hoards of coins. There are fine reproductions of these coins and much new information about the Roman trading centre at Arikamedu near Pondicherry.

Two statuettes are also pictured. They are of extraordinary interest. One is a bronze Hercules from Kolhapur in the southern Deccan, the other is a lovely ivory of Lakshmi from Pompeii (the famous city buried by the eruption of Vesuvius in A.D. 79) in Italy. These prove that it was not only an exchange of wealth in the form of pepper, spices, silk and jewels on the one hand, and wine and gold on the other hand, but also of human items of much deeper

Contemplative Comment

Monkey Traffic. Mrs. Ashley of Bexley Heath, Kent, England is indignant about the export of hundreds of thousands of monkeys from India to America for vivisection purposes, mainly connected with the manufacture of anti-polio vaccine. The idea of non-hurting or *ahimsa* is part of the world's philosophical principles. The Guru Narayana said that those who killed animals even for food equated themselves with the beasts of prey and could not be considered morally better. As long as this traffic in monkeys has official approval, there is surely no room for Indian spokesmen to moralize about at least modern India's spiritual superiority, whatever the past may have been.

Attack on Baha'is in Iran. Many people know of the Baha'is, a world-wide religious movement with a deep

worth. And if this transport of religions took place, what of the deeper philosophical values behind the religions?

If rude tribal leaders like Alaric the Goth could demand 3,000 lb. of Malabar pepper in his treaty with the Romans in A.D. 403, did they stop there? Were they not interested also in *ex oriente lux* (light out of the East)? In the second century the aged Emperor Trajan, we are told, stood on the shores of the Persian Gulf watching a ship sailing away to India and could not refrain from exclaiming: "Above all things would I have passed over to India, were I still young." And Plutarch relates the story of a delegation from a certain King Porus of the Punjab which included as a curiosity a sadhu from Barygaza (as the Greeks called Broach) who cast himself into the flames at Athens and was commemorated thereby "the Indian's tomb."

The author was at one time Director-General of Archaeology in India. He is famous for his work on the Indus Valley civilization. In this book he has done magnificent service to the historian who is gifted with some imaginative insight. The evidence he presents provides the answer to many an enigma of the past. The importance of Caesar's coins here goes far beyond their merely imperial value. They become material for contemplative understanding of an east-west rapprochement which is a part of the geo-dialectics of today.

core of mysticism and a broad-based social outlook. For over a century they have suffered much persecution in Iran (Persia) where the movement originated as a revaluation of Islam. Latest reports make incredible reading. Mr. Horace Holley, their U.S. Secretary, is documenting an appeal to be presented to the United Nations. On May 17 The Government of Iran passed an edict outlawing the Baha'i faith and the military chief began the demolition of the Baha'i administrative headquarters in Tehran. In addition, from dozens of centres, towns and villages, a kind of pogrom against the Baha'is has gone on, with much destruction of property. While sympathizing with the persecuted, and while proper restitution should doubtless be sought through neutral disinterested channels, wherein does the real solution lie? It is here that a higher wisdom and a deeper insight rising above special faiths must step in. The feeling of rivalry which has no doubt made the predominantly Shi'a orthodoxy take to this direct attack—even allowing for their bigotry—must be sought in the equally excessive zeal of many Baha'is themselves. In trying, with highly commendable motives, to establish a world religion, they have inevitably placed themselves in a position as rivals of a cherished faith. The solution must lie with them in giving equal spiritual honour to their Shi'a brothers, and while dealing with affairs in the world of action, to do so, not under the banner of a special Baha'i "faith," but as sensible human beings with a realistic global approach.

A good name sunk. A whole page of *The New York Times* on August 2 (big money paid for that!) announced the advent of a half-dollar super-monthly called *Wisdom*. It is advertised as a "picture magazine of knowledge" with a full orchestra of "Great People". Their names include Churchill, Eisenhower, Adlai Stevenson, Bernard Baruch, Somerset Maugham and Ogden Nash who are given equal status with Shakespeare, Leonardo da Vinci, and, believe it or not, Socrates, Plato and Aristotle. . . . We need only add for philosophical appreciation that it has the approval of sages like Cecil B. de Mille, the Editors of *Time*, *Life*, *Fortune*, and *Look*, and Darryl F. Zanuck. We are not in competition with anybody, and if rich sponsors in New York ever promote a magazine devoted to wisdom we shall be the first to present garlands.

The Gurukula

OF ONE GOD, ONE FAITH

For unitive understanding and universal brotherhood
who seek in living terms the wisdom of the Absolute
recent exemplar, whose motto* has inspired millions of

The Narayana Gurukula

(founded 1923)

This is an institutional Teacher-Disciple succession body (*Guru-Sishya parampara*), whose members are absolutist co-operators in time and property under the Guru Head in a spirit of unlimited liability, with the general aim of dedication to the principles of non-dual wisdom. Admission is entirely at the discretion of the Guru Head.

Founder and Head. Guru Natarajan.

Central Office. Varkala, Travancore-Cochin State, India.

World Centre. Kaggalipura, Bangalore Distt. (South) India.

United States. Schooleys Mts., Long Valley, N.J.

Europe. Institut Monnier, Versoix, Geneva, Switzerland.

(Note: there are many other centres. Those nearest to your locality sent on request).

The Yellow Fellowship

This is the democratic counterpart of the Narayana Gurukula proper.

All members, whether of the Narayana Gurukula or of the Yellow Fellowship are in equal status with the Guru Head or his successor. Full particulars of these two organizations within the Gurukula Movement are given in Gurukula Pamphlets Nos. 1 and 2 (price 2 annas each post free, available on application).

Principles of Affiliation

1. Caste (inclusive of social groupings, tribe, community, race, nationality, profession or financial status), Religion (creed, faith, ideology, belief, custom, culture, geographical,

Movement

*AND ONE KIND IS MAN**

on the basis of equality and freedom, open to all of which the Guru Narayana (1854-1928) was a people on the West Coast of India where he was born.

historical or ancestral conditionings) or Deity (ideal, goal, vision of life) should not set up any barrier between man and man, but should be so understood and acted upon as to promote human integral solidarity based on freedom, justice and fellowship.

2. The same kindly and generous attitude should apply to all fellow-beings.

3. The line of wisdom Gurus of all times and places, of whom the Guru Narayana and his disciple the Guru Natarajan are true representatives in modern times has a high wisdom value.

4. Such Guruhood constitutes a moral and spiritual asset in the light of which life can be bettered for the increased happiness of one and all.

..... *CUT OUT*

Pledge of Affiliation

I accept the principles of affiliation to the Gurukula Movement published in VALUES and promise to regulate my life in accordance with these principles, as a humble Sishya or Disciple belonging to the Gurukula Movement, of which the Yellow Fellowship is an organized expression, and I enclose an unconditional outright gift (*dakshina*) of one rupee as an outward sign of my affiliation and membership, this gift to be paid annually.

Name and address

Signature *Date*

To : NATARAJA GURU, Varkala P.O., T-C. State, India.

Note :—Names of members of the Yellow Fellowship will be published either in VALUES or in the Malayalam journal GURUKULAM.

GURUKULA WORLD NEWS

INDIA : Travancore-Cochin State. Acting on initiative of a resolution passed at the Educational Conference held on 30th December during the Narayana Gurukula Convention, the 101st birthday of the Guru Narayana on 2nd September this year will be celebrated by educational institutions throughout the State.

Varkala. As part of the Guru's birthday celebrations it is proposed to have an Exhibition in the Gurukula Grounds on 2nd September. Mr. R. Jayachandran is organizer. Swami Mangalananda, Mr. and Mrs. Jenard and others will be present. The Guru Natarajan expects to be there also.

The Gurukula Boys' Hostel, recently opened, is very popular. There is still accommodation for a few more. For information see notice (opposite page).

Fernhill, Nilgiris. Celebration of the Guru Narayana's birthday will be held at the Gurukula Retreat early in October as usual. Mr. G. N. Das is organizer. The Guru Natarajan will be present.

Kaggalipura (Bangalore District). Initial plans for a Narayana Gurukula Educational Foundation have been approved by local sponsors and land is being donated for the purpose, immediate target being a High School.

Bangalore. Celebration of the Guru Narayana's birthday will be held on 4th September at the R.B.A.N.M.'s High School Hall, Cantonment. Dr. Ekambaran, 16 Infantry Road, is organizer. John Spiers will preside.

Plans for a dedicated Study Centre with library are ready.

Salem. Mr. A. R. Purushottamam reports increase in Yellow Fellowship membership. Monthly meetings are held at Prem Studios, Shevapet.

UNITED STATES : Gurukula, Long Valley, N. J. Mr. Harry S. Jakobsen will be celebrating birthday of the Guru Narayana. American edition of VALUES will be out soon.

New York. World Citizen Garry Davis has entered his father's business as executive in the entertainment world.

CANADA : Charlottetown, Prince Edward Island. Roving Gurukula representative Mr. G. Rajagopal has been here since July, taking a Teacher's Training Course at Government Summer School. The only Indian on the island, he is giving lectures on Indian philosophy at various civic centres.

INFORMATION

- Except where specifically stated, articles in VALUES are not copyright and may be freely copied or translated, but we would like to have credits and a copy of the journal where they appear.
- Contributions are invited, but unless postage is enclosed no unaccepted manuscript will be returned.
- We welcome select advertisements which do not infringe our editorial policy. Tariff on request.
- We offer life subscription to patrons donating Rs. 100 or over.

Manager, Values

KAGGALIPURA P. O.

BANGALORE DISTRICT (SOUTH).

THE BHAGAVAD GITA

AN APPEAL

Dr. Natarajan's masterly translation and commentary of the Bhagavad Gita is now ready—in manuscript It contains 200,000 words. We are all as keen as you are to get it published. But how? At Rs. 5 per copy it will be a bargain with no margin of profit. We want to print 2,000 copies, but as soon as we have orders for 1,000 copies we can start printing. This is an appeal to all readers to co-operate. Order as many copies as possible.

Send your orders with amounts to :

Dr. EKAMBARAM, GITA FUND

16, INFANTRY ROAD, BANGALORE I.

AN IDEAL HOSTEL FOR BOYS

GURUKULA BOARDING SECTION

VARKALA, TRAVANCORE—COCHIN STATE.

(under the direct supervision of Dr. P. Natarajan)

For all boys between ages of 10 and 18—private tuition arranged—Hindi and Music classes—elementary and high schools close by—vegetarian food—Gurukula discipline.

Equipment: Boys must bring bedding and clothes (two sets blue shorts and yellow shirts or bush coats), and stainless steel plate with three bowls.

Rates: Re. 1 daily or Rs. 25 monthly. Rs. 5 admission fee. Rs. 10 caution deposit (returnable or adjustable). All payments in advance.

Write to : Manager Gurukula, Varkala, T-C. State.

OUR ADVERTISING POTENTIAL

Values is non-sectarian but has special appeal to over two million followers of the Guru Narayana, particularly on the West Coast of India, for whom it is the only English medium representing their loyalty to the Guru.

Values is therefore a wise choice for discriminating advertisers.

Values has already a large body of subscribers, including readers in Ceylon, Malaya, Borneo, Europe and America.

Values seeks an advertising clientele of honest salesman whose goods will serve others beneficially as well as themselves.

Write for tariff to :

Advertisement Manager

VALUES, KAGGALIPURA P. O.

BANGALORE DISTRICT (SOUTH)

MYSORE STATE, INDIA.

If your mother tongue is Malayalam

you should read

THE GURUKULAM

Editor : Swami Mangalananda

Published monthly by

Narayana Gurukula Centre

Varkala P. O., T-C. State.

(under the direct supervision of Guru Natarajan)

Annual subscription : **Rs. 3** ; Six months : **Rs. 1-8-0**

(no single copies.)