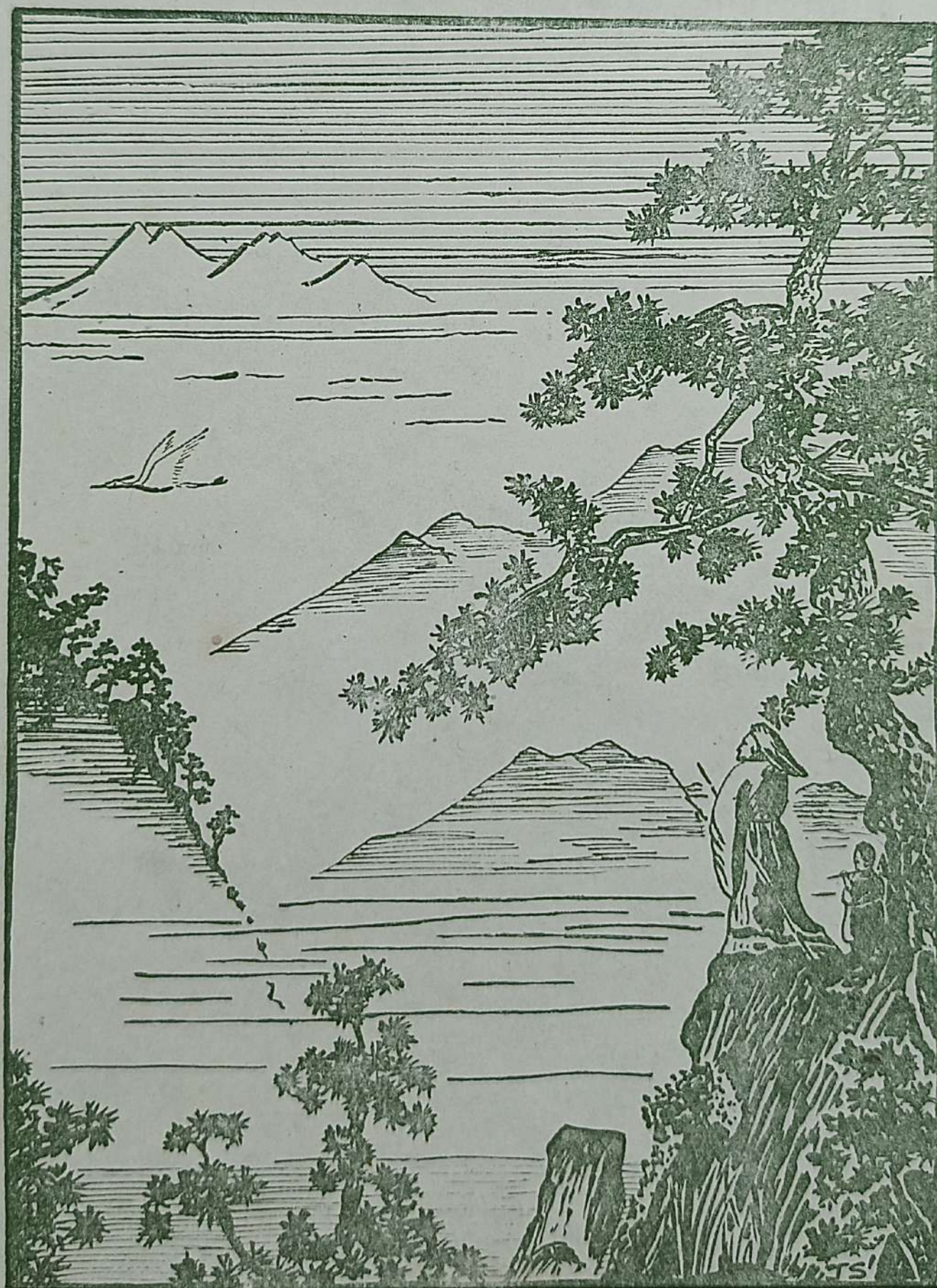


March, 1956

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VALUES



Practical Yoga

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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
THE WORD OF THE BUDDHA

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. Yearly Subscription: India, Pakistan and Ceylon Rs. 6; the rest of Asia and Africa Rs. 9; Europe and Australia 18 sh. America \$ 3.75

Editorial

YOGA would seem to have been indigenous to India, as we can gather from the yogi-figure seals found at prehistoric, pre-Aryan Mohenjodaro. During the four succeeding millenia the science of yoga spread all over the world. In India it was restated by Patanjali and revalued in the Upanishads and by Vyasa and other Advaitins. In China, Greece and South India it was also freshly presented. In assessing universals and conquering dualism, poets as well as philosophers have employed the contemplative secret.

The science of yoga, using syncretic or intuitive logic, other than the analytic, was familiar to the ancient philosophers of Europe, under the name of Dialectics. In *Philebus* (58) Plato defined Dialectics or yoga as "the knowledge which has to do with being and reality, sameness and unchangeableness." In the words of Plotinus, eight hundred years later, "Dialectics puts together for itself until it has reached perfect skill in intelligence... It is the noblest of our endowments... presenting all things as universals for treatment by the understanding." (*I. Ennead*, 3).

"Putting together," "sameness," "skill in operation," "seeing the universal" are all terms which have their exact equivalents in works on yoga such as the *Bhagavad Gita*. I and thou, body and body-owner, relative and Absolute, are pairs of counterparts which belong together, one implying the other just as father implies a son, or vice-versa. When non-dual understanding is reached by Dialectics or yoga, one arrives at the peace which *passeth* understanding, or one comes upon That, Suchness, Tao, Ananda, Mukti, the Kingdom of Heaven, and many another term.

Tiruvalluvar, author of the Tamil scripture, the *Tiru-k-Kural* knew the secret when he said (v. 18): "Should the sky run dry (of rain) there would be neither festivals nor worship (for the gods) here." In other words, gods and worshippers form an interdependent pair of dialectical counterparts. Again, each of the *Bhagavad Gita's* eighteen chapters is called a yoga, even the first which is "The Yoga of Arjuna's Spiritual Distress." This latter is completely baffling unless we see that the anguish of the disciple, torn between two loyalties, one to his non-Aryan ancestors and the other to his adopted Aryan warrior code, is a dialectical situation requiring a yogi

THE TEN BEST THINGS

THESE precepts are from Gampopa's *Rosary of Precious Gems*. Gampopa was a disciple of the great Tibetan Yogi Milarepa. The Rosary contains 28 sets of such instructions for disciples.

1. For one of little intellect, the best thing is to have faith in the laws of relative life.
2. For one of ordinary intellect, the best thing is to recognize, both within and without oneself, the workings of the law of opposites.
3. For one of superior intellect, the best thing is to have a thorough comprehension of the inseparableness of the knower, the object of knowledge, and the act of knowing.
4. For one of little intellect, the best meditation is complete concentration of mind upon a single subject.
5. For one of ordinary intellect, the best meditation is unbroken concentration of mind upon the two dualistic concepts (of phenomena and noumena, and consciousness and mind).
6. For one of superior intellect, the best meditation is to remain in mental quiescence, the mind devoid of all thought-processes, knowing that the meditator, the object of meditation, and the act of meditating, constitute an inseparable unity.
7. For one of little intellect, the best religious practice is to live in strict conformity with the laws of relative life.
8. For one of ordinary intellect, the best religious practice is to regard all objective things as though they were images seen in a dream or produced by magic.
9. For one of superior intellect, the best religious practice is to abstain from all worldly desires and actions (regarding all relative cyclic things as though they were non-existent).
10. For those of all three grades of intellect, the best indication of spiritual progress is the gradual diminution of obscuring passions and selfishness.

These are the Ten Best Things.

and Guru, or a dialectician such as Krishna, to resolve.

Only in this sense, as a method infinitely varied in treating diverse human situations, can we talk of *kinds* of yoga, e.g. *hatha* yoga, for controlling life-instincts which interfere with contemplation, or *karma* (action), *bhakti* (adoration), *jnana* (knowledge) and *raja* (kingly or public) yoga.

Yoga as a method is one, whose aim is to abolish the error arising from a dualistic outlook. Using the background of this or that faith, and in different style and language, men of unitive understanding have tried to express the same wisdom. Our pages this month provide a selection drawn from the writings of such yogis. This selection will perhaps help the inquirer to understand what is meant by yoga.

Contemplation cannot be “Practised”

By GURU NATARAJAN*

THE WORD practice refers to an overt act which is repeated a number of times until, by habit, a certain perfection is approached. We hear of the practice of “concentration,” which is one-pointed attention given to an object of perception. Some people do crystal-gazing in the name of this kind of spiritual discipline. Others employ a slightly more respectable term by using the word “meditation.” Worshippers are supposed to meditate on their gods either in the abstract or through the help of holy objects before which they sit, kneel, stand or prostrate. Yogis are said to practise silent meditation, and various ways are recommended in the books for attaining to perfection as understood in yoga. In regard to these matters there is a vast volume of popular opinion and, according to the temperament or type of each person, one or other aspect of practice is considered important.

Equation of counterparts : However, what is practised in the overt sense can never truly apply to contemplation or yoga properly understood. It is the *Bhagavad Gita* which makes this point strikingly clear in its famous paradoxical verse :

One who sees inaction in action and action in inaction, of all men he is the wise one; he is the harmonized one even while occupied in every sort of work. (IV. 18)

The practice of spirituality in the *Bhagavad Gita* unmistakably implies a certain neutral or middle way. The yogi is balanced or harmonized between two possible extremes. The word yoga implies the equalization of ambivalent tendencies in the spirit. It is a cancelling-out or an equipoise arrived at through the equating of contemplative counterparts. These counterparts may refer to factors of inner life alone, or they may comprise the immanent or the transcendental aspects of the Real or the Absolute. The spiritual or philo-

* In deference to his taking of samnyasa or formal renunciation on New Year's Day 1956, we are omitting the nominal appendages “Dr.” and “P.” from the author's name. —EDITOR.

sophical background of each person should alone determine what these counterparts are. Each type of person, each temperament, humour or disposition has these spiritual counterparts which, in order to accomplish the equation which is called yoga, have to be brought together and "yoked."

Each chapter of the *Bhagavad Gita* has its own pair of contemplative counterparts arranged so as to cover every possible type of person or situation. The yoga of Patanjali may be looked upon as an ascent in the scale to the perfection called *kaivalya* (aloneness). Lesser disciplines belonging to the yoga school of spirituality may have strenuous breathing or other practices prescribed for initiates. But it is the *Bhagavad Gita* which succeeds in revaluing all these varieties of spirituality under the heads of "sacrifice," "gift" or "austerity" and is able to bring all the disciplines under the single aegis of a respectable Science of the Absolute.

Practising no-practice: When the *Bhagavad Gita* refers to *abhyasa* or practice, as it often does, such practice is not overt or positive. Instead of being asked to meditate or concentrate on something, the yogi is asked on the other hand not to think of anything and to keep his mind void (*vide* VI. 25). Even a man who has left off the practice of yoga a lifetime back is, according to the *Bhagavad Gita*, capable of catching up with the path of yoga from which he fell, merely by his willingness to affiliate himself passively to the contemplation of the Absolute (*vide* VI. 44).

Shankara himself in the opening verses of the *Viveka-Chuda-Mani* (Crest-Jewel of Discriminative Wisdom) decries the efficacy of even hundreds of breathing or other usual spiritual practices. Knowledge of or meditation on the Absolute can be most effectively initiated only by the effort to know it immediately without any extraneous factors—even in the form of practice—intervening (*vide* verses 13, 55, 56).

The Absolute, pure and above all duality, has to be approached by a method which itself is not to be tainted by duality. In the *Ashtavakra Gita** this neutral contemplative discipline is accepted uniformly throughout as the basis of the discussion of spiritual practice. In fact all practice is discountenanced in this work. In the *Bhagavad Gita* however, this uncompromisingly pure position is apparently relaxed so

(Continued on page 15)

* See page 20.

The Science of the Absolute

By GURU NARAYANA

These five verses (Brahma - Vidya - Panchakam) written in Sanskrit sixty years ago by the great Guru and Yogi, Sri Narayana (1854-1928), summarize the whole Vedanta situation as between a disciple and his teacher. A commentary will be found in The Word of the Guru by Dr. P. Natarajan, whose translation in English is given here.

I

Even through the discrimination of the lasting from the transient,
Attaining well unto detachment, the well-instructed one,
Duly well-adorned with the six initial conditions known,
Such as calmness, control, and so on,
And thus keenly desirous of liberation here on earth;
He then greets with prostrations
A knower of the Absolute (*Brahman*) superior,
Pleased and favourable by anterior attentions and service:
Thereafter should he ask of such a Guru
“O Master, this ‘I’ here, what is it?
Whence this world phenomenal?
O teach me this, great One.”

[This composition has for its subject-matter an ultimate personal Value which is appraised through contemplative Dialectics. Brahman, the Absolute, should not be confused with any divinity. Here the Guru and the Sishya are counterparts. A bi-polar relationship is established between them. The Guru begins to represent in his person aspects of the unknown which are outside or complementary to the person of the Sishya. The “six initial conditions” or qualifications of the Sishya are found in Shankara’s *Viveka-Chuda-Mani* (verses 22 to 26). These are: *Sama* (calmness); *Dama* (control); *Uparati* (breaking of other interests); *Titiksha* (endurance); *Shraddha* (earnest trust) and *Samadhana* (steadfastness). These mark the stages of withdrawal from actual action, the preparing of the soil before the seed of wisdom is planted.]

II

Thou verily art the Absolute, not senses, not mind,
Neither intellect, consciousness, nor body;
Even life and ego have no reality, being but conditioned

By nescience, superimposed on the prime Self.
Everything phenomenal here, as object of perception, is
gross.

Outside of thine own Self, this world manifested is nought,
And Selfhood alone does shine thus
Mirage-like in variegated display.

[This is the negative way of withdrawal, the *via negativa* of Christian mysticism, or the *neti neti* (Not this ! not this !) of the Upanishads. Whatever reality there is in the phenomenal vision which we see is the same as that of the Absolute. The Self on the one side and phenomena on the other side meet together in the mirror of wisdom.]

III

What all things here, both moveable and immoveable,
pervades,
As the clay substance does the pot and jug,
Whose inward awareness even Selfhood here constitutes,
And whereunto resolved what still remains, instill with
reality unborn,
And that which all else do follow—
Know That to be the Real, through clear insight,
As That same which one adores for immortal bliss !

[The conscious substratum is likened here to the clay of which vessels are made. Consciousness itself turns round the Self. Mind and ego are subtle aspects of the gross phenomena without. To come to the substratum reality is to enjoy the bliss of Self-realization.]

IV

Nature having emanated, what thereafter, therein entry
makes,
What sustains and gives life, both as the enjoyer
Of the undivided objectivity outside,
As the 'I' of the deep subconsciousness of dreamless sleep,
Whose Selfhood even shines as the 'I',
Within the consciousness each of the peoples too—
That same in which well-being stands founded firm at
every step ;
Such a plenitude of Perfection ; Hear ! 'That verily thou
art !'

[Reality is here viewed from the side of nature, the existent. This is one pole. The other pole is the subsisting principle which enjoys the existent. This is figurative language since duality is only recognized for purposes of argument.]

(Continued on page 29)

The Yogi in the World

By EPICTETUS

For five hundred years, from 300 B.C. to 200 A.C., the religious philosophy of Stoicism was followed by all classes of people in Europe. In a profligate world the Stoics stood for the dignity of the soul, for man to base his character on God in the form of self-knowledge. Epictetus was a slave at Rome at the time of Nero, in the 1st century A.C. His master had given him a good education and later when Epictetus was freed, he opened a teaching centre at Nicopolis in Greece. In the following extract from his Encheiridion or Discourses, we see how the man who is united to reason and God holds himself absolutely to his unity in the face of all circumstances.

THE essential nature of the Good is a certain Will; the essential nature of the Bad is a certain kind of Will. What then are externals? Materials for the Will, about which the Will being conversant shall obtain its own good or evil. How shall it obtain the good if it does not regard the materials as high values? For the opinions about the materials, if the opinions are right, make the will good: but perverse and distorted opinions make the will bad.

God has fixed this law, and says "If you would have anything good, receive it from yourself." You say "No, I will have it from another." Do not do so, but receive it from yourself. Therefore, when the tyrant threatens and calls me, I say "Whom do you threaten?" If he says, "I will put you in chains," I say, You threaten my hands and my feet. If he says, "I will cut off your head," I reply, You threaten my head. If he says, "I will throw you into prison," I say, You threaten the whole of this poor body. If he threatens me with banishment, I say the same. "Does he then not threaten you at all?" If I feel that all these things do not concern me, he does not threaten me at all; but if I fear any of them, it is I whom he threatens, Whom then do I fear? The master of what? The master of things which are in my own power? There is no such master. Do I fear the master of things which are not in my power? And what are these things to me?

"Do you philosophers then teach us to despise kings?" I hope not. Who among us teaches to claim against them the power over things which they possess? Take my poor body, take my property, take my reputation, take those who are about me. If I advise any persons to claim these things, they may truly accuse me.

Power and Opinion: "Yes, but I intend to command your opinion also." And who has given you this power? How can you conquer the opinion of another man? "By applying terror to it I will conquer it," he replies. Do you not know that opinion conquers itself (i.e. that one opinion can conquer another, and nothing else can) and it is not conquered by another? But nothing else can conquer the will except the Will itself. From this reason too the law of God is most powerful and most just, which is this: Let the stronger always be superior to the weaker. Ten are stronger than one. But for what? For putting in chains, for killing, for dragging whither they choose, for taking away what a man has. The ten therefore conquer the one in this in which they are stronger.

"In what then are the ten weaker?" If the one possesses right opinions and the others do not. "Well then, can the ten conquer in this matter?" How is it possible? If we were placed in the scales, must not the heavier draw down the scale in which it is?

"How strange then that Socrates should have been so treated by the Athenians." Slave, why do you say Socrates? Speak of the thing as it is: how strange that the poor *body* of Socrates should have been carried off and dragged to prison by stronger men, and that anyone should have given hemlock to the poor *body* of Socrates, and that it should breathe out the life. Do these things seem strange, do they seem unjust, do you on account of these things blame God? "Had Socrates then no equivalent for these things? Where then for him was the nature of good?" Whom shall we listen to, you or him? And what does Socrates say? "Anytus and Melitus can kill me, but they cannot hurt me," and further, he says, "If it so pleases God, so let it be."

But show me that he who has the inferior principles overpowers him who is superior in principles. You will never show this, nor come near showing it; for this is the law of nature and of God, that the superior shall always overpower the inferior.

One body is stronger than another: many are stronger than one. The thief is stronger than he who is not a thief. This is the reason why I also lost my lamp, (Epictetus had a lamp stolen from the shrine in his house), because in wakefulness the thief was superior to me. But the man bought the lamp at this price: for a lamp he became a thief, a faithless fellow, and like a wild beast. This seemed to him a good bargain. Be it so.

Be spectators: But a man has seized me by the cloak, and is drawing me to the public place. Then others bawl out, "Philosopher, what has been the use of your opinions? See, you are dragged to prison, you are going to be beheaded!" And what system of philosophy could I have made so that, if a stronger man should have laid hold of my cloak, I should not be dragged off; that if ten men should have laid hold of me and cast me into prison, I should not be cast in? Have I then learned nothing else?

I have learned to see that everything which happens, if it be independent of my will, is nothing to me. I may ask, if you have not gained by this. Why then do you seek advantage in anything else than in that in which you have learned that such advantage is?

So then, sitting in the prison, I say that the man who cried out to me neither hears what words mean, nor understands what is said, nor does he care at all to know what philosophers say or what they do. Let him alone.

But now he says to the prisoner, "Come out from your prison." If you have no further need of me in prison, I come out. If you should have need of me again, I will enter the prison. "How long will you act thus?" So long as reason requires me to be with the body. But when reason does not require this, take away the body and fare you well! Only, we must not do it inconsiderately, nor weakly, nor for any slight reason. For, on the other hand, God does not wish it to be done, and he has need of such a world and such inhabitants in it.

God has need of irrational animals to make use of appearances, but of us to understand the use of appearances God has introduced man to be a spectator of God and of his works, and not only a spectator of them, but an interpreter. For this reason it is shameful for man to begin and to end where irrational animals do; but rather he ought to begin, and to end where nature ends in us; and nature ends in

THE PERFECT WAY

By SENG-T'SAN

The perfect Way knows no difficulties
Except that it refuses to make preferences ;
Only when freed from hate and love,
It reveals itself fully and without disguise.

A tenth of an inch's difference,
And heaven and earth are set apart ;
If you wish to see it before your own eyes,
Have no fixed thoughts either for or against it.

To set up what you like against what you dislike—
This is the disease of the mind ;
When the deep meaning of the Way is not understood
Peace of mind is disturbed to no purpose.

The Way is perfect like unto vast space,
With nothing wanting, nothing superfluous ;
It is indeed due to making choice
That its Suchness is lost sight of.

Pursue not the outer entanglements,
Dwell not in the inner void
Be serene in the oneness of things,
And dualism vanishes by itself.

When you strive to gain quiescence by stopping motion,
The quiescence thus gained is ever in motion ;
As long as you tarry in the dualism
How can you realise oneness ?

And when oneness is not thoroughly understood,
In two ways loss is sustained :
The denying of reality is the asserting of it,
And the asserting of emptiness is the denying of it.

Wordness and intellection—
The more with them, the further astray we go,
Away therefore with wordiness and intellection,
And there is no place where we cannot pass freely.

contemplation and understanding, and in a way of life conformable to nature. Take care then not to die without having been spectators of these things. But if God sounds the signal for retreat, as he did to Socrates, we must obey him who gives the signal, as if he were a general.

No Need to sit Cross-Legged!

By HUI-NENG

Next to Bodhi-Dharma who was the South Indian founder and first Patriarch of Zen Buddhism in China, Hui-Neng (638-713) the Sixth Patriarch, is the most famous. He lost his father when a child and, of humble birth, supported his mother by selling firewood. Illiterate, he attained great knowledge of Buddhism through hearing recitations of the Sutras. It was largely through him that Zen (Sanskrit "Dhyana" or meditative reflection) took its form as a revolution in Buddhist terms of the more ancient Tao philosophy indigenous to South China. Zen is marked not only by its unconventional approach but by its direct Absolutist fervour.

I. Message to the Chinese Emperor Kao-Tsung

IT is a mistake to think that sitting quietly in contemplation is essential to deliverance. The truth of Zen opens by itself from within and it has nothing to do with the practice of Dhyana (meditative reflection). For we read in the *Vajra Chedika Sutra* (Diamond-Cutting Sermon) that those who try to see the Tathagata (i.e. "He who moves in Suchness," the Buddha) in one of his special attitudes, as sitting or lying, do not understand his spirit, and that the Tathagata is designated as Tathagata because he comes from nowhere and departs nowhere, and for that reason he is the Tathagata. His appearance has no whence and his disappearance no whither, and this is Zen.

In Zen, therefore, there is nothing to gain, nothing to understand; what shall we then do with sitting cross-legged and practising Dhyana (meditative reflection)? Some may think that understanding is needed to enlighten the darkness of ignorance, but the truth of Zen is absolute in which there is no dualism, no conditionality.

To speak of ignorance and enlightenment, or of Bodhi (wisdom) and Klesha (passions), as if they were two separate objects which cannot be merged in one, is not Mahayanistic (i.e. belonging to the Great Way). In the Mahayana every possible form of dualism is condemned as not expressing the ultimate truth. Everything is a manifestation of the Buddha-

Nature, which is not defiled in passions, nor purified in enlightenment. It is above all categories. If you want to see what is the nature of your being, free your mind from thought of relativity, and you will see by yourself how serene it is and yet how full of life it is.

II. Discourse on Dhyana (meditative reflection) and Samadhi (unitive contemplation)

How can we block the Path? By attachment to any definite thought; if we free our minds from attachments, the Path will be clear, otherwise we are in bondage. It is not thinking that blocks the Path, but attachment to definite thoughts.

Some teachers of Dhyana (meditative reflection) instructed their disciples to keep a watch on their minds and secure tranquility by the cessation of all thought, and henceforth their disciples gave up all effort to concentrate the mind and ignorant persons who did not understand the distinction became insane from trying to carry out the instruction literally. Such cases are not rare and it is a great mistake to teach the practice.

It has been the tradition of our school to make "non-objectivity" as our basis, "idea-lessness" as our object, and "non-attachment" as our fundamental principle. "Non-objectivity" means, not to be absorbed in objects when in contact with objects; "idea-lessness" means, not to be carried away by any particular idea in our exercise of the mental faculty; "non-attachment" means, not to cherish any desire for or aversion to any particular thing or idea. "Non-attachment" is the characteristic of Mind-essence.

We should treat all things—good or bad, beautiful or ugly—as void (of any self-substance). Even in time of dispute and quarrel, we should treat intimates and enemies alike and never think of retaliation. In the thinking faculty, let the past be dead. If we allow our thoughts, past, present, and future, to become linked up in a series, we put ourselves under restraint. On the other hand, if we never let our mind become attached at any time to any thing, we gain emancipation. For this reason, we make "non-attachment" our fundamental principle.

To free ourselves from dependence upon externals is called "non-objectivity." In so far as we are in a position to do this, the path of the Dharma (Buddhist righteousness) is free. That is why we make "non-objectivity" our basis.

To keep our mind free from defilement under all circum-

stances is called "idea-lessness." Our mind should always stand aloof and on no account should we allow circumstances to influence the functioning of the mind. It is a great mistake to suppress all thinking. Even if we succeed, and die immediately after, still, there is rebirth. Mark this, pilgrims of the Path! It is bad enough for a man to commit blunders by cherishing false ideas of the Dharma, how much worse to teach others. Being deluded, he is blind himself, and in addition, he misrepresents and puts to shame the Buddhist scriptures. Therefore we make "idea-lessness" our object.

There is a type of man who is under delusion who boasts of his realization of Mind-Essence; but being influenced by circumstances ideas rise in his mind, followed by erroneous views, which in turn become the source of attachment and defilement. In Essence of Mind, intrinsically, there is nothing to be attained. To boast of attainment and to talk foolishly of merits and demerits is erroneous and defiling. For this reason we make "idea-lessness" the object of our school.

What is Dhyana? It means, first, to gain full freedom of mind and to be entirely unperturbed under all circumstances, be they good or otherwise. What is the difference between Dhyana and Samadhi? Dhyana is the effort to be mentally free from any attachment to outer objects. Samadhi is the realization of that freedom in inward peace. If we are attached to outer objects the inner mind will be perturbed. When we are free from attachment to all outer objects, the mind will be at peace. Our Essence of Mind is intrinsically pure; the reason we become perturbed is simply because we allow ourselves to be carried away by the circumstances we are under. He who is able to keep his mind serene, irrespective of circumstances, has attained true Samadhi.

To be free from attachment is Dhyana; to realize inner peace is Samadhi. When we are able to hold the mind concentrated, and to rest in inner peace, then we have attained both Dhyana and Samadhi. The *Bodhisattva Sila Sutra* says: "Our Essence of Mind is intrinsically pure." Learned Audience: Let us each realize this for himself from one momentary sensation to another. Let us practice it by ourselves, let us train ourselves, and thus by our own effort attain Buddhahood.

Dialectics of the Relative

By JALALU'L-DIN RUMI

Here the greatest of the Sufi Yogis of Islam, Rumi (1207-1273), born at Balkh in northern Persia, in two poems from his famous Mathnavi (epic of 25,000 rhyming couplets), indicates how the yogi or man of unitive vision deals with the relative world. It is particularly interesting to note that he knew the secret of dialectics or yoga, in bringing together counterparts by mutual identification, as indicated in the last lines of the first poem and throughout the second.

The translation is by Prof. R. A. Nicholson.

I

THERE is no absolute evil in the world: evil is relative.

Recognize this fact.

In the realm of Time there is nothing that is not a foot to one and a fether to another.

To one a foot, to another a fether; to one a poison, to another sweet and wholesome as sugar.

Snake venom is life to the snake, but death to man; the sea is a garden to sea-creatures, but to the creatures of earth a mortal wound.

Zayd, though a single person, may be a devil to one and an angel to another:

If you wish him to be kind to you, then look on him with a lover's eye.

Do not look on the Beautiful with your own eye: behold the Sought with the eye of the seeker.

Nay, borrow sight from Him: look on His face with His eye.

God hath said, "Whoso belongs to Me, I belong to him: I am his eye and his hand and his heart."

Everything loathly becomes lovely when it leads you to your Beloved.

II

Since thou canst not bear the unveiled Light, drink the Word of Wisdom, for its Light is veiled,

To the end that thou mayst become able to receive the Light, and behold without veils that which now is hidden,

And traverse the sky like a star; nay, journey unconditioned without a sky.

'Twas thus thou camest into being from non-existence. How
 didst thou come? Thou camest insensibly.
 The ways of thy coming thou rememberest not, but I will
 give thee an indication.
 Let thy mind go, then be mindful! Close thine ear, then listen!
 Nay, I will not tell thee, for thou art still unripe: thou art in
 thy springtime, thou hast not seen the summer.
 This world is as the tree: we are like the half-ripened fruits
 upon it.
 The unripe fruits cling fast to the bough, because they are not
 fit for the palace;
 But when they have ripened and become sweet and delicious—
 after that, they lose hold of the bough.
 Even so does the kingdom of the world lose its savour for
 him whose mouth has been sweetened by the great felicity.
 Something remains untold, but the Holy Spirit will tell thee
 without me as the medium.
 Nay, thou wilt tell it to thine own ear—neither I nor another,
 O thou who art one with me—
 Just as, when thou fallest asleep, thou goest from the presence
 of thyself into the presence of thyself.
 And hearest from thyself that which thou thinkest is told thee
 secretly by some one in the dream.
 O good friend, thou art not a single "thou": thou art the
 sky and the deep sea.
 Thy mighty infinite "Thou" is the ocean wherein myriads
 of "thou's" are sunken.
 Do not speak, so that thou mayst hear from the Speakers
 what cannot be uttered or described.
 Do not speak, so that the Spirit may speak for thee: in the
 ark of Noah leave off swimming!

Contemplation cannot be Practised (*Continued from page 4*)

as to suit popular standpoints. But even in the *Bhagavad Gita* however, this neutral advaitic (non-dualistic) standpoint is fully maintained by the author Vyasa, as a close scrutiny of the structure of the *Bhagavad Gita* fully reveals to the careful student.

Yoga is therefore practised at its best when it is conceived in terms of a neutrally balanced attitude of non-dual harmony. This neutrality is lodged in that awareness placed between the *Tat* (That) and the *Sat* (Exists) of the *Maha-Vakya* (Great Saying) "Aum Tat Sat".

The Supersensual Life

By JACOB BOEHME

The author was a humble German shoemaker who was born in 1575 and died in 1624. In the superb 18th century English translation of William Law, leader of the "Cambridge Neo-Platonists" we give some passages from this little treatise on the life of contemplation. It is in the almost universal style of an Absolutist dialogue between Master and Disciple.

DISCIPLE: But is it not for me to attain, if I can, both the Light of God and the Light of the outward Nature too: and to make use of them both for the ordering of my Life wisely and prudently?

MASTER—It is right, I confess, so to do. And it is indeed a Treasure above all earthly Treasures, to be possessed of the Light of God and Nature, operating in their Spheres; and to have both the Eye of Time and Eternity at once open together, and yet not to interfere with each other.

DISCIPLE—This is a great Satisfaction to me to hear; having been very uneasy about it for some Time. But how this can be without interfering with each other, there is the Difficulty. Wherefore fain would I know, if it were lawful, the Boundaries of the one and the other; and how both the Divine and the Natural Light may in their several Spheres respectively act and operate, for the Manifestation of the Mysteries of God and Nature, and for the Conduct of my outward and inward Life?

MASTER—That each of these may be preserved distinct in their several Spheres without confounding Things Heavenly and Things Earthly, or breaking the Golden Chain of Wisdom, it will be necessary, My Child, in the first Place to wait for and attend the Supernatural and Divine Light, as that superior Light appointed to govern the Day, rising in the true East, which is the Centre of Paradise; and in great Might breaking forth as out of the Darkness within thee, through a Pillar of Fire and Thunderclouds, and thereby also reflecting upon the inferior Light of Nature a Sort of Image of itself, whereby only it can be kept in its due Subordination, that which is below being made subservient to that which is above; and that which is without to that which is within. Thus there will be no Danger of interfering; but all will go right, and every Thing abide in its proper Sphere.

DISCIPLE—Therefore, unless Reason or the Light of Nature be sanctified in my Soul, and illuminated by this superior Light, as from the central East of the holy Light-World, by the Eternal and Intellectual Sun; I perceive there will be always some Confusion, and I shall never be able to manage

aright either what concerneth Time or Eternity ; But I must always be at Loss, or break the Links of Wisdom's Chain.

MASTER—It is even so as thou hast said. All is Confusion, if thou hast no more but the dim Light of Nature, or unsanctified or unregenerated Reason to guide thee by ; and if only the Eye of Time be opened in thee, which cannot pierce beyond its own Limit. Wherefore seek the Fountain of Light, waiting in the deep Ground of the Soul for the rising there of the Sun of Righteousness, whereby the Light of Nature in thee, with the Properties thereof, will be made to shine seven times brighter than ordinary. For it shall receive the Stamp, Image and Impression of the Supersensual and Supernatural ; so that the sensual and rational Life will hence be brought into the most perfect Order and Harmony.

DISCIPLE—But how am I to wait for the rising of this glorious Sun, and how am I to seek in the Centre, this Fountain of Light, which may enlighten me throughout, and bring all my Properties into perfect Harmony ? I am in Nature as I said before ; and which Way shall I pass through Nature, and the Light thereof, so that I may come into that Supernatural and Supersensual Ground, whence this true Light, which is the Light of Minds, doth arise ; and this, without the Destruction of my Nature, or quenching the Light of it, which is my Reason ?

MASTER. Cease but from thine own Activity, steadfastly fixing thine Eye upon one Point, and with a strong Purpose relying upon the promised Grace of God in Christ, to bring thee out of thy Darkness into His marvellous Light. For this End gather in all thy Thoughts, and by Faith press into the Centre, laying hold upon the Word of God, which is infallible, and which hath called thee. Be thou then obedient to this Call ; and be silent before the Lord, sitting alone with Him in thy inmost and most hidden Cell, thy Mind being centrally united in itself, and attending His Will in the Patience of Hope. So shall thy Light break forth as the Morning ; and after the Redness thereof is passed, the Sun Himself, which thou waitest for, shall arise unto thee, and under His most healing Wings, thou shalt greatly rejoice ; ascending and descending in His bright and salutiferous Beams. Behold this is the true supersensual Ground of Life.

DISCIPLE. I believe it indeed to be even so. But will not this destroy Nature ? Will not the Light of Nature in me be extinguished by this greater Light ? Or, must not the outward Life hence perish with the earthly Body which I carry ?

MASTER. By no Means at all. It is true, the evil Nature will be destroyed by it ; but by the Destruction thereof you can be no Loser, but very much a Gainer. The Eternal Band of Nature is the same afterward as before ; and the Properties are the same. So that Nature hereby is only advanced and meliorated ; and the Light thereof, or human Reason, by being kept within its due Bounds, and regulated by a superior Light, is only made useful.

DISCIPLE. Pray therefore let me know how this inferior Light ought to

be used by me; how it is to be kept within its due Bounds; and after what Manner the superior Light doth regulate it and enoble it.

MASTER. Know then, my beloved Son, that if thou wilt keep the Light of Nature within its own proper Bounds, and make use thereof in just Subordination to the Light of God; thou must consider that there are in thy Soul two Wills, an inferior Will which is for driving thee to Things without and below; and a superior Will, which is for drawing to Things within and above. These two Wills are now set together, as it were Back to Back, and in a direct Contrariety to each other; but in the Beginning it was not so. For this Contraposition in the Soul of these Two is no more than the Effect of the Fallen State; since before that they were placed one under the other, that is, the superior Will above, as the Lord, and the inferior Below, as the Subject. And thus it ought to have continued. Thou must also further consider, that answering to these two Wills there are likewise two Eyes in the Soul, whereby they are severally directed; forasmuch as these Eyes are not united in one single View, but look quite contrary Ways at once. They are in a like Manner set one against the other, without a common Medium to join them. And hence, so long as this Double-sightedness doth remain, it is impossible there should be any Agreement in the Determination of this or that Will. This is very plain: and it sheweth the Necessity that this Malady, arising from the Disunion of the Rays of Vision, be some Way remedied and redressed, in order to a true Discernment of the Mind. Both these Eyes therefore must be made to unite by a Concentration of Rays; there being nothing more dangerous than for the Mind to abide thus in the Duplicity, and not to seek to arrive at the Unity. Thou perceivest, I know, that thou hast two Wills in thee, one set against the other, the superior and the inferior; and that thou hast also two Eyes within, one against another; whereof the one Eye may be called the Right Eye, and the other the Left Eye. Thou perceivest too, doubtless, that it is according to the Motion of the Left Eye, that the contrary Wheel in the lower is turned about.

DISCIPLE—O where is this naked Ground of the Soul void of all Self? And how shall I come at the hidden Centre where God dwelleth, and not Man? Tell me plainly, loving Sir, where it is, and how it is to be found of me, and entered into.

MASTER—There where the Soul hath slain its own Will, and willeth no more any Thing as from itself, but only as God willeth, and as His Spirit moveth upon the Soul, shall this appear: where the Love of Self is banished, there dwelleth the Love of God. For so much of the Soul's own Will as is dead unto itself, even so much Room hath the Will of God, which is His Love, taken up in that Soul. The Reason whereof is this: Where its own Will did before sit, there is now Nothing; and where Nothing is, there it is that the Love of God worketh alone.

DISCIPLE—But how shall I comprehend this?

MASTER—If thou goest about to comprehend it, then it will fly away from thee; but if thou dost surrender thyself wholly up to it, then it will abide with thee, and become the Life of thy Life, and be natural to thee.

DISCIPLE—And how can this be without dying, or the whole Destruction of my Will?

MASTER—Upon this entire Surrender and yielding up of thy Will, the Love of God in thee becometh the Life of thy Nature; it killeth thee not, but quickeneth thee, who art now dead to thyself in thine own Will, according to its proper Life, even the Life of God. And then thou livest, yet not to thy own Will; but thou livest in its Will; forasmuch as thy Will is henceforth become its Will. So then it is no longer thy Will, but the Will of God; no longer the Love of thyself, but the Love of God, which moveth and operateth in thee; and then, being thus comprehended in it, thou art dead indeed as to thyself, but art alive unto God. So being dead thou livest, or rather God liveth in thee by His Spirit; and his Love is made to thee Life from the Dead. Never couldest thou with all thy seeking, have comprehended it: But it hath apprehended thee. Much less couldest thou have comprehended it: But now it hath comprehended thee; and so the Treasure of Treasures is found.

HOBO-YOGIS OF CANNERY ROW

IN the world ruled by tigers with ulcers, rutted by strictured bulls, scavenged by blind jackals, Mack and the boys dine delicately with the tigers, fondle the frantic heifers, and wrap up the crumbs to feed the seagulls of Cannery Row. What can it profit a man to gain the whole world and to come back to his property with a gastric ulcer, a blown prostrate, and bifocals? Mack and the boys avoid the trap, walk around the poison, step over the noose while a generation of trapped, poisoned, and trussed-up men scream at them and call them no-goods, come-to-bad-ends, blots-on-the-town, thieves, rascals, bums. Our Father who art in nature, who has given the gift of survival to the coyote, the common brown rat, the English sparrow, the house-fly and the moth, must have a great and overwhelming love for no-goods and blots-on-the-town and bums, and Mack and the boys.

—JOHN STEINBECK in *Cannery Row*

SUPERLATIVES

The Greatest Sin—Fear.

The Best Day—Today.

The Greatest Deceiver—One Who Deceives Himself.

The Greatest Mistake—Giving Up.

The Most Expensive Indulgence—Hate.

The Cheapest, Stupidest, and Easiest Thing To Do—Find Fault.

The Greatest Trouble Maker—Talking Too Much.

The Worst Bankrupt—He Who Has Lost his Enthusiasm.

The Cleverest Man—One Who Always Does What He Thinks is Right.

The Best Teacher—One Who Makes You Want to Learn.

The Best Part of One's Religion—Gentleness and Cheerfulness.

The Meanest Feeling—Jealousy.

The Greatest Need—Common Sense.

The Best Gift—Forgiveness.

Move Happily!

By ASHTAVAKRA

We give here the opening chapter of the Ashtavakra Gita, the rhapsodic classic on Absolutism of the sage whose name means "Eight-Twisted," presumably a nickname on account of his physical deformity. The work contains twenty chapters or 298 verses in Sanskrit. Of the date nothing is known, but it may be one thousand years old. In the literature of Indian spirituality this work is unique in non-deflecting absolutist sublimity. (Translation by the Editor.)

(1) Janaka said :

How is wisdom acquired? How will liberation be got? How is dispassion secured? Tell me this, Master.

(2) Ashtavakra said :

Dear pupil! If you are seeking liberation, shun sense appearances like poison and devote yourself to forgiveness, sincerity, kindness, contentment and truth as (if they were) nectar.

(3) Your being is neither earth, water, fire, air or space. To be liberated, understand the Self as a witnessing intelligence-form.

(4) If you detach the body and rest in the intelligence, even now you will be happy, at peace, and free from bondage.

(5) You belong neither to any colour-group such as Brahmins, nor to any set pattern in life (ashrama). You are not what the eyes can see. Detached, non-describable, all-witness are you. Be happy!

(6) Righteousness and unrighteousness, happiness and sorrow, are of the mind, not of you, O, all-pervading. You are neither doer nor enjoyer. Indeed, you are always free!

(7) The one seer of all are you and in full freedom ever. So surely this alone is your bondage—seeing the seer as other than yourself.

(8) "I am the doer"—(this notion is the) bite of the great black serpent of egotism. Drinking the nectar of confidence that "I am not the doer"—be happy!

(9) "I am the one completely pure understanding"—with the fire of this conviction, burn the forest of ignorance. Free from grief, be happy!

(10) That (pure understanding) by which this universe becomes undersood as the snake imagined in a mere rope, is Happiness, Supreme Happiness. That pure understanding you are! Move happily!

(11) Assuredly, one who considers himself free is free and one who considers himself bound is also bound. "On what the mind is set one reaches" is a popular saying which is true.

(12) The Self is a witness, all-pervading, unitive, free intelligent, non-active, affection-free (and) at peace. Because of (mental) confusion it seems to belong to the flux of relativity.

(13) Firmly established, reflect on the Self as non-dual pure understanding. Free yourself from the (mental) confusion that "I am an appearance (or reflection)" and the (dualistic) becoming of an outer and then an inner (being).

(14) My son, you have long been bound by the fetter of identification with the body. With the sword of the knowledge that "I am pure understanding," cut the fetter and be happy!

(15) Without association, without action, you are self-radiant and stainless. This even assuredly is your bondage, that you *Practice Samadhi* (the state of final peace).

(16) It is in accord with the truth that this universe is pervaded by you and is contained in you (and that) your own Self-nature is clear pure understanding. Do not be petty-minded!

(17) Free in outlook, changeless, unburdened, calm in attitude, of deep unperturbed mind, let your mind seek pure intelligence alone.

(18) Know that which has form to be false, but the formless to be immoveable. By this philosophical instruction the repeated process of becoming ceases.

(19) Just as a mirror exists within as well as outside the reflected image within it, even so here the Supreme exists within and outside this (evanescent) body.

(20) Just as one pervasive space is both outside and inside a jar, so is the eternal unbroken Absolute with regard to all the kinds of existences.

Wanted—a Wisdom Tradition

By G. RAJA GOPAL

This is a plea for the recognition of universal commonsense in spirituality, and the forming of a new attitude in life. An artist and writer, Mr. Raja Gopal is at present teaching in a school on Prince Edward Island, Canada. He is a pupil of the Guru Natarajan. This article is based on his recent public speeches, including talks to church congregations.

THE majority of people are always looking for a code of conduct or rules of behaviour to suit their particular needs, but they seem to stray away from the first principles of such requirements, which are *always the same*. So they get lost in complicated moral codes and ethics or in absurd forms of ritual and worship. In simple societies worship takes the form of strange practices like stone-worship, tree-worship and worship of images. Sometimes it takes the form of idea-worship, or the worship of mere words. The latter is perhaps even more harmful than the former and is the curse of the modern world.

So in every place and in every age, the man of wisdom is faced with the problem of conflicting religions and ideologies; and it becomes the first duty of every man who values honesty, commonsense and fairness, to restate the basic values of life to suit modern needs.

Good and evil: The need for religion is universal. But the human mind revels in complicated systems of thought, in special doctrines, theologies and ideologies. It wants new and clever ideas. This leads to barriers between man and man and defeats the very purpose of religion. Therefore every man or woman interested in human happiness and freedom has to try to break down these barriers. The human capacity for folly is tremendous, but the hope of self-correction is equally great. This is commonly what is called "evil" and "good." Wisdom alone can solve this problem. "Evil" is relative and ever in need of interpretation. "Good" on the other hand is absolute and self-evident.

VALUES

The wise man or woman recognises both good and evil and to such a person falls the delicate, subtle and unending task of resolving the conflict. The wise person's attitude to all religions, ideologies and schools of thought is one of silent encouragement, and adoption. Knowing, as he does, the meaning and source of all religious faith (which is "good") and knowing also the tendency of the mind to seek variety and differences (which is "evil"), he strives by thought, word and deed to strengthen that pure faith—not to shake it—to clarify it, to see the meaning behind the words and forms of worship. He always works on the personal, human level. There is the homely down-to-earth touch in what he says, does or indicates. His voice has a calming effect, often drowned by other noises, it is true, but always there to the discerning few.

Wisdom and habit: Indeed, wisdom cannot work at the group or mass level. It can be transmitted only by the "living touch" from person to person, but never from crowd to crowd. This is why all organised group activity, invariably, tends to stray away from wisdom. In group effort to solve problems, more problems are created. But the solution to all problems, even the problems of the "outside" world, a moment's thought will reveal, lies ultimately within oneself. So let us look inwards and search within for the answers....

But this "sitting still" and "looking inward" does not satisfy the energetic and active temperaments of humanity because, apparently, no action is involved. So to the energetic, dynamic man of the West, the wisdom or "mysticism" of the East looks like laziness and day-dreaming. It seems a "negative" attitude and is labelled "introversion" and "impractical."

We have therefore to find an answer which will meet the need of the outward-turned "extraverted" Western man and at the same time retain the value of "introversion."

Here we have took for the greatest stabilizing influence on man's life. A look at the Broadway world of New York or Paris or any other fashion centre in the world, will show us the tremendously disturbing influence that fashion and false ideas of variety, novelty and progress have upon human beings. Tradition, on the other hand, has a steadying and calming effect on the collective human mind. It establishes time-honoured patterns of behaviour. It helps the promotion of genuine art—handicraft, folk-music, folk-dance and the fine

arts—which results in what is called culture.

This power of tradition and culture is very great indeed. There is the well-known saying: “Even the hardest marble monument wears out in the course of time: But a living tradition lives on for ever.”

Religious values: Those of us who live within the British tradition and the Commonwealth, know what a great stabilizing force it is. But even the idea of the Commonwealth, broad and noble as it is, is not enough. It excludes those who are not born within its fold. The same is the case with Christianity. The universality of the pure teachings of Christ is unquestionable. The wisdom in the words of Jesus Christ is perennial, and no intelligent person can fail to see that. A Christianity based upon that pure wisdom teaching can become a world religion. But the majority of Christians today do not properly recognise the wisdom-content of the other great religions of the world. They too have something valuable to offer, especially when we consider that there are millions and millions of human beings who are brought up in those traditions from time immemorial, in many cases even before the birth of Christianity.

This lack of recognition of the Eastern traditions and religion is a recurring injustice which all discerning Christians should rectify. Here one must point out that without this basic recognition of spiritual equality, mere economic or technical aid defeats its own purpose. By recognising the wisdom of the great silent sages of India and China, by understanding what lies behind that amorphous mass of humanity loosely called “Hindoos,” by adopting the universal love and compassion of Buddha, by recognising the unifying note in Islam, by entering fully into the “divine intoxication” of the Sufis and the passionate Persian poets, by respecting the Jains who value kindness to all living things, by familiarising oneself with the Greek philosophers, by studying more deeply and with greater insight the Christian scriptures themselves—in short, by accepting wisdom wherever it is found, Christians will only become better and nobler Christians. I am sure if Christ were with us, nothing would please him more than this generous attitude to the other religions, faiths, cultures and traditions.

East-West relations: How is it that the orient remains always a puzzle and an enigma to the West? How is it that

one sided and superficial ideas about Eastern tropical countries continue to exist in the West, in spite of the wireless, the newspapers and the international contacts? Who is to blame. Nobody....? Or perhaps it would be more correct to say, everybody.... Partly it is a result of history. Here one must look below the surface and see how there is a subtle interaction between the East and the West going on all the time. For good or bad, modern Western ideas are penetrating the East. The West is continuously influencing and trying to change the East by its tremendous energy. But the East has an equally profound influence on the West by its very silence. This is not often noticed by the superficial observer. But it is there all the same. *Ex oriente lux, ex oriente lex*, said the Romans. "Out of the East comes light, out of the West comes law." In Christianity itself, the tradition of the wisdom of the East is fully accepted. But today, judged by the modern man's standard of living, Eastern countries are, of course, backward. It seems a contradiction—this apparent backwardness and this traditional preoccupation with the spiritual. Yet a little thought will show the two can and must go together.

One must honestly admit the historical fact that the Eastern countries have been dominated for several hundred years by Europe. And so, till very recently, reports about the Orient were always coloured by this bias of the ruling European classes. Of course colonialism is fast dying out and it serves nobody any good to whip up a dead horse. But all the same past bitternesses can disappear only when past injustices are fully recognized. They should not be slurred over as ancient history, just because it is convenient for us to do so. That way, goodwill can never be established. Here it is good to remember the true Christian generosity shown by a country like India in not retaliating after independence. I do not have to dwell on this subject more than to point out the cordial relation now existing between India and Britain.

Adjustments : That the Western man has this superficial picture of the Orient is not entirely his fault. The complete lack of self-assertion on the part of Oriental peoples is also partly responsible. The Oriental temperament is against all window dressing, indifferent to appearances. In Eastern countries there is no properly developed tourist industry or travel agencies as there are in the West. No effort is made to beautify cities and landscapes for the benefit of the sight-

seer or the photographer. Indeed, the visitor has to take things as they are.

This "realism" is good up to a point. But it too, can be carried to excess. This is one of the difficulties that the European or American visitor feels when he travels in a South Asian country. The most beautiful sights are often marred by some ugly side of life which is kept open to view. Princes and beggars, palaces and huts, the old and the new, are all jostling each other. Beauty and ugliness, good and evil, are all together right before your eyes. Life is seen as it is—rather than what we would like it to be. To the Western mind, with memories of the Dark Ages still fresh, this is very upsetting and irritating. Unused to such extremes and contrasts, to seeing life in the raw as it were, unused to the heat, the dust and the lack of plumbing facilities, the European constitution revolts against the Oriental atmosphere. Indeed it requires considerable strength of will to forget these external irritants and enter into the inner life of the people.

Towards universalism: There is nothing unusual in this. The person from the Orient has the same adjustment to make when he comes West—in the reverse manner. Used all his life to taking things easy and letting things be, the man from the East is lost in the modern slick fashionable city. Unused to organization and mechanization, the tropical man has to change his whole personality, his body and his very being, if he is to enter fully into the life of the peoples of colder climates.

Thus we see that a mutual adoption of the peoples of the two extreme environments has to take place. Today, as always, what is needed is a wisdom-synthesis; an all-inclusive unitive vision and a global attitude; a refusal to be exclusive, even in the name of religion; a bold frontal attack on all suspicions and fears; a fearless throwing open of doors to ideas. Even the Communist should not be excluded, for he is also a human being.

Of course this absolutist attitude requires a high degree of moral courage, but that is the challenge of our time. Our common humanity is the link. Ideologies cannot be countered by new ideologies. A way of life ultimately survives because of its innate trueness—and not by force of arms. Suspicions and fears can be cancelled out only by *understanding and recognition*. Somehow, somewhere, the vicious circle must be broken, and somebody has to take the bold risk of taking

people at their word. Will the West do this? That is the challenge. A vague fear of Communist domination will not solve the problem. The true Christian should refuse to be dictated to by fear. If we are to fight Godlessness whether at home or abroad, we must first become God-like ourselves.

In other words we need to broaden our exclusive traditions into a universal tradition, a pure wisdom-tradition which will adopt the sound good sense of all races. Alas! If only our newspapers, the radio and T-V would direct their energies to this end!

The commonsense approach: But the practical person will ask: This is all very well. But how are we going to create such a tradition? How are we going to turn idol-worship and idea-worship, dollar-worship and time-worship into pure wisdom-worship? To bring pure wisdom into the home, down-to-earth and within the reach of the man-in-the-street, seems at first sight an impossible task. But with a closer look we see that sound good sense is already there in the common man. The farmer who goes about his business quite unperturbed by the catastrophes of the outside world, has it already. Only, it is called by another name—"commonsense"! The native in his own environment has it. We praise "native simplicity," and yet when we are faced with a native, we feel tremendously superior. The child has it. That is why we admire the beautiful naif simplicity of the child. That is why Christ said "Suffer the little ones to come unto me!"

So on second thoughts we see that wisdom is always there as sound good sense in the majority of human beings, the common people, the salt of the earth. The only thing necessary is to make them conscious of it, so that it is not taken away from them. We have to make people see the value of wisdom and then.....leave them alone. Thus true education (here I am not dealing with the learning of skills) is a negative process. The pupil has to unlearn many of the wrong notions he has imbibed through social conditioning.

Attitudes: How can we establish a tradition of respect for wisdom in the daily life of the people of North America? In the first place artificial values have to be replaced by real values. People must realise that national frontiers do not really exist except in the mind. There is no "East" or "West" when the basic human problems are dealt with.

There are only human beings, varied and diverse in their backgrounds and personalities, some more confused than others, some freer than others, some less opinionated than others. Wisdom has no frontiers. No people, nation, race, faith, ideology or even way of life has a monopoly over commonsense. Both in its folly and its wisdom, humanity is one. We are one single family and we suffer or enjoy, gain or lose, stand or fall, together.

Attitudes are all important in life and conduct. The proper attitude towards time has to be developed. The relative values of work and leisure have to be properly understood. The limitations of science and technology have to be recognized. The madness of mechanical success has to be countered with philosophical education. Here I do not mean the university type of philosophy, but a traditional love of wisdom inculcated in the minds of youth at a very early age. Respect for the wise, freedom-loving men of all ages and all times and all places, has to be taught in the schools and colleges.

Need for silence: The value of silence has to be recognized; especially in the North American continent where there is a terrible fear of silence, of sitting still. The newspapers, the movies, the radio and T-V are all shouting at people all the time. All day long and all night long, experts are busy. They discuss everything, settle nothing and confuse everyone. Pythagoras, one of the earliest Greek philosophers once said: "It is requisite to be silent, or say something better than silence."

The value of true "renunciation" and the "renounced" attitude to everything, must be understood and popularized. Here one may ask if this will not lead to an impractical other-worldliness, as in the East. Yes, there is always that danger. But true renunciation is not an action at all, but an attitude that leads to happiness and freedom. How is one to equate personal ambition (an incentive to all fruitful efforts) with the renounced attitude? Personal ambition can be canalized into the spirit of service. Every child should be taught that in all its actions it should bear in mind not only its own good but the general good as well. One's own good can be equated with the general good. In short, the golden age should dawn when young intelligent men and women will be reared in an atmosphere and tradition of love and wisdom, when the words of the wise will be listened to, whichever part of the globe

they may come from, when philosophy will be studied for its own sake. It will be an era where perennial living wisdom will be handed down from one generation to another, through wise men, unsullied by specialized theories, dogmas or ideologies.

THE MOST SUBTLE SECRET

THE GOOD man is the teacher of the bad; the bad man is the lesson of the good. The one helps the other. If the one did not honour his teacher and the other did not rejoice in his helper, an observer, though intelligent, might greatly err about them. This is called the most subtle secret.

—LAO TZU, *Tao Teh Khing*. 27.

The Science of the Absolute

(Continued from page 6)

V

“Intelligence Supreme, even That I am! That verily thou art!

That Absolute is the Self here!” Singing thus full well,
And so established in peace of mind;

And reborn to pure ways of life by the dawn of Wisdom
Absolute,

Where could there be for thee the bondage of action
Whether of past, present or future?

For everything is but superimposed conditioning on thy
prime Self.

Thou verily art That existing-subsisting One of pure
Intelligence, the Lord!

[Here we arrive at the finalized doctrine of the Vedanta which takes the extremely pantheistic and idealistic position of reducing all into the unitive terms of Intelligence which is supreme and all-inclusive. Consciousness and its aspects are all equated dialectically one to the other, till all differences vanish in a final contemplative vision. The disciple has a rebirth, he becomes a knower of the Absolute, or a Brahman, full of the spirit of the Holy Ghost. Action is transcended. Theological dualism is finally effaced.]

Contemplative Comment

A REPORT from New Delhi says that the Posts and Telegraphs Department has decided to use specially prepared slogans as cancellation marks for stamps on letters and postcards. The first two selected are "Ask not, tell not, think not of caste," and "Untouchability is a crime against God and man."

The first motto happens to be a direct translation from the Malayalam of the Guru Narayana's words. No other spokesman of Indian spirituality in recent times was able to sum up the whole attitude of the yogi in such a direct and exact way. The world is plagued with differences, of nationality and ideology, community and belief. Perhaps millions of franking marks will help as much as anything to achieve that brotherly outlook which sees humanity instead of labels and social distinctions.

Panditji thinks out loud: India's Prime Minister has always plenty to say, and at the 61st Session of the Congress Party at Amritsar on February 9, he was reported as saying: "The person functioning on the political plane is not a saint and he cannot function as saints or prophets do. He has to function through others. In a democratic country he has to reflect not only his own views but also the views of vast numbers of others. Otherwise he ceases to be where he is: he ceases to be the political leader of his democracy."

Was Pandit Nehru thinking of himself? Or of whom? What about the sainthood of Gandhi? Nobody surely would deny that Gandhi was politician. But if he was "functioning on the political plane" then according to the Prime Minister's belief, the Mahatma was not a saint! There is an ambivalency here which we leave to readers and to Mr. Nehru to solve for themselves!

Father Heras: Early in December last the Rev. Father H. Heras died at Bombay. He will be remembered as a great scholar and a man of daring imagination who was among the few who saw the relationship between the Indus Valley civilization and that of the ancient Tamils. By lectures and publications he showed how there were many linguistic links between the 4,000-year-old pre-Aryan culture of Mohenjodaro and Harappa and the living culture of the Dravidian India of today.

Brief Reviews: Keats is supposed to have been mortally wounded by a scathing criticism of his poetry in the *Edinburgh Review*. This is a warning to tread softly when discussing the poetic works of new writers. *Poems of Love* and *Poems of Passion* (published by the author, Mr. T. Haridas, Peringottukara, Travancore) reveal at once that rare mixture of East and West, where the poet has been influenced by familiar English poetry and uses the imagery belonging to the Indian scene. These poems show great promise. Our suggestion is that Mr. Haridas should get abroad and by adoption of the English background, add that final touch which seems to us necessary before he enters naturely into "competition" with the modern English poets. The *East and West Series* (Gita Publishing House, 10 Connaught Road, Poona) is a monthly journal, ably edited by Mr. J. P. Vaswani, in which virtues and ideals, some of them almost too good! are regularly discussed, mainly round the personality of some spiritual hero. Well printed and without any trace of pretension, the sincerity and earnestness of content of this journal is most commendable.

YOGA DARSHANA

Wheresoever the mind doth stray,
From every such, withdrawing without remiss the same,
Union with the Self effected must be —
Such is Yoga to be attained here and now.

Will-formulations, the source of all human ills,
With their objects and many instinctive counterparts,
When one uproots (all) so as to inhibit (all)
Within the domain of the Self —

When the seer not the seen is real,
And thus in effect the seer and seen are the same —
As the subject-Seer who thus integration gains —
Such among the connoisseurs of yoga he excels.

—NARAYANA GURU, *Darshana Mala*. IX. 5-7.
(Translation by Guru Natarajan)

12 MAXIMS FOR AN ABSOLUTIST

1. Regret is a saline deposit on the personality which makes the mind like a pillar of salt. One should remember without looking back.
2. The proper resting-place is the purified intelligence, zero in zero.
3. Expect nothing from the relative. Be patient with relativists.
4. After full examination of any situation look for the universalist rightness and thereafter be bold and thorough.
5. Don't go in for qualified good. Aim beyond relative high and low.
6. Beware of mere success. It usually deflects from the neutral balance of the Absolute.
7. Holiness is as dangerous as fame and should be hidden.
8. In personal relations, minimise those with fellow disciples and friends, and strengthen those with the Guru.
9. Be faithful to truth even to your own discomfort. To tell a lie is like switching off the electricity during a critical surgical operation. Truth is the Absolute and vice versa.
10. If you are unhappy you are not an absolutist. Try something else. It is better to be a happy relativist than a sour would-be yogi.
11. If sex is bothersome, it is better to get married than to pretend you can live a celibate life. To realise this is to be true to the Absolute, and to your own nature, both of which are one in essence.
12. Keep cool! Don't worry! Laugh at rather than pity yourself! The world is full of folly, stupidity and humbug, but don't submit to it. Walk on and shake the dust from your feet!

—JOHN SPIERS

INFORMATION ABOUT THE GURUKULA MOVEMENT

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

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

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

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

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

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

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

Principles of Affiliation:

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

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

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

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

..... CUT OUT

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I accept the principles of affiliation to the Gurukula Movement published in VALUES and promise to regulate my life accordingly, as a humble disciple belonging to the Gurukula Movement of which the Yellow Fellowship is an organized expression, and I enclose an unconditional outright gift of one rupee, which will be paid yearly, as an outward token of my sincerity and affiliation.

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Signature Date

To : THE GURU NATARAJAN, The Gurukula, Varkala, T-C. State, India.

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Yoga with a New Look!

"Walk on!" say the Zen Yogis.
 "Don't look back!" "Be Happy!"
 "Empty the mind, fill the belly!"
 "Calm down" "See sameness!"



There is the
awful example
of Lot's wife
who looked
back and be-
came a pillar
of salt

(Genesis xix, 25)

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It dwells in quietude, speechless,
 Imperceptible in the cosmos,
 Watered by the eternal harmonies,
 Soaring with the lonely crane.
 It is like a gentle breeze in spring,
 Softly bellying the flowing robe;
 It is like the note of the bamboo flute,
 Whose sweetness we would fain make our own.
 Meeting by chance, it seems easy of access;
 Seeking, we find it hard to secure.
 Ever shifting in semblance,
 It shifts from the grasp and is gone.



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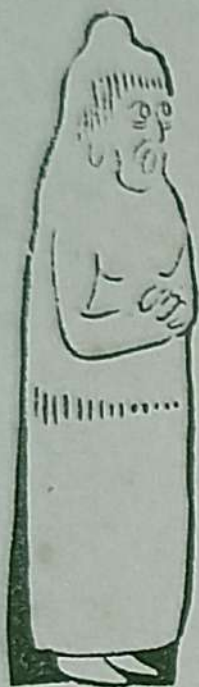
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