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VALUES



THE GURU NARAYANA

The Negative Way

EDITORIAL

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

NEXT MONTH'S TOPIC

NECESSITY

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Editorial



JOHN SPIERS

*This is the way the world ends,
Not with a bang but a whimper.*

SO wrote T. S. Eliot thirty years ago. Today it is both a bang and a whimper, the explosion outside, the squirm within. "Isn't science wonderful! Atoms for peace!" cry the salesmen of civilization. Then BANG! and another hydrogen bomb

goes off. Sales patter is eclipsed while the writhing umbrella of death hovers over the blue wastes of the Pacific or the wilderness of Siberia.

The public blast in the silence of external nature is reflected in the shattered tranquillity of the private consciousness of all human beings in rapport with modern civilization. There are no protective frontiers any more. The membrane of matter has been torn. Pure energy has been unleashed. The frontier of time has been abolished by radio; the frontier of space by jet-propulsion. Positively activated man, at the periphery of expansive scientific exploration, is unhappy and feels doomed. Like the sorcerer's apprentice it was enormous fun while it lasted. Now that he has no controls in sight it is more than a joke. It is a waking nightmare. No ostrich tactics of sex, dope, boogie-woogie or a life to come effaces the sight of his world speeding with supersonic screeching on the edge of the abyss of horrible annihilation.

Modern man faces an impasse. Glib political leaders may bray their unctuous peace mantrams, salaried academic philosophers may parade their opinions, prelates may sermonize and pray, big-fee psychiatrists may explain with soothing, assuring syrupped words—but nobody is really fooled. Human beings are aware of the Pollyanna double-talk of these failed men who are just as frightened as anybody else. Humanity, pincered in its own machine, screams with a frenzy that reaches to the stars.

The Positive Urge: Man from his infancy is compelled by instinct and necessity to look positively, objectively outwards. His senses support and drag him away from the stillness of pure being. Even in his dreams and phantasies

man is still positive, gazing at hypostatic worlds, at heavens and hells and various conceived entities which are the psychic counterparts, self-supported, of the world without. Relative worlds of infinite diversity hold his attention. It is an immeasurable field spread out, whereon he feasts and fights, loves and hates, sports and weeps, dreams and wakes. Man takes this positive display to be the whole of reality. This is his mistake, a natural error of post-infantile conditioning.

Our pages this month suggest a solution to stem this rising tide of extravertive madness. Wisdom is still in the

THE TAMIL WAY

CULTIVATE attachment to Him that has no attachment;
secure that attachment for giving up (all) attachment.

TIRU-K-KURAL, 350.

world, scant though the attention is that may be given to it. Many true and honest wise men have lived to rescue humanity from the dangers of the overweening positive urge of life. If a tithe of the attention could be given to them which has been and still is given to the existing relativist leaders of society, to the failed statesmen, priests, professors, businessmen and the diverse spokesmen of scientific research, then mankind would not be as it is now, at the end of its tether.

The Axial Hub : Alas, that modern man should be driven by suffering to turn round his intelligence from the hypnosis of a glittering relative field of consciousness stretching to the boundaries of the stellar and atomic universe! But better to be rescued at the eleventh hour than never at all. Only the rebellious few, some poets and artists, some idealists and rare elusive contemplatives of our time, filled with passionate longing for an answer, occasionally ascend above the flatland of relativism, and touch with joy the vertical axis of the Absolute, in their quest for non-relative values.

Such a perpendicular axis, at right angles to the dead-level horizontally spread out world of movement or action, is there all the time, and the further man departs from the stillness of that axial hub, the faster the wheel of action revolves. Wise men who have turned round their sight by negative introversion quite naturally speak and write a language whose

phraseology is strange, whose terms in relative meaning seem paradoxical, and generally always tinged with a numinous vagueness. This should be understood.

Towards Zero: Note the common language however! Every absolutist ignores or dismisses the gods as belonging to the relative way of seeking. The true way, he insists, is over the razor's edge that divides the positive from the negative. With disciplined will, and under the care of one of humanity's contemplatives, a true Guru, the seeking man, the sick bewildered patient, must make the switch-over from positive seeing to the negative vision. Such a way as the sages advocate may mean for most a painful period of ego destruction, of disillusionment, of learning a new science of Self in which the experiment and the experimenter are one and the same. The Chinese refer to this as the breaking up of the ice. The medieval mystics call it the *via negativa*, the divine darkness, the cloud of unknowing. In India it is the *nivritti*

ONE SUCHNESS

If an eye never falls asleep,
All dreams will by themselves cease:
If the mind retains its absoluteness,
The ten thousand things are of one Suchness.

—SENG-T'SAN (6th century).

marga, the path of withdrawal from forward action. "Withdraw and look!" says gentle Plotinus, last and greatest of the wisdom Gurus of Greece. "Step back—and then step back!" says Lao Tzu, the most revered of Chinese sages. "You cannot find the kingdom of love by observation," says Christ. "It is within."

We cannot dismiss the vast testimony of classically respected and adored contemplative teachers of wisdom just because they speak a language which seems odd and queer to our empirically limited ears. But at the same time we cannot just trust anybody. We must turn with full adoption to the tested and qualified teacher.

The negative way is a discipline. It enables man to stabilize the swinging pendulum of consciousness, until it sways neither to the positive plus nor the negative minus, but remains delicately poised at the neutral zero mark on the

meter of being. In relative terms this position is a Zero, described as a Nothing, a Vacuity, but in absolute terms it is an All, without duality, a blazing Light of Wisdom-Intelligence.

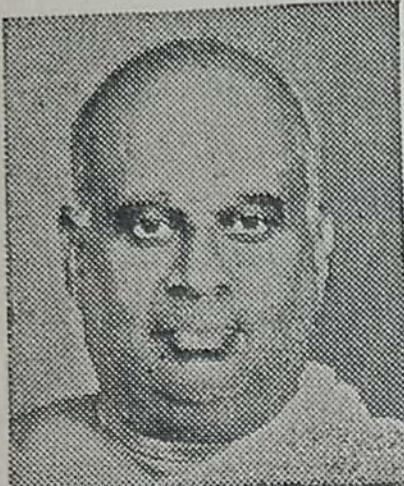
The Role of the Wise : Then, no longer swept from his bearings by the overpowering instances and outflowing impulsions of nature, no longer a fevered victim of taut nerves, but relaxed and cooled down, the man of integrated strength and unitive insight can solve the plain needs of life and resolve the complicated problems of the world. He learns to negate negations by what Hegel called the *methode der Absoluten Negativitaet*. He is no longer a man proud of his action. He is a man whose words are few, simple and yet profound, an exact and honest man without private interests and yet supremely certain. He is as far from the clamouring rostrum and the turmoil of the journalistic world of screaming "news" as the morning song of birds or the moonlight on the sea. He is on the side of the despised and rejected, the poet and the peasant, the uprooted stateless families and the "criminals" made by a ruthless criminal society. He knows the phoney at a glance. He recognizes greed, error and absurdity in its most subtle forms. He agrees with contemplation in its many patterns, retrieving the lost from the closed enclaves of religion and history or from the injustice of misrepresentation. He revalues the old in terms of the new. Truth is his passion and sole *raison d'etre*.

By holding to the Zero centre the absolutist is saved from error. He has no fear of the atom bomb or of this side or that in world politics. He dismisses peripheral morality while representing Virtue herself. He is the model for mankind and the friend of all life. In religious terms he is more adorable than the gods because they are relative while he is non-dualistic. He wants nothing and is therefore never in danger of being a dictator. His place of worship is the pure still heart of kindly humanity, in himself, in nature, in all beings. His religion is the Value we all call Happiness and which we all seek.

Wisdom's Common Sense : Such a Value is basic. It is supreme and yet down-to-earth, for it is by its standard that all other lesser values are measured. And nothing is nearer and dearer or more down-to-earth than the Self of man. The world needs this. That is why these words are written. This is the final conclusion of all wisdom-Gurus. Knowledge of such a Value which may be called the True, liberates man, simplifies his life, makes him and others happy. It is realistic because it is common to all, of unitive content. It places understanding or wisdom first and all else, including the various knowledges, later, with work and necessity at the bottom of the scale. A man must be happy and then do this or that. This is the common sense of all wise men. Today work and the bomb are given priority. These things are "necessary", but is man to be the slave of the necessary? His happiness lies in himself to which he can only turn by turning his back as far as he can on the necessary. The wise man is not the man of action, but the man of contemplation.

GOD is the denial of denials.

—ECKHART



The Approach to Reality

By GURU NATARAJAN

REALITY is veiled by appearance. Thus there is a need for the philosopher. This lover of Wisdom is not satisfied to believe that all that glitters is gold. In his search for the reality behind mere appearance, the philosopher is the friend of the empirical scientist, with

whom he walks hand in hand to seek reality. If this friend of the philosopher or seeker for truth happens to be a physicist he would examine what is first presented with measurements, microscopic scrutiny or subject it to experimentation following what is called the "scientific method." A chemist likewise would subject the object to testing or analysis in order to delve into the essential reality or the substantial verity that the object represents. Other sciences like geology follow similar methods found acceptable to each of them. They have their norms or units of measurement.

When the philosopher has thus walked hand in hand with the positive scientist as far as he can take him on the path of knowing reality, it occurs to him to put a new kind of heterodox question. To this question the positive scientist objects. As soon as the philosopher asks the scientist "Why does the candle burn?" instead of listening to his description of "How the candle burns," the companionship of the positive scientist and the philosopher comes to an abrupt halt.

The "a priori" Method: If the philosopher bravely persists on his own in the quest he will not feel hurt or cowed down. He will make no apologies for being still a seeker or for being called a speculative or sentimental man. He has sense enough to guess that all beyond the findings of the positive sciences is not finally closed to exploration. The positive, experimental or objective method may have come to an impasse but he knows that the journey is not at an end.

It is true that appearances have been subjected by the scientist to positive or analytical scrutiny. But analysis is not the only method that the mind of man can employ. Man

GURU NATARAJAN

has the time-honoured and more precious faculty or possibility of *a priori* (reasoning from the self-evident) understanding. A son can recognize his father or postulate his own being as a given fact without proof. The object that is situated in space "outside" is perceptually present within his own consciousness. The glimmering firefly of the light of truth that was followed up hand-in-hand with the positive scientist is now suddenly seen to be beyond the reach of *a posteriori* reasoning (i.e. from observed experience). The light that was imagined to be outside turns out to be present within the eye or behind and not in front of the looker or seer. The that was "outside" seemed only to be outside — as consciousness is neither "outside" nor "inside." Like the after-image of an object perceived, the percept or the concept of the object continues to impress its seal on the matrix of the mind. The flickering light of the object outside leaves its brighter counterpart behind in the mind-stuff. The further following-up of the firefly means an inversion of the process of searching for reality. The seeker has to revert on himself and follow the mysterious course of the firefly light through his own consciousness — as the *prius nobis* (what was anterior, to knowledge), as Aristotle would put it.

Contemplation as a Science : The true contemplative, however, has his own positive method in continuing his search for reality. Further, such a method has even behind it a science that is stricter than that of the physicist. The modern nuclear physicist depends on the elaborate language of mathematical equations in which all the letters of the Greek alphabet enter in various combinations. There are mental operations which lead to certitude, which are later confirmed, as by tests of the H-Bomb. The proof of the mental operations is not in the operations but in the success of the explosion against human life. The common man is ignorant of the language of the equations, but only knows that the philosophy behind them goes against collective human interests. This is not due to the invalidity of the mental operations employed by the intelligent man, but in spite of their validity.

There has been a time-honoured way which wise men all over the world have used at all times to arrive at ways of life that end in the general well being and happiness of our race. These perennial contemplative methods tend to fall into disrepute again and again and humanity becomes the poorer for having neglected them. One wisdom-teacher after another arises among

men, speaking the same-time honoured language of that Science of sciences called Contemplative Wisdom.

Seeking inwards : This Science is not based on the validity of the "objective" alone. It starts in the purer realms of reasoning without the help of the senses. One is asked to shut one's eyes and remain in a quiet and lonely place apart from the hustle of life to come to the given *a priori* premises of this Science of sciences. One has to dive under the level of appearances into that invisible axis which measures another and more important dimension of reality not evident on the surface. Miscellaneous, non-unitive and non-universal values and interests that might hold the attention of the seeker have to be subjected to a process of selective elimination. The research proceeds backwards, negatively into the prior. The seeker reaches deeper and deeper strata of his own personality until he comes face to face with the counterpart of himself in the Truth or Reality he is then able to envisage. All the time, his interest is focussed not on mere philosophical or mathematical abstractions but on matters of importance in the context of human happiness and peace. Ethical and spiritual laws that should relate man happily with fellow men will emerge from such a Science as corollaries from axioms.

A strictly scientific and publicly valid Science of sciences is found implied in the Science of the Absolute (in Sanskrit *Brahma Vidya*) known through the *Upanishads*, the *Brahma Sutras* and the *Bhagavad Gita*. The Bible and other masterpieces of human literature also contain the same Science of sciences implicitly or explicitly presented by the great lovers of the human race who have gone before us.

The negative way applies to this Science only in its first steps. After the preliminary paces have been taken backwards and the unitive consciousness has been attained, the mind of the seeker for Wisdom progresses positively. It passes over various positive rungs of the ladder of human values. It fingers the frets of the musical scale playing the melody of a happy life, now ascending, now descending, according to the varied unitive interests involved in each situation. As the dewdrop slips into the shining sea, so the flickering firely of Wisdom is lost in the brightness of the Value of values in the Absolute. In such a Science we should remember therefore that the method of Negation has an all-important role to play.

WITHIN !

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation :

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

—ST. LUKE

To ENJOY the taste of all things, have no taste for anything ;
To know all things, learn to know nothing.

—ST. JEAN DE LA CROIX

Withdraw and Look!

By PLOTINUS

The greatest of the exponents of the Greek way of contemplative understanding was born in Egypt and lived most of his life in Rome in the third century. In these passages from his lectures (known as the Sets of Nines or Enneads) he sums up the method of attainment and answers the problem of what happens to the body of such a wise man.

QUESTION: But what must we do? How lies the path? How come to vision of the inaccessible Beauty, dwelling as if in consecrated precincts apart from the common ways where all may see?

He that has strength, let him arise and withdraw into himself, foregoing all that is known by the eyes, turning away forever from the material beauty that once made his joy. When he perceives those shapes of grace that show in body, let him not pursue; he must know them for copies, vestiges, shadows and hasten away towards That they tell of. The poet (Homer in the *Odyssey*) tells us in a parable how Odysseus fled from the sorceries of Circe or Calypso, not content to linger for all the pleasure offered to his eyes and all the delight of sense. "Let us flee, then, to the beloved Fatherland." (quotation from Homer's *Iliad*.)

But what is this flight?

The Fatherland is There whence we have come, and There is the Father. This is not a journey for the feet; the feet bring us only from land to land; neither need you provide coach or ship; you must close the eyes and waken in yourself that other power of vision, the birthright of all, but which few turn to use.

Newly awakened it is all too feeble to bear the ultimate splendour. Therefore the soul must be trained to the habit of remarking, first, all noble pursuits, then the works of beauty produced by the men known for their goodness; lastly you must search the souls of those who have shaped these beautiful forms.

Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful; he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labour to make all one glow of beauty and never cease chiselling your statue until there shall shine out on you from it the godlike splendour of virtue, until you shall see the perfect Goodness established in the stainless shrine.

Vision : When you know that you have become this perfect work, nothing now remaining that can obstruct that inner unity, nothing from without clinging to the authentic man ; when you find yourself wholly true to your essential nature, wholly that only veritable Light which is not measured by space, but ever unmeasureable as something greater than all measure and more than all quantity—when you perceive that you have grown to this, you are now become very vision : call up your confidence, strike forward a step—you need a guide no longer—strain and *see*.

This is the only eye that sees the mighty Beauty. If the eye that adventures the vision be dimmed by vice, impure or weak, unable in its cowardly blenching to look upon the uttermost brightness, then it sees nothing even though another point to what lies plain to sight. Never did eyes see the sun unless it had first become sunlike, and never can the soul have vision of the First Beauty unless itself be beautiful.

Therefore let each become godlike and beautiful who cares to see God and Beauty. The Primal Good and the Primal Beauty have one dwelling-place, and thus always, Beauty's seat is There.

—ENNEADS : I. vi. 8.

Behind Appearances : It would be absurd to think that happiness begins and ends with the living body ; happiness is the possession of the good of life ; it is centred therefore in Soul, is an act of Soul. The body must be lessened, reduced, that the veritable man may show forth, the man behind the appearances ; while he will safeguard his bodily health, the tyranny of the body he will work down or wear away by inattention to its claims. He would be neither wise nor in the state of happiness if he had not quitted trifling with such things and become as it were another being, having confidence in his own nature, faith that evil can never touch him. In such a spirit he can be fearless through and through ; where there is dread, there is not perfect virtue ; the man is some sort of a half-thing.

As for any involuntary fear rising in him and taking the judgment by surprise, the wise man will attack it and drive it out ; he will, so to speak, calm the hurt and frightened child within him by reason or menace, as an infant might feel itself rebuked by a glance of severity.

Plato rightly taught that he who is to be wise and possess happiness should draw his good from the Supreme, fixing his gaze on That, becoming like to That, living by That. He must care for no other Term than That ; all else he will attend to only as he might change his residence, not in expectation of any increase to his settled felicity, but simply in a reasonable attention to the differing conditions surrounding him as he lives here or there.

He will give to the body all that he sees to be useful or possible, but he himself is of another order, and leaves it at nature's hour, although he himself is always the master to decide in its regard — the thing he tends and bears with as the musician cares for his lyre as long as it can serve him : when the lyre fails him, he will change it or give it up, as having now another craft, one that needs no lyre ; and then he will let it rest unregarded at his side while he sings on without accompaniment. But it was not idly that the instrument was given him in the beginning ; he has found it useful until now, many a time.

—ENNEADS : I. iv. 14-16.

The Way of Tao

By LAO TZU AND CHUANG TZU

In these passages from the writings of the two greatest exponents of the negative way of China, the great teaching of Unitive Neutrality is expounded with an intuitive genius at once numinous and refreshingly original. Here we get a rare insight into the way of the Tao, the Absolute, the way of stillness, vacuity and withdrawal. Lao Tzu lived during the fifth century B. C. and Chuang Tzu some 200 years later.

NATURE SAYS FEW WORDS

Abstaining from speech marks him who is obeying the spontaneity of his nature. A violent wind does not last for a whole morning ; a sudden rain does not last the whole day. Where do they come from ? Heaven and earth. If heaven and earth cannot make such utterances last long, how much less should man ! (*Tao Teh King XXIII*).

BACKWARDS-FORWARDS

The Tao, when brightest seen, seems light to lack ;
Who progress in it makes, seems drawing back ;
Its even way is like a rugged track. (*ibid. XLI*)

FORGETTING

He who devotes himself to learning seeks from day to day to increase his knowledge, but he who devotes himself to the Absolute (the Tao) seeks from day to day to diminish his activity.

He diminishes it and again diminishes it, till he arrives at doing nothing on purpose. Having arrived at this point of non-action, there is nothing which he does not do. (*ibid. XLVIII*).

THE WAY OF HEAVEN

The stillness of the sages does not belong to them as a consequence of their skilful ability ; all things are not able to disturb their minds ; it is on this account that they are still. When water is still, its clarity shows the beard and eyebrows of him who looks into it. It is a perfect level, and the greatest artificer takes his rule from it. Such is the clearness of still water. How much greater is that of the human spirit ! The still mind of the sage is the mirror of heaven and earth, the glass of all things.

Vacancy, stillness, placidity, tastelessness, quietude, silence and non-

action—this is the Level of heaven and earth, and the perfection of the Absolute (the Tao) and its way. (*Writings of Chuang Tzu, XIII*).

THE EMPTY BOAT

If a man is crossing a river in a boat, and another empty vessel comes into collision with it, even if he be a man of a choleric temper, he will not be angry with it. But if there is a person in that boat, he will bawl out to him to haul out of the way. If his shout is not heard he will repeat it, and if the other does not hear he will call out a third time, following up the shout with abusive terms. Formerly he was not angry, but now he is. Formerly he thought the boat was empty, but now there is a person in it. If a man can empty himself of himself during his lifetime in the world, who can harm him? (*ibid. XX*).

THE STILL MIND.

Repress the impulses of the will; unravel the errors of the mind; put away the entanglements to virtue and clear away all that obstructs the free course of the Absolute (the Tao). Honours and riches, distinctions and austerity, fame and profit—these six things produce the impulses of the will. Personal appearance and deportment, the desire of beauty and subtle reasonings, excitement of the breath and cherished thoughts—these six things produce errors of the mind. Hatred and longings, joy and anger, grief and delight—these six things are entanglements to virtue. Refusals and approachments, receiving and giving, knowledge and ability—these six things obstruct the course of the Absolute. When these four conditions, with the six causes of each, do not agitate the breast, the mind is correct. Being correct, it is still; being still, it is pellucid; being pellucid, it is free from pre-occupation; being free from pre-occupation, it is in the state of inaction in which it accomplishes everything. (*ibid. XXIII*).

THE FOURTH OR UNITIVE STATE OF THE SELF

NOT inwardly cognitive, not outwardly cognitive, not both-wise cognitive, not a cognition-mass, not cognitive, not non-cognitive, unseen, with which there can be no dealing, ungraspable, having no distinctive mark, non-thinkable, that cannot be designated, the essence of the assurance of which is the state of being one with the Self, the cessation of development, tranquil, benign, without duality—(such) they (the wise) consider as the fourth (state). This is the Self, to be discerned.

—MANDUKYA UPANISHAD, v. 7.

Note : The unitive stative here defined by negation of all that pertains to the states of waking, dreaming and deep sleep, is called by sequence, the Fourth (*chaturtha*). Elsewhere in the vedantic treatises it is called the *Turiya*.

THE SPIRITUAL PROBLEM OF MODERN MAN

By C. G. JUNG

THE modern man has lost all the metaphysical certainties of his medieval brother, and set up in their place the ideals of material security, general welfare and humaneness. But it takes more than an ordinary dose of optimism to make it appear that these ideals are still unshaken. Material security, even, has gone by the board, for the modern man begins to see that every step in material "progress" adds just so much force to the threat of a more stupendous catastrophe. The very picture terrorizes the imagination...

An intimation of the law that governs blind contingency, which Heraclitus called the rule of *enantiodromia* (conversion into the opposite), now steals upon the modern man through the by-ways of his mind, chilling him with fear and paralysing his faith in the lasting effectiveness of social and political measures in the face of these monstrous forces. If he turns away from the terrifying prospect of a blind world in which building and destroying successively tip the scale, and if he then turns his gaze inward upon the recesses of his own mind he will discover a chaos and a darkness there which he would gladly ignore. Science has destroyed even the refuge of the inner life. What was once a sheltering haven has become a place of terror....

In this age of Americanization... it seems to me that we are only at the threshold of a new spiritual epoch. I do not wish to pass myself off as a prophet, but I cannot outline the spiritual problem of modern man without giving emphasis to the yearning for rest that arises in a period of unrest, or to the longing for security that is bred of insecurity. It is from need and distress that new forms of life take their rise, and not from mere wishes or from the requirements of our ideals.

—*Modern Man in Search of a Soul.*

ROUSSEAU ON THE NEGATIVE METHOD

IT is only in the primitive condition that we find the equilibrium between desire and power, and then alone man is not unhappy. As soon as his potential powers of mind begin to function, imagination, more powerful than the rest, awakes and precedes all the rest... Thus we exhaust our strength, yet never reach our goal, and the nearer we are to pleasure, the further we are from happiness...

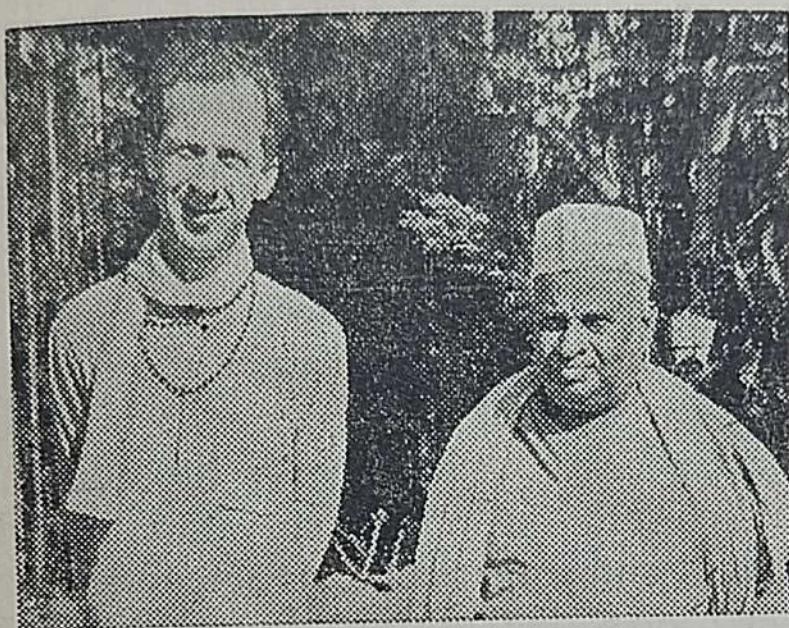
Therefore the education of the earliest years should be merely negative. It consists, not in teaching virtue or truth, but in preserving the heart from vice and from the spirit of error.

—from EMILE

Garry Davis Writes

BANGALORE : JUNE, 1956

Dear Friend and World Citizen :



GARRY AND GURU AT FERNHILL,
NILGIRIS, INDIA

First we send our greetings to you from the Narayana Gurukula World Centre near the small village of Kaggalipura, 13 miles from Bangalore City. We are at the home or Gurukula of John Spiers, the brilliant jovial Scotsman, Editor of the *VALUES* you hold in your hand.

We hope you are well and happy. Wherever you are on our globe

and whatever your position in life, your happiness is intrinsically linked with ours, since Happiness itself is a Supreme Value which we each hold dear. Thus one's man's happiness reaffirms this Value for another, causing a corresponding response. What actually *makes* for happiness for each man is that which he *personally* holds dear. For most, it is simple necessities like food, shelter, warmth, affection from loved ones, and a simple faith in a Supreme Value. For a few, conditioned by complex modern living, that which makes for happiness is a *cancelling out* of artificialities rather than their acquirement, leaving the inner central Value Itself to be found *which brings happiness*. When you have found this, or when we have found it, the Value of us together, it prevails and we feel a togetherness or unity, or, more prosaically, an abiding friendship. So your Happiness with a capital letter is indeed our Happiness also though the personal making of happiness may be and probably is different for us individually.

This month's *VALUES* is devoted to the process by which inner happiness may be achieved. Remember when reading it that the words were written by happy men. The Guru Natarajan, John Spiers, Plotinus, Lao Tzu, Chuang-Tzu and

the others are and were supremely happy men. So we ask you to take time out from your busy days. Go to a quiet place, sit in a comfortable armchair, and read these valuable words from the minds and hearts of men who were essentially no different from you and who sought and found the way to the inner kingdom of peace and freedom.

Do you think the above is idle sentiment? Do you think that we all do not face the same doubts and despairs? Make the test yourself. Challenge those who claim to have found happiness. It is too precious a value to allow pretenders to live unmasked. We did, when we first met Dr. Natarajan in 1950 in mid-Atlantic on the S.S. *America*.

Last month we spent one month at his lovely hill retreat at the Fernhill Gurukula in the Nilgiris, altitude 7,500 Ft. Between that first meeting on neutral world water, and this last on ground dedicated to an absolutist way of life, there has been a continual challenging on our part wherein we questioned with much anguish and impatience his serene inner peace. He never misunderstood. He always allowed complete freedom for us to question, carp, criticize, complain and generally unburden ourself. Finally, after having tried most other courses—you read in last month's *VALUES* a brief sketch in this regard—we have come to a full dedication of the absolutist way of life which he advocates and personifies.

Our dedication took a spontaneous shape on April 23 at Fernhill when the Guru Natarajan was having the daily *Gita* reading and interpretation in the main hall in front of the Guru altar on which was draped our world citizen flag, and above which is a portrait of Guru Natarajan's Teacher, the Guru Narayana. The Guru's six years of patient teaching and acceptance of us in spite of our anxieties and doubts resulted at this session in a full awareness somewhere inside us of his openness and universality which in turn had made of us his disciple or student. Thus we declared before the gathering our final and unequivocal dedication to the Guru and the principle underlying Guruhood.

This full acceptance of the Guru Natarajan in turn allowed him to give us and our work his full blessing. You will read in the following pages of the outcome of this mutual adoption. The support of a Guru for world citizenship and world government introduces that pinch of absolutism without which *we would not have the authority to speak in the name of the General Good*. With his full support we now have full

authority to proclaim a United World Government whose sole purpose will be to reflect the actual unity or Supreme Value of mankind already existent so that your and our personal happiness may be fully ensured and protected. *This is the proper function of government whether village or worldly.* All national governments profess to have the happiness of their citizens uppermost in their minds. Self-government at the national level is only productive in this regard if it is relieved of the burden of having to protect its citizens from equally-minded national neighbours.

Both President Eisenhower and Prime Minister Nehru advocate a world government for mankind. No intelligent leader can be against this in today's small world. And both Mr. Eisenhower and Mr. Nehru continually stress the importance of moral and spiritual values in the affairs of men. Thus both are in fact or *de facto* supporters of the United World Government proclaimed for all citizens of our world in this month's issue of VALUES.

The United World Government will represent our world conscience. It will expose absurdities and injustices wherever they occur among the world citizenry. It will have no program of action in itself, but will reflect and express at all times the common will of mankind. President Eisenhower and Prime Minister Nehru are reflections of the collective will of the citizens within their particular nationalistic frameworks. But these same peoples are in fact functioning and highly conscious citizens of the world. Neither Mr. Eisenhower nor Mr. Nehru in their national capacity can reflect their combined will as such. Thus, since both these world leaders have at heart the happiness and well-being of their citizens, as does Mr. Eden, Mr. Mollet, Mr. Bulganin, Mr. Tito, Mr. Spaak, Col. Nasser, Mr. Mao Tse-Tung and all other national leaders, *all* support by that simple fact the United World Government here proclaimed.

Do you recognize the touch of the Absolute here? Do you see that H-Bombs and nationalistic rivalries and Colonialism and Communism all become irrelevant in the light of this central *already-existent* unity? To the extent that this is difficult for you to grasp you are relativistic and a prey to

division and exclusivism. To the extent that it is easy to understand, you are absolute and universal.

Let us give you finally three simple definitions of your world citizenship. The first and easiest to understand is the physical. It is based on the accepted legal principles of *jus solis* and *jus sanguinis*. Your national government uses these two to justify your national citizenship. The first means where you were born and the second, by whom. Using these same principles, you are a world citizen by virtue of the *fact* that you were born first and foremost into the entire world community, and of human parents, making you an actual member of all mankind. Thus world citizenship is the only citizenship which combines both these accepted legal principles for all of us to establish an *a priori* physical basis for a world citizenship.

Then you think globally. Unlike Socrates or even Tom Paine, both of whom claimed to be world citizens, you actually *know* of your fellow beings throughout the world. Therefore you can grasp a one world ideology. The front page of every major newspaper throughout the world gives global coverage. Though much is slanted to a particularized viewpoint, the fact remains that a global outlook is now an intellectual reality. Thus you are an actual world citizen by virtue of your own thinking.

We have already covered the third definition. It relates to our personal and collective pursuit of Happiness as a Supreme Value. Without this awareness, the first two definitions have no purpose, no goal. Without a universal recognition of this *inner* value, outer government becomes despotic and dictatorial leading inevitably to *unhappiness* for the citizens under its jurisdiction.

The United World Government is a sacred covenant between you as a world citizen and us as the First World Citizen, representing the Good of All. Pledge us your sovereign support as we here pledge you ours. And as we have adopted the Guru Natarajan, and he us in turn, so the principle of such adoption may be repeated between us till finally all mankind is related vertically or reciprocally to the First World Citizen, who becomes then your humble servant in one world. Then indeed "Nations shall beat their swords into plowshares and their spears into pruning-hooks" for war will be an absurdity among men, a denial of our now expressed conscience and reason and a wasteful scourge and cancerous disease in our corporate body.

With our best wishes for your continued health and happiness,

Yours in One World,

Harry Davis

First World Citizen.

World Citizenship Proclamation

THE PROVISIONAL WORLD GOVERNMENT ⁽¹⁾ founded Sept. 4, 1953 at Ellsworth, Maine, U.S.A., by the sovereign stateless person and *de facto* World Citizen Garry Davis, has received the sanction of the Guru Natarajan, founder and head of the Gurukula Movement ⁽²⁾, and will henceforth be known as UNITED WORLD GOVERNMENT ⁽³⁾ with central Headquarters in Bangalore, India.

The Government comes into existence by the spiritual authority vested in the Guru Natarajan on the one hand, and the need of World Citizens as represented by the First World Citizen, Garry Davis, on the other hand, the reciprocity between the two representing the General Good of Humanity and the Good of All respectively for the well-being and happiness of the people of the world.

Founded on the three *a priori* principles of ONE ABSOLUTE VALUE, ONE WORLD, AND ONE MANKIND, the prime functions of the UNITED WORLD GOVERNMENT will be I. to protect and preserve contemplative wisdom and lovers of humanity in a frontierless world, actually and ideologically, and, II. to uphold the rights of the common man as outlined by the Universal Declaration of Human Rights, adopted by the General Assembly of the United Nations, Dec. 10, 1948.

The Guru Natarajan is its spiritual counsellor and the First World Citizen, Garry Davis, is its head.

(1) see *United World Service Authority, Official News Bulletin*, Vol. I, No. 1, August, 1954.

(2) see *Gurukula Pamphlets* Nos. 1 and 2, Narayana Gurukula World Centre, Kaggalipura, Bangalore South District, India.

(3) see *Official Memorandum No. 1*, United World Government.

DIONYSIUS THE AREOPAGITE ON CONTEMPLATION

IN the practice of mystic contemplation leave the senses and the activities of the intellect and all things sensible and intelligible, and things that are and things that are not, so that thine understanding being at rest thou mayest rise, so far as thou art able, towards union with Him who is above all knowledge and all being. For by the unceasing and absolute renunciation of thyself and of all things, thou shalt in pureness cast all things aside and so shalt be borne upwards into the supernatural Radiance of the divine Darkness.

—THE MYSTICAL THEOLOGY, I. (5th century)

The global technical service agency, the UNITED WORLD SERVICE AUTHORITY, mandated and founded by the Provisional World Government, Jan. 1, 1954 at New York City, U.S.A., will continue to function under the sanction and direct authority of the UNITED WORLD GOVERNMENT.

The WORLD PASSPORT (4) is the first official document of the UNITED WORLD GOVERNMENT representing the right of freedom of travel, (Article 13, Section 2, Universal Declaration of Human Rights), and is authorized for issuance by the First World Citizen through the United World Service Authority. (The Indian Union is the first local national Government to give it *de jure* recognition on April 4, 1956, upon Garry Davis' arrival in India.)

The World Passport is AVAILABLE TO ALL residents of the world community WITHOUT DISCRIMINATION and is valid for identification and travel in all countries when properly visaed or when recognised *de jure* by individual local national governments. It is without prejudice to and in no way affects the bearer's local status, national or otherwise. It has been duly filed with the United Nations, all local national Governments, and all major travel agency federations.

OFFICIAL APPLICATION FORMS are sent on request. (Note: All incoming requests must be accompanied by sufficient International Postal Reply Coupons, available at all G.P.Os. to cover cost of reply. Air-mail requires 8 IPRCs for Europe, 12 for U.S.A.).

(4) see *Official Memorandum No. 3, World Passport, United World Service Authority, June 1956.*

TOURING AGENT: Accredited agent Mr. Shanti Krishnan on tour in North India is authorized to collect subscriptions.

THE UNIVERSAL THOU

THE paradox of the finite mind is its subjection to the continued polarity brought to bear upon a man by the *I* and the *Thou*. He tries to vanquish it in his compulsion to become a pure *I*, but he can only become a pure *I* by gravitating, with ever-increasing intensity, round the universal *Thou* of being and of all ontological community.

—PETER WUST (German philosopher)

APPLICATION FEE (by International Money Order): Australia 25/-; Austria 75 Sch.; Canada \$5; France 1000 frs.; Germany 12 Dmk.; India Rs. 10; Italy 2000 lire; Mexico 30 pesos; Netherlands 12 guilders; New Zealand £1; Norway 25 kroner; Sweden 20 kroner; Switzerland 12 frs.; United Kingdom £1; U.S.A. \$5. (Other countries' rates determined from U.K. exchange rate.) *There is no other fee for World Passport issuance.*

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Threnody

By C. M. B.

MANY a sensitive human being in his exuberant conflict with an absurd society finds himself behind the bars of prison or mental hospital, negated by relativist law with his rights of freedom cancelled. But even a bird in a cage can sing. Bunyan, Wilde and Nehru wrote their best with their backs turned to the accepted world. C. M. B. joins this distinguished group and we welcome him in our pages as a man whose beauty of soul has not been affected by the buffettings of an armed and murderous world.

I

OUT of the dark uncharted silence
From voids of timeless space
A blazing sun comes hurtling towards a great cold star
To crash in blinding white discords its urge expending.
Merging in searing flames it throbs and writhes
Then bursts asunder, scattering the firmament
With strange new orbs ; creating universes—
But wait awhile.

Anon comes day, twilight and night
When dark, green swamps, mysterious, misty,
Hold their breath.

Not yet comes *homo sapiens*.
Deep in the warm, primeval slime the master sleeps
A soft amoebic globate ;
While o'er his grave before the birth
A pterodactyl flies.

But that was yesterday—Today is now.
I stand alone in Sylvia's garden.
An elm tree looms against the sky—a titan threatening—
Its grand stark branches like witches' fingers
Enviously, greedily clutch the passing breeze.
Poor lonely garden. Sylvia is not here.
Down by the peony bushes the purple shadows gather
To gossip their resentment of my presence ;
The roses nod their heads ; their strident voices
Chattering their soundless malice.
The cypress adds its diapason
Swelling in thunderous silence
Like chords of Wagner felt not heard.
A black, ominous cloud fills the sky.
Dark elemental creatures of the night pass round,
Calling upon their ancient ally, fear—
To drive me hence.

Great Pan from Arcady sounds his pipes of terror.
I must escape. I must go where Sylvia is.

Through endless aeons of time shall be my search.

What do I seek ?

Why is life like an upturned goblet, its nectar spilt ?

Why are hopes like a shattered salver ; its ambrosia lost ?

What does it all mean ?

My being in Sylvia's garden ?

Where is Sylvia ?

II

INTO those voids of timeless space I call a prayer :

' Oh ! Hide me from the moon's pale misty smile,

Give me to drink the altar's gushing blood,

Renew my hope for life.

Fill me the goblet ; let me not drain

This brazen cup in vain . . .

Nor share a dead Lord's curse.'

But wait awhile—

Poseidon shakes the earth—the elm tree falls.

A cold wind drives crystals of blue-veined snow into my face.

Strange notes of haunting music fill the air,

Gliding down in silver squadrons ; inexplicable—

I kneel alone in Paula's garden—

Scattering a phosphorescent trail of glistening spangles,

Blue hair streaming, retreating, weaving,

In a fantastic dance of faery splendour

A figure moves

And I am not alone in Paula's garden,

For SHE is here ; now and for all eternity

Her fingers trace the lines of sorrow in my face,

Brush my blind eyes, sweetly caressing.

My eyes shall see again, now SHE is here.

OH ! enchanted garden !

Down by the peony bushes the purple pansies gather

To whisper their atonement in her presence.

The roses nod their heads, their liquid voices

Echo their blushing pleasure,

And the lilac sweetens the passing breeze—

For SHE is here.

Elemental spirits press around,

Their ghostly voices cry aloud

' He shall not escape—for he is yours, yours !

Through endless aeons of time he shall be yours ;

Today and now, and for all eternity.'

What have I found ?

What did I seek in Paula's garden ?

Who is Paula ?

The cypress adds its diapason,

Giving the thought, the word unspoken—

' Wisdom ! Wisdom ! Wisdom ! '

A U M .

Manimehalai : A Wisdom Heroine of South India

By THEYAGU

[IT would be misleading to think that the *Mahabharata* and the *Ramayana*, the great Sanskrit classics, are the only epics or the foremost in India. Perhaps older, and as grand and philosophically deep, are the treasures of Southern India, in Tamil, the language whose name means "sweetness." The *Manimehalai*, which takes its name from the heroine, is greatly beloved and has been a literary model for Tamil poets and grammarians for twenty centuries. On two points it should be of interest to our readers. It presents a world where Buddhist teachings prevailed, and its message which is woven around a grand tragedy, expounds the negative quest for wisdom-values in which the heroine herself suffers in exaltation. The author of this long poem of thirty sections was a grocer called Sathanar. He followed the way of the Buddha. He was a voluminous writer, his works being found in the academical (*sangam*) collections called *Aha Nanuru* and *Pura Nanuru*. Elango, the brother of the then Chola dynasty king, a saint and also a philosopher-poet, wrote an equally famous epic known as the *Silappathikaram*. Sathanar and Elango were fast friends and *The Renunciation of Manimehalai*, to give Sathanar's epic its full title, was written after the *Silappathikaram*. Sathanar was a fervent admirer of Saint Tiruvalluvar's *Kural*, a work of inspired philosophic depth which has been called the Bible of the South Indian people. Sathanar incorporated some of the verses of the *Kural* in *Manimehalai*, to show his love of that scripture. As this is a year unique in Buddhist history, being the 2,500th anniversary of the death of Gautama the Buddha, it will be of importance to note how profoundly the Buddha's way of life entered into South Indian life two thousand years ago. *Manimehalai* takes her place alongside the great wisdom queens of literature, such as Goethe's Marguerite and Dante's Beatrice. Our contributor has done a major service to world literature by presenting this work probably for the first time to most readers, and by keeping closely to the literary form and retaining something of the antique grace of the original.]

Manimehalai was the beautiful daughter of Madhavi, a famous dancer, and of Kovalan, a rich merchant. Kovalan lived in the now submerged port of Kaveripumpatinam.* Hearing of the tragic death of Kovalan, her lover, in faraway Madurai, the virtuous Madhavi became grief-stricken. Inconsolable, she went to Aravana Adigal, a Buddhist saint who told her "Great sorrow is the heritage of birth ; great bliss is the attainment of those who have transcended birth. The former is the result of desire and craving ; the latter the effect

* On the East Coast, at the mouth of the Kaveri. This was a great centre of trade well known to the ancient Greeks.

of detachment and renunciation." (II, 64-67.) Madhavi thereafter became a Buddhist bhikkuni (begging nun) and gently helped her daughter Manimehalai also to take to the spiritual path.

Sent by her mother to pluck flowers for religious offering, and accompanied by her companion Sudamathi, the heroine one day went to a garden where people carried out spiritual practices. Seeing Manimehalai in the dress of a religious mendicant, the townspeople observe :

The mother of the maiden is cruel indeed !
When she reaches the flower garden,
Will the young swan there walk without shame? (III. 150-153)

Prince Udayakumaran, the raja's son, who has great love and admiration for Manimehalai, hearing that she has gone to the garden, goes there with the idea of taking her away with him. He sees Sudamathi and expresses his love for Manimehalai and his wish to see her. To dissuade the suitor from pursuing the girl, Sudamathi describes the nature of the human body :

(It) has come out of 'action' the resultant and field of action,
Showing itself as mere flesh,
When the external decoration is gone
Having old age and the end, death . . .
The shelter of cruel diseases,
The stronghold of desire, the vessel of evil,
The snakepit of the serpent enmity,
Having the mind continually filled
With sorrow, worry, anxiety and grief
Is the human body ; realize it thus ;
View the body from the inside out, as it is
(and not as it appears). (IV. 113-122)

But the prince is in no mood to heed her advice. He leaves the garden with a plan to catch Manimehalai when she enters the street again.

In the meantime, a deity instructs Manimehalai to leave the garden by another exit. A number of such deities are mentioned in the epic, such as Sambapathy, Chintadevi, Kumari, Kanthirpavai, Vinthakadigai and Manimehala, none of which are known in modern times. Many of the modern popular deities such as Aiyappan and Sathan are definitely of Buddhist origin. The worship of Aiyappan (particularly popular in Travancore) also known as Sashta (an ancient name for the Buddha) today is reminiscent of the

lay disciples of the Buddha taking the eight vows (ashtama-sila) and the three refuges.

Buddhism prevalent in the south: It is not easy to remember in our present century that once, long ago, a large portion of the Tamil-speaking people were under the influence of the teachings of the Buddha... The way of life preached by the Tathagata had followers in every stratum of society. And at that time, between 1500 and 2000 years ago, people, though professing various faiths, seemed to have lived in peace and amity with one another. It was only after the seventh century that the Shiva and Vishnu revivalist movements supported by external Sanskrit adopting adherents, subtly and unconsciously perhaps, introduced into the Tamil south a certain amount of bigotry and intolerance, with the result that the number of actual adherents of Buddhism in South India today is very small indeed.

This however, does not mean that the people of the South as a whole lost all the heritage of spiritual culture and philosophical thought which the Buddhist teaching had introduced. A very great part of the Tamil Siddha movement and thought is due to Buddhism. The Siddha writings have blossomed from the parent tree of Buddhist thought; and many other books of those times and later, breathe the subtle influence of the salutary teachings of the Compassionate One. Innumerable practices, secular and religious, in the day-to-day life of the people, bear witness to the wide and deep spread of Buddhist thought and culture in South India.

The fact of death and decay: But to return to our epic. The passage out of the garden indicated by the deity to Manimehalai, lay through a cremation ground :

The torn garlands and broken mud pots,
The strewn rice grains and fried rice particles
Cover the whole place of this deserted region.
Ascetics and wealthy people,
Young maids and helpless little children—
All—cruel Death claims as prey
And discriminates not as 'These are old
And these are young and tender'.....
Though daily seeing the funeral pyre
With the fiery mouth consuming all,
Yet, intoxicated with the drink of dazzling play,
Which wealth doth give,
And desiring not the good way of life,
People live on in this folly—
Is there anyone more foolish than these? —(vi. 95-104)

Due to the power of the deity, Manimehalai the next day finds herself on an island where she sees a Buddhist relic :

Of her actions she was not conscious.
The delicate hands, raised above the head,
Of themselves became folded in veneration.
The eyes became red, and tears rolled down
On to the beautiful breasts ;
And as she went round and round,
Manimehalai appeared as if the lightning,
With the dark cloud behind, had come to the earth. (vi. 1-9)

Adoration of the Buddha : She gains knowledge of her past births and obtains psychic powers. Later she also obtains a miraculous vessel from which any number of people can be fed. Filled with joy, Manimehalai voices her adoration of the Buddha :

All worship to Thee, Thou Hero ;
Thou hast conquered Mara ;
Thou hast destroyed the great enemy, evil ;
Always thou triest to show the Way (*dharma*) to others ;
Thou carest not for heaven, Thou ancient one !
Thou art in the state beyond thought and word ;
Thou hast the eye that givest light to all ;
Thine ears are shut to evil words ;
Thy tongue pourest out words of profound wisdom ;
Thou art a model for people to follow ;
Thou gettest rid of the sorrow of the good ;
Except worship, praise thee I cannot ;
Since words cannot suffice to sing Thy glory. (xi. 61-72)

Manimehalai returns to her native town and, with the miraculous vessel, starts feeding all the poor, helpless and infirm.

The scorching sun had dried the bamboos in the forest,
And over such an arid area,
Like the showers from the pile of black clouds,
To those suffering from the pain of the body,
Being eaten away by hunger,
Manimehalai appeared with the feeding vessel. (xvii. 90-95)

She relieves them of the great disease of hunger :

It destroys all culture, of breeding, birth or family ;
It kills all cherished ideals ;
The great shelter of learning, it removes ;
The ornament of self-respect and beauty and behaviour it takes away ;

The much-valued character it sullies ;
It reduces a man to beg standing with his beautiful lady before
another's house ;
Such is this great disease, hunger !
Relieving hunger, those who give food,
They alone are they who give life. (xi. 76-80)

Prince Udayakumaran, coming to know that Manimehalai is in town and is feeding all the poor and rejected people, goes to her. He finds her dressed as a bhikkuni and asks her why she has taken to the religious life. She answers :

I will give the reply if you will listen with attention.
To birth, growing old,
Suffering from disease and dying,
This vessel of suffering (the body) is subject.
Knowing this as the nature of the body, of human existence,
To lead the good, compassionate way of life I desired. (xviii.
134-139.)

Night as an elephant : Then the heroine, knowing it will not be easy to escape from the prince, enters into a nearby temple. It is already late in the evening.

The broad earth is being devoured by the deep dark ;
The king of the day is already banished ;
The sound of victory is resounding to announce
The oncoming of darkness . . .
With the evening forehead
And crescent tusk,
With the outstretched trunk of desire for pleasure,
Sprinkling the exuberant saliva of joy of eve,
With no controller on the back.
And out of all bonds,
Like the whirlwind came the Blue Elephant
(Called Night) following Prince Udayakumaran
As he turned his steps towards his palace,
Resolved to come to Manimehalai once again. (xix. 17-24)

There are a number of interesting stories connected with the main theme and about people connected with Manimehalai. The story of the miraculous vessel is a beautiful episode. This vessel was first owned by Aputhiran, a compassionate person, who, filled with pity released a sacrificial cow which was meant to be killed the next day, and drove it into the meadows. The brahmins, missing the animal, sought and at last found it and angrily questioned Aputhiran who answered :

Let none do things that hurt others ;

Gently nibbling the grass found
In the open, free pasture-ground,
To the people of the world from infancy
Giving sweet milk with love and goodness,
Is this cow. What anger can you have to such an animal?
(xiii. 50-56)

Aputhiran's tussle with the brahmins : Furious, the brahmins begin abusing Aputhiran on his low birth. Aputhiran calmly says :

Ahalya's birth is connected with the cow,
Shringi's with the deer and Urinji is of the tiger's breed,
While great Kesakambalam is related to the fox.
All these, as your great ancestral Rishis (seers)
You praise with reverence,
So how can you find fault with my origin? (xiii. 64-68)

But the brahmins persist in their abuse which is directed against his lowly birth :

After quietly smiling in a kindly manner, Aputhiran asked them to listen to his narrative about the origin of the caste of the learned brahmins. 'The first author of the Veda, the great Brahma, had two sons by Tilothama the prostitute. Those two sons were the great Munis (silent recluses) of the Vedas. You, gentlemen with the thrice-twisted thread on the chest! Is my description false? And why do you find fault with my poor mother, Salee? So saying, he laughed at them. (xiii. 93-98)

The relentless brahmins tortured him and drove him away, and Aputhiran found sanctuary at last in a temple at Madurai, where the presiding deity, Chintadevi later gave him the miraculous feeding-vessel.

Undersurface of Buddhism : Besides Madurai, many other towns are mentioned in this great classic. In many of these towns there were Buddhist viharas or monasteries for the bhikkus. To take one example, Kanchi (the modern Conjeevaram) was a reputed centre of Buddhist learning. It was from one of these viharas that the learned Buddhagosha went to Ceylon where he wrote his treatises, history and commentaries. Again, Bodhidharma, the head of a monastery in Kanchi, went to far-off China with the Dhyana (contemplative) aspect of the teachings of Buddhism.

There are many temples in the Tamil country which once upon a time were Buddhist viharas or chaityas. In the well-known Kamakshi temple in Conjeevaram, in one or two shrines, not freely open to the public now, there are still

statues of the Buddha. Such images are to be found even in orthodox Srirangam and Tiruppathi. If impartial inquiry was instituted, it would not be far-fetched or improbable to discover that perhaps the main statues receiving all worship and offerings under other names now, should turn out to be really Buddhist images in many places. Time and persistent priestcraft, supporting fostered popular prejudices, have brought about many such transformations. In the coastal town of Nagapatam, till about the end of the thirteenth century A.D., a Buddhist vihara existed. Later, Christian missionaries, with building zeal, erected churches and convents over the ancient monuments, shrouding their identity.

To return to our heroine. Eventually she disguised herself as a woman known as Kayasandigai, in order to escape from the attentions of Prince Udayakumaran. But she continues to appease the hunger of the poor with her wonderful feeding-bowl. The raja hears about her and at her request, turns the local prison into a spiritual hermitage. The lovelorn Udayakumaran, suspecting that the person known as Kayasandigai may be Manimehalai in disguise, comes to the place where she is carrying out her work of compassion. Seeing the prince, Manimehalai approaches him with kindly affection and, pointing to an old woman nearby, says :

The dark tresses resembling cool black sand
Have changed into hair like white sand
The former lotus-like eyes are laden with vile discharge ;
See, see the smile displaying the teeth-pearls—
(Now) like the seeds of the dried gourd with teeth all fallen out ;
Look, look at the wondrous breasts—
As empty bags, loosely drooping, separate
With scented flowers and sweet perfume,
Hiding cleverly the odour of the fleshy body,
With suitable clothes and selected jewels,
The tricky illusion by forefathers created—
That you have not realized, my dear prince. (xx. 44-70)

Tragic end of the prince : Kanjanan, the husband of the real Kayasandigai, mistakes disguised Manimehalai for his wife whom he is seeking. He speaks to her with words of love and tenderness, but of course she pays no attention to him and continues to talk to Prince Udayakumaran on wisdom. Kanjanan now suspects the prince to be his wife's lover, lies in wait for him at night, and kills him.

The next day, when Manimehalai comes to know of this tragedy, she is filled with tender love and with profound

sadness cries out :

Of the death of the born and the birth of the dead,
Of the wisdom of leading the good life,
Of the misery of living in ignorance,
By intending to explain these to you,
In order that you get rid of your illusions,
I assumed, my beloved, the guise of Kayasandigai. (xxi. 19-23)

Presuming her to be the cause of his son's death, the raja imprisons Manimehalai. The rani intends to torture her. But Manimehalai with respect and kindly candour tells the grief-stricken queen :

Are you weeping for the loss of the body ?
Or are you grieving for the end of life ?
Who then, arranged for the burning of the prince's body in the funeral pyre ?
If for the life you are grieving
Then, to know for certain, the resultant,
And of the course of the movement of life
It is not possible.
And if you really love your son's life,
The proper thing is to have kindly love for all life,

(xxiii. 75-79)

The queen is consoled. She understands the innocence and greatness of Manimehalai, who is released by the king.

Manimehalai visits many places. She meets votaries of different religions and upholders of various philosophies. She studies their theories, methodology and conclusions. In this last part of the epic, there is scope for much research.

The final teaching : After these wanderings Manimehalai reaches Kanchi (Conjeevaram) and requests the great Buddhist teacher Aravana Adikal to instruct her in the Buddha Dharma (way of life).

Practising the moral principles,
And training in the higher virtues,
Venerating in a threefold manner,
The triple Gem, Buddha, Dharma and Sangha, (xxx. 1-15)

Manimehalai becomes qualified to walk in the Buddhist path.

Aravana Adikal tells her :

Seated at the foot of the Bodhi tree,
He conquered ignorance and got 'rid of the three great evils.
He taught the truth to all.
Innumerable other followers have continued
Out of compassion, to teach the same truth.

This doctrine I will give you.

It has the proper way of understanding
The twelve interdependent principles
Arising as the cycle of cause and effect
And continuing as such. (xxx. 16-20)

Continuing, Aravana Adikal goes on to speak of the highest wisdom and way as :

Knowing the twelve as evil, action-cause and effect ;
Realizing that this chain is impermanent and full of sorrow.

(xxx. 29-31)

and further :

The twelve principles of interdependent origination are ignorance, activity, consciousness, mind, matter, senses, contact, sensation, craving, attachment, becoming, rebirth, result of action (decay, death etc.). If these twelve are fully understood, the great liberation is obtained. (xxx. 45-50)

Ignorance or illusion is thus defined :

Not knowing (the four great truths and the twelve chain-principles) and being deluded ;
It is forgetting what is perceived and known ;
Not realizing what is learnt and getting confused ;
It is like one asking about the existence of a hare's horns
And being satisfied with the statement that they exist.

(xxx. 51-54)

If you desire to know what is evil, then listen :
Killing, thieving and unregulated sexual indulgence—
These evils three arise from the body ;
Lying, slandering, harsh speech and useless talk—
These four evils arise from speech ;
Desire, hatred and the wrong view—
Are the three evils from mind.
The wise classify evil as these ten
And eschew them completely. (xxx. 64-75)

The teacher explains that determined spiritual effort is essential to win liberation. One has to be one's own refuge and a lamp unto oneself :

Suffering and its cause,
Liberation and the way,
To understand and experience
There is none but oneself.
For all things of the world,
The root cause and base
Are desire, hatred and ignorance. (xxx. 250-255)

The way to get rid of the root cause is by the process of analysis and understanding.
Aravana Adigal had already mentioned the two methods or processes of knowledge :

The Buddha's 'measures' are only two—
The faultless perception (prathiyaksha)
And intellection (karuthu alavu). (xxix. 47-50)

He also describes four dialectical ways of meeting a problem :

The methods of question-answer are four ;
To give a direct, definite reply,
To divide the question and give various answers,
To give an answer by another question,
And to keep silent. (xxx. 235-238)

The way to get rid of the triple evil—desire, hatred and ignorance—is described :

The method to follow, to conquer craving and attachment
Is by the process of analysis
Of everything, individually and separately,
As being subject, variously, to change,
Giving rise to suffering and sorrow,
And being disgusting on the whole,
And having no permanent substantiality.

By the development of 'metta' universal goodwill and friendliness to all ; by having 'karuna,' kindness, and practising compassion to all life ; and by 'muditai,' by experiencing joy in the welfare of others.

And by the resulting state of consciousness due to the practice of 'metta,' 'karuna' and 'muditai,' hatred and ill-will are uprooted.

Conquer dark ignorance by deep contemplation, by recollection, and by experience through insight, and by the hearing and discussion of the exposition of truth, and then by truth realization. (xxx. 255-264)

Aravana Adigal taught all this to Manimehalai. Resolved to transcend the cause of birth and death, Manimehalai settled down in Kanchi, assured that she would realize the truth by her master's advise to :

Let the darkness in the mind be over, by the wisdom-light of this great happy teaching. (xxx. 260-263)

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(further information overleaf)

OUR COVER this month shows the Guru Narayana (1854-1928), contemplative, absolutist, and exponent of the negative way. He has said in "One Hundred Verses Addressed to the Self":

Who spends his days
In contemplation beneath a tree,—
Climbing whereon, a blossomed creeper
Bears aloft on either side
The flowerings of the psychic states—
of sleeping and waking—
Verily, such a recluse remains
By inferno ever unapproached.