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VALUES



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The Role of the Guru

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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
WORLD GOVERNMENT

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Editorial



JOHN SPIERS

IT is barely one hundred years ago since the floodgates of Indian thought were opened releasing a vast tide of philosophic wisdom which, ever since, has never ceased to pour over Europe and America. Scholars such as Max Muller, Burnouf and Wilson began to make the treasures of oriental literature available through their immense labours, while Madame

Blavatsky and others in revolt against the dogmatic vapidly of the churches, brought down to the ordinary man in the street the notion of a superior wisdom which was guarded by Mahatmas in the fastnesses of unexplored Tibet. Many new words were introduced into European usage. Among them the word Guru came to be known.

The word Guru (from *gu*, darkness, and *ru* to counteract) is a spiritual preceptor, a wisdom teacher, a light bringer. The true Guru has none of the esoteric mystery of fancy and fable around him. He is public and open, of simple ways, plain but completely dedicated to wisdom and the Absolute.

Modern Man in Search of a Soul is the title of a well known book by the psychologist Jung. Man's search is even more pressing today than it was two decades ago when Jung's book was published, or than it was eighty years ago when the first volume of *The Sacred Books of the East* series came out, or when the Theosophical Society was founded. For the last nineteen years Frank Capra's film *Lost Horizon* has been shown all round the world, and it still has a great box-office pull. The answer to this must be that people still need a Shangri La in their lives. They need the legend of a meditative Father Perrault (who was, you may remember, the central spiritual Guru or head of the monastic retreat in that film). As the American sociologist Norman Birnbaum said in a broadcast from London a few months ago, commenting on the current religious revival in the United States, Americans are seeking neither consolation, hope nor prophecy. They are seeking reassurance.

"Priests, pastors and rabbis," he said, "undertake to deal with the problems of their flock in terms almost exclusively psychiatric. Theological faculties have hastened to raise pastoral psychology to a prominent place in their curricula. Indeed, appeals for church attendance plastered up in the New York underground are phrased like this: 'Take your troubles to church and leave them there.' A Boston rabbi wrote a best-seller entitled *Peace of Mind*; a monsignor countered with *Peace of Soul*, also a best-seller." The theologians are baffled. "And so," Mr. Birnbaum continued, "many Americans are pursued by grave inner doubts as to the value of their lives. The religion of reassurance is a denial of the emptiness which millions feel. And yet that may be only one aspect. The new interest in religion is, perhaps, more than just a denial. It is also a search, as yet inarticulate and indeed unacknowledged, for something else."

The time is ripe: It is precisely at this point that the role of the Guru comes in. Sooner or later the genuine spiritual teacher has to be found. The spurious is soon exposed. People don't want miracles and yogi tricks. They want solid, sensible wisdom to guide their lives, a means to neutralize the poisons of an age of anxiety and despair, to rid the personal atmosphere of its hot rain and cold fears. They require a philosopher-guide who will approve of their rationalist approach and at the same time provide some high value to replace the lost values of religion to which they have hitherto clung for want of something better. They feel the burden of a pressurized life of action. They need other forms of security than the stock-market. In the midst of their present prosperity they feel uncomfortable. They feel they have lost something. They have everything outside and nothing within. To fill that aching vacuum they need someone with real wisdom.

Ours is not an age of belief. It is an age of fact and science. People want to know. But what does the physicist-Guru of the world of today say? His answer is annihilative. He presents an indeterminate relativistic Einsteinian universe wherein nothing has any lasting value. For proof he shows the transformation of matter into energy by the blast of the atom. This is even more negative than materialism. Man in such a world is a void in a

void, meaningless and valueless to himself and to the whole. The facts only confirm the deadness of the spiritual crisis in which modern man finds himself. Everything is dead, outside and inside. There is no saving grace. The very word grace is almost obsolete. Faced this with horror man questions his sanity. He turns to the psychologists (whether secular or religious) and finds they agree with the picture of the physicists. They are also trapped in the same world. As for the academic philosophers, they too cannot go against the stream of scientific fact and theory.

To resolve this deadlock wherein man is suffering, the time is ripe for the advent of the Guru.

Absence of a constant: Such true Gurus have always existed in India. Though surrounded by veneration, the Guru is a plain and not a hysterical person. He is not censorious of esotericism or religion, although he stands beyond the need for secrecy and of any social pattern of religion. He is usually critical of society, particularly of its dualistic morality and of its conditioned closed thinking. He will recognize the spiritual quality of a despised criminal or an atheist as much as that of the holiest of the godly. What a Guru represents is Truth in its Absolute sense. He asks the same recognition or dedication from those whom he takes as his disciples.

The real insecurity of modern life is not so much the presence of the atom bomb in the midst of a world of abundance and efficiency enough to stop all economic squabbles. It is the absence of a constant. Although man in essence is the Absolute constant, his failure or inability to know this creates a nagging ennui which no amount of diverting psychological treatment or pursuit of pleasurable values can allay. Life is empty of any real wisdom-content. There is no guiding wisdom principle, no Truth. All is relative. All is futile. He denies his own Absoluteness and identifies himself with the relative. To his own self modern man is a pain in the neck.

It is impossible to come into deep adoptive communion with a psychiatrist or a parson whose own deficiencies are all too glaringly exposed and whose own inability is seen in his method of dealing with spiritual ailments. Most people just shut their eyes and visualize some perfect human ideal personality, like a Christ or some character drawn

from the literature of Theosophy or philosophy. In short, they imagine a Guru image. They project an image of the Absolute in the form of a god or a guide. Although this is really a counterpart of their own Self it requires recognition as a single bi-polar relation if the dualism involved is not to vitiate its purpose.

The living flesh and blood Gurus of India have taken on this Absolutist character of the pure ideal human being. To prevent any delusion or uncertainty, they have inherited down from Guru to disciple, a traditional philosophic science based on the psychological relationship between Guru and disciple. This science has its own disciplines and methods which have stood the test of many centuries.

Guru and disciple : Thus to approach a Guru is to enter into a special open and intimate relationship with him, deeper than that of a son to a father or a wife to a husband or of a pupil to a teacher. The teaching is of a negative character, critical and cathartic rather than cramming with any special learning. It is aimed at neutralizing and calming down rather than stimulating. It is contemplative and not active. There is no vast intricate system to learn, no theology or cosmology to acquire. This negative process continues until the zero mark is reached. It is the Guru-disciple relationship which alone counts. If that is lost, the whole is lost. Success in this comes when the perfectly reflective attitude emerges. This arrives by example and by understanding. The pupil becomes so spiritually identified with the Guru that all difference, is lost. There is a calm realization of wisdom, a joy, a freedom, a release from doubt, and a descent of Guruhood.

All Guruhood depends upon renunciation and negation for its realization and recognition. This is neither a forced doctrine nor a hard asceticism. It comes either willingly or not at all. It comes as a consequence of inner understanding. It comes when one relates oneself without duality to every situation.

Thus every Guru negates his parental family in favour of the whole human family. He has no favourites. His attitude leaves behind the duality of tribe and nation and regards a single indivisible mankind. Every Guru is a world teacher and a world citizen. The Guru negates his special society. When he touches a society it is to suggest laws that are wiser than those which exist. He thinks globally. At the same time he adapts himself like the animals with protective coloration to the background whose ways and language he uses. But though "earthed" in his background his "aerial" draws in the universal. He avoids the abnormal and the eccentric. It is what he has to say that is important, and his words are few but effective. Having no system to propagate, he seeks no platform.

A one-man role: There are hundreds of ways in which the role of a Guru today is at once easier and more complicated than ever. Through the medium of a fairly fast and reliable international postal

organization, these words of ours reach you wherever you are (and VALUES at present goes to countries all over the world). Any one of the high-powered broadcasting stations can make a Guru's words heard immediately throughout the world on short-wave receivers. Fast planes can carry a Guru physically anywhere throughout the world in a matter of hours.

Thus the world is ripe as never before for a philosophical counterpart to its unification of commerce and transport. The only gap in global affairs lies in the dualistic political deadlock which blights world common-sense in the executive, productive and scientific fields.

In this one field of politics or government only prejudice and inherited historical fear blocks the way. A safe World Guide is needed.

But where is the Guru? Where is the philosopher who can guide the world? Prejudice raises the query as to why it should be one man. Why not a council? The parallel is to be found in the state of affairs in the United Nations. One cannot have a democratic body of philosophic wranglers trying to pool their wits. Wisdom is unitive and non-dualist. Truth is single. It is there in its full content in the words of one true Guru, at any time. Only one man is needed. But he has to be the right man. In this role for humanity only one man can function at a time, like a king. Two kings cannot sit on the same throne at the same time.

But what of the guarantee that the office will not be abused?

That is met by the qualification of abnegation or renunciation already mentioned. Personal or party motives are thereby eliminated. A genuine Guru represents only the general Good.

Such an ideal once existed in the ideal of the *raja-rishis* or king-sages of India, typified by King Janaka. An attempt at such philosophic guidance was made three times by Plato in the kingdom of Sicily. He failed because the conditions were not ripe. But the time today is ripe. Everything is ready for this role in the modern world. The world awaits the advent of such a philosopher-king almost with bated breath. The role is not an executive one. It is that of a counsellor, an adviser and law-maker for all and that of a spiritual lightbringer to the individual.

There may be a fear that the Guru in this role of World Guide might displace the leaders of religion. But his wish for all religions is that they should be worthwhile institutions with a higher status than they have today and be functioning as wisdom schools. His one aim, as Plato put it, is to apply the understanding of the universal through practical everyday principles which can maintain and consolidate the unity and happiness of the whole of mankind.

The personal factor: Such is the role of a Guru. It is this wisdom function as a science and a way of life so wonderfully maintained by dedicated men in India that has ever been the glory, not only of the geographical or political entity called India, but of this Indian world region where true philosophy for so long has had a secure home, safe from the wars and upheavals of the rest of the world. This fact cannot be gainsaid. It is from India, and South India especially, that wisdom's pure light through its Gurus has radiated far and wide, stirring the minds of simple and clever men alike with wonder and delight. Upon a plain basis of Guruhood, such as we have outlined, much fanciful and exotic structures have been built. But the simple reality is in no need of advertisement or

embellishment. It is best appreciated in its stark solitary purity where, without ballyhoo or exaggeration, it supports itself unaided, a supreme grandeur like the noonday sun.

Finally, it is only fair to say that **VALUES** recognizes the role of the Guru in the world today for the very good reason that the Editor and other contributors are personally affiliated to one such Guru. This is the Guru Natarajan who, from the inception of **VALUES** has written regularly in its pages. This fact not only makes the labour and production of **VALUES** worthwhile, but endows this magazine with a uniqueness in the whole field of journalism.

The Guru Natarajan is the successor-disciple of the grand Guru Narayana whose 102nd birthday anniversary is being celebrated by many millions of his followers this month in South-East Asia. Such human beings as these two Gurus are rare in the world. They are quite neutral about being sought out, being indifferent to either popularity or obscurity. We only mention their names in fairness to our readers. We are not out to convert or to proselytise. It is not who they are, but what they are and what the Guru has to say that matters.

Behind World Government: It is well known that Garry Davis, First World Citizen and Head of World Government is a disciple of the Guru Natarajan. More important to the general human beings to whom global ideas such as World Citizenship and World Government appeal, are the philosophical implications involved in Mr. Davis' approach to World Government. Hitherto all attempts at the realization of World Government have been foiled by separativist impediments due to non-dialectic understanding of the total principles and situations existing. The wisdom principles brought into focus by the Gurus alone saves this present solution to the world's problems from both etherialized Utopianism and from any fear of injustice, partiality or tyranny.

There is no other impartial, neutral or universal philosophy than that represented by the wisdom teachers of mankind which can cleave through the present impasse and succeed.

The whole sanction of the present World Government established by Garry Davis comes from the principle of Guruhood, of which he has the honour of being the effective instrument, a rare role of practical wisdom-benefit to humanity which is the complement to the silent role of the Guru who advises and watches recessively for the welfare of all.

GURUKULA PARTY

TOURING SINGAPORE AND MALAYA

At the invitation of a Committee of well-wishers, headed by Mr. K. Dharmadas, the Guru Natarajan, Swami Mangalananda and John Spiers are visiting Singapore, Malaya and possibly Borneo, during August—September.

Verses on the Guru

By SHANKARACHARYA

(translated from the Sanskrit by Guru Natarajan and arranged by John Spiers)

The last of the great classical Gurus of antiquity, Shankara (9th century) in these stanzas covers a range of dualistic virtues, graded in value and including those of conventional holiness, as well as the usual practices of yoga discipline, and condemns them all, in favour of the Guru-disciple affiliation, finally rounding off (in traditional literary style) by singing the full measure of the Absolute as the highest Value

I

Fair-bodied and ills-free, with Meru-high* riches and fame that is good and marvellous too—

If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

II

With wife, wealth and progeny, grandchildren also, with kinsmen, relations, and home-life too—

If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

III

In Veda's six branches, repeating its learning, composing in prose and in poetry too—

If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

IV

Though famous abroad and locally gifted, on meritous deeds ever intent thereto—

If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

V

If even at last among all the earth's rulers, your kingship should be the most honoured too—

If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

VI

World-famous in name due to great benefactions, yet lost to the grace-source from whence they accrue—

* Meru is the Everest mountain of Indian legend. (continued on page 28)



The Role of the Guru Today

By GURU NATARAJAN

IN the domain of contemplative relationships Guruhood represents a high human value. It constitutes the central notion round which the science of the Absolute lives and moves.

The Guru is not necessarily a living person. Shankara himself gives him a paradoxical status when he refers to him as "visible to Vedantic doctrines" yet "invisible" (*Viveka-chudamani*, verse 1). The high value that Guruhood represents requires the yogic or the dialectically contemplative eye to recognize and accept without distortion, one-sided exaggeration or confusion.

Although it thus belongs to a context of subtle dialectics which may be said to be beyond the reach of the common man, there is no notion which is so current a coin in the timeless India of the villages even today. The peasant grandmother teaches the child to touch the feet of the Guru and, although modernized sections in India feel uneasy when required to behave in this traditional style, a great deal of the ancient pattern of behaviour persists in India at the present day. Neither is it likely to pass away.

Guru—a suspect word: The word "Guru" which has been introduced into the West through cheap and sensational literature has, in most cases, a strange effect when mentioned in the company of critically-minded intellectuals there. Something of the world of the hocus-pocus naturally lingers on in connection with it. Puerile or abject kowtowing subjugation as well as outer tyrannical power exacting obedience in all circumstances are imagined to be implied in the Guru-disciple relationship. Often it is even suspected that Guruhood is a veil hiding hypocrisy or more disreputable tendencies. Such a suspicion may not in all cases be unjustified. But just as all patriotism is

not the "refuge of a scoundrel" as Dr. Johnson put it, so claims to Guru-wisdom need not all be suspect.

In the varied public and private domains through which humanity is constantly shaping its future, it gets into relativistic impasses again and again. And whether in a village or at the head of a world assembly, the presence of a Guru or Gurus can give quite a new and unexpected character to the situation. Matters which, when left to themselves, would have ended in greater confusion, become reoriented, so that new solutions are reached and many a tension eased. A pinch of Absolutism when added to the situation, from above as it were, can change its whole complexion. It is the "one pearl of great price" and the "little leaven" that "leaveneth the whole lump." As the *Bhagavad Gita* puts it: "Even a little of such a way of life saves from great fear" (II. 40).

A subtle fire: Let us take the instance of the Guru Narayana. He loved to move from village to village. Guruhood came to dwell on his features with a natural grace by its own innate right. He cleared the jungle that had overgrown round neglected temples, he wrote new and better prayers for the village boys and girls to repeat, he revalued and restated their economic, educational, social and religious outlook and tried to put order where chaos prevailed. He settled longstanding disputes and even interested himself in arranging marriages, avoiding ritualistic waste. He started weaving sheds for poor boys which normal authorities forgot or neglected.

While these miscellaneous items were being incidentally attended to, his overall status as a teacher of absolutist humanized wisdom still remained very effectively operative. The heat of the ascending contemplative self-discipline (known as *tapas*) that he represented in his personality as a Guru warmed the whole atmosphere *in and through* the existing set-up, without any duality or disruption, just as a ball of iron can be raised to white heat without changing its molecular structure.

The Guru-role is thus a subtle fire that fulfils without destruction. The Guru puts old wine into new bottles without creating dissenting new groups. No branch of human life is too mean or too noble for it. Viewing all humanity unitively, with an equal eye, the Guru-role is

both humble and proud at once. The friendship of a village cowherd lad is as important to him as being the head of a world gathering. As the water of an expansive dam is one with the water of the well that was once on the same site, but now overcovered by the flood, so the unitive wisdom which the Guru represents counteracts all relativistic limitations and *in and through them* triumphs above all obstructions, bringing in a subtle factor to prevail in human affairs.

Guruhood principle in daily life: As a matter of fact this same principle of Guruhood is already implicit in our daily human life. Why does a son when still young have to bend to the wishes of a father? Why should the wife be taken by a husband and guided through a public place? Why should a subject obey the ruler? Or, more philosophically, why should cause be related to effect, or a map be related to the land? Why should we respect a Maharaja of Nepal differently from the Rajapramukh (princely governor) of an Indian State proper? When answered completely and consistently, it will be seen that all such questions imply the same theory implicit in the principle of Guruhood which we are examining here.

Whether we speak of the international personality of the United Nations Organization by virtue of which in certain instances at least, the International Court of justice supports the supra-national rights of the Secretary-General of that body, or the right of a son on his father's death, to see that his father is decently buried, we tacitly accept in a certain sense of Absolute Necessity notions that are forced on us. What we wish to point out here is that even now in both the larger and local problems which face man, whether as a simple individual or as a member of the human race, a science of the Absolute is being relied upon loosely and unconsciously. As part of such a science, the subtle principle of Guruhood is implied in all worthwhile human situations.

If we are to save ourselves from the impasse that faces humanity at present, the Guruhood of mankind, whether particularly or universally viewed, when understood with all these implications, must become once again an operative and living principle in human affairs.

Freedom and proper spiritual orientation to unitive wisdom are crying needs of the present day. We must know the Truth that shall make us free. In this task which presses on us imperatively, the Gurus of mankind, whether contemporary or belonging to the long vertical line of Gurus who have lived at all times and in all climes, have a role to play which is neither new-fangled nor outmoded As it was in the beginning, is now, and ever shall be, in a world without end Let us bring such an attitude to bear on man's life, but more scientifically and positively than hitherto. Then many a closed door will be opened, many a hurdle will be crossed and many a conflict will be resolved.

Narayana—Guru of Humanity



BIRTHPLACE OF THE
GURU NARAYANA
AT CHEMPAZHANDY, TRAVANCORE

TRAVANCORE, deep Indian southland of green ricefields and rustling coconut palms, dotted with the thatched huts of peasants, is much the same today as it was in 1854 when the child to be renowned as the Guru of Humanity, the glorious Narayana, was born of a humble farmer's wife.

For millenia life has been constant in this remote region of the world. Except for the three rainy months

from June to September, there are no seasons. The same temperature evenly prevails from day to day, from month to month, and night is hardly felt as different. To sleep out of doors is a pleasure. A few yards of cotton cloth is more than enough to wear. Rice, tapioca, bananas, coconuts and fish are all plentiful.

For those who depend upon shops for food, who need woollens and fires and whose climate has harsh variations, it is not easy to gauge the freedom of such a green sunny land of perpetual summer. Nor is it easy to reverse a whole mental outlook which has been conditioned by the economics and mechanization of city life, where even incessant toil makes life barely possible and where evenness of life is perpetually thwarted by unrest without.

Yet in fact in South India all that disturbed way of life rolls away like a bad dream. Life for ages has been tempered here. People are both serious and blithe. Loud laughter is not heard nor vulgarity. There is much innocence and also gravity.

The wisdom-flower: The equable climate without—plus other historically steadyng psychic factors—is reflected within the mind of human beings here. There is a calmer approach to the deeper problems of existence. People take

to philosophy here as they take to violent sports at the other extreme pole of global life. Nature here induces a reflective introspective mood. In turn this sometimes leads to still deeper contemplation. In the very rare person, this contemplation culminates in that wonderful flower of wisdom—the Guru.

Where positive urges recede no surprise is felt when a young man dedicates himself to the pursuit of wisdom. When he takes to the antique ways of a wandering seeker he is not labelled abnormal. He will never starve. Nature is bountiful. Nobody feels it a burden to feed one more. There is no mechanical counting of guest expenses.

The young Narayana took to such a life. He kept up his studies and became a gifted poet, mastering Sanskrit as well as Tamil, and thus combining both the language of the Vedic brahmins and that of the more ancient pre-Vedic non-brahmins. From both languages he plucked the fruits of learning and philosophy. He went to various teachers achieving fame as one who knew the secrets of yogic practices and healing.

In 1885 at about the age of 30, he reached a crisis in his quest in an exalted mood, when, clearly and without excitement, he came to the end of his search. Duality vanished. He knew. He was a knower or *jnani*.

Guru-recognition: The Guru Narayana's serene joy could not be hidden. First villagers, then others from afar and ultimately the entire mass of people of Malabar from Mangalore to Cape Comorin, became aware of the emergence of that rarest of wonders, a genuine man of wisdom. Their instincts and intelligence could not be deceived. They were drawn to the light shed by the Guru.

A Guru appears when and where he is most needed. Narayana Guru came just at the time when social formations in India needed total revaluation, and when wisdom itself was almost lost. People were drowned in superstitions. Caste existed in its ugliest forms. Most of those who prided themselves on being the representatives of wisdom—the brahmins—were imposters untrue to their grand names and repute, merely repeating texts whose meanings they did not understand. They boasted of a wisdom tradition which they did not possess, and dominated and exploited through a royal house the vast mass of the people. So, with gross

injustice on one side and a lost wisdom on the other, the situation was set for the one unique human being who had the secret formula whereby to redeem the whole, to restate right ways for society and to restore in a revised modern form the neglected wisdom science.

The Guru method: The brahmins had either to agree with the Guru or be silent. They dared not criticise without admitting their own ignorance. Narayana Guru took the word *jati* or caste, which means family, and revalued its meaning to cover the whole human family of *homo sapiens*. This was long before Gandhi's time. Indeed, after a visit to the Guru, Gandhi corrected many of his caste notions. The Guru was not a politician. He remained at wisdom's hub while others experimented, sometimes disastrously, at the periphery.

The Guru continued to compose both mystical verses and deep philosophical stanzas in Sanskrit and Malayalam. In what he called "A Garland of Systematic Views" (*Darshana Mala*) he strung together in a revised way, but adhering to classical Sanskrit style, the various philosophical approaches to reality, from notions of creation and evolution to those of psychology and ecstasy. In a hundred verses in Malayalam he showed by strikingly original examples, the way to self understanding and happiness. This work is known as "Self Centiloquy" (*Atma-Upadesha-Satakam*).

For the ordinary man he was ever ready with such simple mottoes as "ask not, tell not, think not of caste," which the Government of India has taken as a slogan for franking stamps. A very popular saying is "Of one God, one religion and one caste is man." By "God" he included not only the thousands of names of deity, but even Nature as the support of all life. By religion he did not mean a socially closed group claiming superiority against others, but the common pursuit of happiness. The single caste was the human species.

The man and the teaching: The man himself was tall and with a strong sense of humour, always available to visitors. He tried to avoid any personality cult. He identified himself with the wisdom he spoke about. It is through adoration of this wisdom that he is best remembered. His life-span between the years 1854 and 1928 saw the effects of that wisdom in the freeing of hundreds of thousands of people on the West Coast of India. Today his teaching reaches a world audience, through the labours of his spiritual successor the Guru Natarajan and, in turn, through the group of disciples around this living teacher. Thus wisdom reaches all, spreading from a recessive corner of the world to the dominant centres of the globe. Truly Narayana Guru was a Teacher of Humanity, leading mankind towards its ever sought goal of peace, freedom and happiness.

OUR COVER : shows humanity unified by a common quest for a synthesizing value, symbolized by the antique *jnana-mudra* or wisdom-gesture of Guruhood.

DON'T INTERFERE WITH THE HUMAN MIND

Tsui Chu asked Lao Tzu "If you are going to rule without interference, how are men's hearts and minds to be kept in order?"

"Be careful," replied Lao Tzu, "not to interfere with the natural goodness of the heart of man. Man's mind may be forced down or stirred up. In each case the issue is fatal."

"By gentleness, the hardest heart may be softened. But try to cut and polish it — it will glow like a furnace or freeze like ice. In the twinkling of an eye the mind will pass beyond the limits of the Seven Seas. In repose, it is profoundly still; in motion, it is far away in the cosmos. No bolt can bar, no bond can bind — such is the human mind."

—CHUANG TZU

THE SAGE AND THE PEOPLE

The sage has no self to call his own;
He makes the self of the people his self.
To the good I act with goodness;
To the bad I also act with goodness:
Thus goodness is attained.
To the faithful I act with faith;
To the faithless I also act with faith:
Thus faith is attained.
The sage has in the world an appearance of indecision, and keeps
his mind in a state of indifference to all.
The people all keep their eyes and ears directed to him; they
are brought into one community of heart, and he looks
after them as a mother does her children.

—LAO TZU, *Tao Teh Khing*. 49.

INVOCATION

*Guru-Brahma, Guru-Vishnuh, Guru-Devo Maheshvarah,
Guru-sakshat Param Brahma, thasmai Sri Gurave namah !*

Guru is Brahma, Guru is Vishnu,
Guru is God, the Great Lord (Shiva),
Guru is the visible Absolute,
My prostrations to the Blessed Guru !

—*traditional, from the Sanskrit.*

Garry Davis Writes

Dear World Citizen,



This month we shall talk of the role of the Guru in relation to World Government. Next month, the entire VALUES will be on World Government itself. So these two issues may be considered as two parts of one subject. Here we shall attempt to trace the role of the Guru in the past and then consider the necessity for a Guru in our contemporary political world.

GARRY DAVIS

Have you noticed first how the current of world news is gradually shifting from blistering attacks of "enemies" to

an almost desperate (and pathetic) search for a "formula" for world peace? The recent Commonwealth Conference in London in its final communique admitted it sought a disarmament proposal acceptable to all now armed nations. (The U.N. Disarmament Commission has been seeking such a "formula" since the U.N. was inaugurated.) Both the U.S. and the Soviet Union admit openly their desire for an equitable disarmament proposal, yet both are equally suspicious of the other's piecemeal suggestions due to the natural bias of rival or relativist nation-states operating in the same geographical area. The charge of Communist and Capitalist is bogus to the real issue which is dualism vs.

DON'T MISS NEXT MONTH'S NUMBER ON
WORLD GOVERNMENT

unity, the transient materialistic ideologies of Communism and Capitalism being mesmerizing smoke-screens to hide the obvious fact that two imperialist power states, both claiming universality and democratic institutions, are in deadly agreement with one another that duality or sovereign statehood *in the name of unity* shall reign supreme in spite of their common allusions to one world and humanity.

Where is real sovereignty? Who is to expose and abolish for the common good this dualistic "we-and-they"

pattern of thinking? In short, as Norman Cousin asks, Who speaks for Man? The Eisenhowers, Bulganins, Adenauers, Edens, Nassers, and Nehrus *et al* have now become less bitterly partisan as the bomb-piles grow larger, and as we World Citizens become more insistent on simple common-sense and justice in world affairs. They become at least vocally more universal, letting finally the golden words "World Government" cross their lips, half-wistfully, like Mr. Eden on July 13 last, and half-fearfully, lest the suffering public will misunderstand and think they might aspire to be World President! The plain truth is that we are so far ahead of our so-called leaders, we must drag them like obstinate mules behind us. Emerson has rightly said "The state follows haltingly, and at a distance, the thinkers of the country." To amend for current use, we say, "The states follow haltingly, and at a distance, the Citizens of the World."

The national politician's fear is based on his own lack of a clear idea of a World Government's content since he has not, unlike a scientist, been trained for his post, applying universal principles to practice. He is just a happenstance, with an outlook nationalistic and thus relative. He cannot think scientifically about World Government. He can only conceive of a World Government as a super-state to which his nation would have to "give up" part of its national sovereignty. *He does not realize that already the world is one unit and mankind is one corporate group and that two World Wars plus the omnipotent H-Bomb have already deprived his state and all other states of their sovereignty.* Sovereignty means choice. You and I, as individuals, have sovereignty. We choose our allegiances. As World Citizens we expose the myth of national sovereignty.

Thus it is the highest patriotic duty to declare our world citizenship today for how else can our native country be spoken for in realistic political terms? The very red blood flowing through your veins and ours, your heart-beat and ours, your smile and ours, the very nature we both live in, the sun, the stars, the air we breathe, the water we drink, all give the lie to national sovereignty. It is a super mass-hypnosis foisted on us by misguided and ignorant opportunist latterday priestcraftsmen called "statesmen" to pervert our natural concern for each other's welfare to limited concern for vested national interests. Panchshila, the most up-to-date nation-state "formula" for world peace stems from that most enlightened national statesman, Mr. Jawaharlal Nehru. It means simply, "Let us alone, and we'll let you alone." But even the Universal Postal Union and the World Meteorological Organization to both of which India naturally belongs, goes beyond this. These are global service organizations for Our benefit, not any nation's or group of nations. And we pay gladly for services rendered.

The two approaches: We shall have more to say about the proper function of government in next month's VALUES. But we want to call to your attention that these mechanistic politicians, fearing that they are misrepresenting the public trust in that their only sovereign choice now lies in imposing further limitations on their already overburdened, harassed and bewildered citizens (as witness the increasing difficulty in procuring a national passport), are beginning to sense the raging flood about to be loosed over their heads and ours, and so creep and crawl as dignified and cautiously as possible into the very camp of One World where we World Citizens have been waiting all these years.

Now let us analyse for a moment the two kinds of approach to government that have always been made in this world. The general approach *from below and without*, so to say, has been the dominant. The Genghis Khans, Caesars, William the Conquerors, Hitlers, Stalins, and

FUNCTION OF THE PHILOSOPHER-KING

He will suggest laws and rules which reflect the One, the Universal ; He will look at the sole Original God or Good, and then at the human copy, and make it reflect that Original One as far as he can.

—PLATO, REPUBLIC.

Mussolinis have wrested power by sheer force in times of turmoil and discontent among the common people. Such empires boomerang on the would-be rulers since natural law is breached and the slaves of a tyrant become the invincible instrument for its mending.

The other approach is that from an interior insight which first sees unitively in accordance with natural law and then "descends" or "enters into" the field of practical affairs. Indeed every king, every government which exists today has behind it an appeal to *a priori* (i.e. inner) sanctions and values whatever its outward nature may be, democratic, monarchical, socialistic, etc. The monarch must get the blessing from the priest, the tyrant from some religion, ideology or philosophy, the democrats from certain self-evident "rights of man". *But all these fail because a crystallized or closed pattern is formed first with an appeal afterwards to an inner sanction.*

The appeal to divine sanction, to the inalienable rights of man, to any inner value, are all appeals to some absolute norm or standard. *But the method of appeal is not absolute.* The child does not come before the father, nor ignorance before knowledge. Water does not flow uphill, and darkness does not dispel light. And so with government. A closed society does not precede an open principle. Hence the flaw in all relativist patterns of government.

The Guru-approach in history: The unitive approach to government conforming to natural law is the sure method of approach of the Gurus of humanity. Anyone who studies history with these two

aspects in mind can clearly recognize the Guruhood principle at work.

Lao Tzu in ancient China (600 B. C.) stood for the perennial Guru-wisdom and mocked at mere social reform.

"You should govern a large country," said he, "as you would fry small fish." (i.e. slowly with great care) and "When there is the best government", the people say, "We have never heard of a government." No red tape or pompous officialdom here!

He and his successor Chuang Tzu laughed at the Confucians who talked of benevolence and doing "good." "You can't do good to people," he told Confucius. "What is the use of all these ceremonies? Leave the people alone. Don't interfere with their minds, with their goodness." Both Lao Tzu and Chuang Tzu were offered the rulership of the state. Lao Tzu bolted through the Great Wall at the age of 80 and was heard of no more. A border guard, so the story goes, insisted that he write down his wisdom before he departed. Chuang Tzu attended court but retired also, stating that being a king was too dangerous.

The goody-goody men: But Confucius was like Tolstoy, Gandhi, Billy Graham and all the goody-goody men of excellent goodwill in history. They were concerned with virtues and codes and morality. But they lacked that touch of dialectical or yogic understanding which needs no comparison between right and wrong, good and evil, but which knows the human rightness which is the nature of man, their innate kindness, like the innate horsiness of horses, or the innate mango-bearing of the mango tree. "Leave mankind alone," warned Lao Tzu "Try to preserve its original nature. Don't meddle with the human mind. Leaving people alone is the best government. Why bother about filial duty? Every mother knows how to care for her children. Even tigers are benevolent to their young. What can you teach humanity they don't already know at heart? Avoid being clever. Cleverness only leads to disaster. Abolish your weights and scales. They only make men greedy. When the transaction is over, burn the accounts."

But Confucius won, talking of the perfect son and the perfect father. And Sun Yat Sen only built on the orthodox filial pattern which Confucius laid down and which survived in China for over 2,000 years with never-ending corruption and tyranny in government. Lao Tzu and Chuang Tzu called themselves orphans as did Jesus and Narayana Guru. Unless a king is an orphan, said Lao Tzu, he can't govern properly. That is to say, a king must be without attachment in order to represent the general good of his subjects. "But," added the Chinese Guru, "I have the Great Mother as my nurse." He looked for support, in other words, to the wisdom of the Absolute.

In ancient India, the *rajarishi* or king-seer was traditional. But this idea in India never fully succeeded. The ideal king held up to support this tradition has been Rama. But a reading of the *Uttara Kandan* of the *Ramayana* reveals that Rama had to betray his innocent wife Sita to the appetite of the mob who insisted on carrying out the rigid letter of the orthodox law. And so Sita had to fly for protection to the Guru Valmiki in his forest Gurukula. Throughout Indian history however, the idea of a *rajarishi* is understood and up to the present, kings and maharajas rise from their thrones when a Guru enters their court.

Non-mechanistic thought: The Guruhood principle continued as men's need for an absolute norm continued. It is well-known that Plato was offered a chance by Dionysios the Tyrant, dictator of Sicily, to come there and start an ideal government. Twice or thrice Plato tried, but had such a difficult time that the last occasion endangered his life, for the tyrant sold him as a slave and only by a providential chance did Plato get released when some friends spotted him in the slave market.

The crowd at Athens could have had Socrates as their leader, for he went so far as to appear in the Council at Athens as a member. But instead of accepting Socrates, they condemned him to death on the charge of "corrupting the youth" i.e. of making them think, rather than making them only believe and follow traditional ways.

Every Guru must ask people to think for themselves and get out of the rut of conventional custom with its closed grooves of thought. All Gurus are aware that the truth frees men. But the thinking is not mechanistic or technical in nature which is merely a patterned organization of ignorance or instinct. Putting two wooden blocks together or building an electronic computor a block long requires no intelligence *per se*. Only blind mechanical techniques are involved in both, resulting from simple experiment. But understanding *why* a fire burns, or *why* a man loves is intelligence of a different nature entirely. It rests upon self-evident facts, unprovable to empirical science. Once accepted as such, one does not become more intellectual and worldly wise, but less so. One becomes like a child, simple, naive, wondering, innocent, unsophisticated and natural. Notice that all these are considered almost as diseases in relativistic society. But only then does man's inner gentleness and understanding come forth like a golden radiance. And only then can the real nature of government be clearly understood, for then government is not a question of ruler and ruled, governors and governed, but servers and served *with no government as such discernible*. But let us trace further the Guru influence on political institutions.

Legalistic religious government: The Gurus of Islam, the Sufis, had a much harder time. Islam became nationalised and was made into a warring defensive system of severe orthodoxy in Persia and later under the Caliphate moving from Egypt to Turkey. The present Nasser, pinched by Egypt's central geographical position between the U.S.A. and U.S.S.R. has said like a typical relativist,* that the only function of the annual pilgrimage to Mecca is to consolidate the political forces of Islam. Here there is no touch of the universal, but only the opportunist mind of the typical soldier-politician.

The history of government and of the two approaches (universal and parochial) within the Christian world are well known. Popes and Cardinals, eyes heavenward, mumbling Latin prayers, scrambled for worldly power through the ugly pages of centuries. Time after time, those with some absolutist insight, like St. Francis, St. Augustine, St. Benedict, and the Rhineland and Netherland mystics (canonized artfully long after the bitter battle was over) had to fight against the ecclesiastical legalists and the despotic orthodoxy. Some set up their inner governments, self-contained,

* in an article in *The Observer*, London, October 24, 1954.

in the form of the various contemporary societies or "orders" within the framework of the Church. But these too invariably degenerated, the original insight from which they sprung gradually giving way to dualistic ritualism according to the nature of the "followers" of these Gurus.

Within the framework of the Semitic religions the Gurus have had perhaps the most difficult time, often being condemned to death as was Jesus for exposing the exploitive laws. The whole Christian world even today has not yet seen the difference between the legalistic approach of Moses and the re-evaluation on a universal level by Jesus. And so Christianity quickly degenerated to a hollow shell, all hymn-singing and piety and bell-ringing but no soul-content as Jesus taught.

Time and Guru-valuation: Approaching closer to our own times, we recognize the absolutist Guru touch in such men as Rousseau, Shakespeare, Kant, Jefferson, Lincoln, and Emerson. In India, following Shankaracharya in the 9th Century is our latter-day Narayana Guru whose life and teaching was a perfect incarnation of the Guru-principle again re-evaluated to conform to modern times.

The giant flow of time seen retrospectively gives us the cool detached perspective for proper evaluation of those men who represented the universal or absolutist attitude in their life. Narayana Guru is still too close in time for most of us to judge properly his immense value for contemporary man. All past Gurus knew of this time-lag and suffered because of it. But a new factor has entered our lives in the 20th Century. Time itself has become telescoped into fractions of seconds rather than years and messages transcribe the world virtually instantaneously. Today we simply do not have the "time" to spare for appreciating our present-day wise men. Somehow we must learn the method of evaluating those men who live right amongst us and yet represent the same perennial values which we treasure in men of the past and from which laws of the common welfare and Man's happiness may arise naturally and spontaneously. Unless we make this supreme effort, the same scientific techniques which have so eclipsed time and which have also placed into the greedy hands of relativist politicians the physical means to destroy humanity, can only be used blindly for this ultimate catastrophe. Our atomic scientists are desperately trying to alert us to this danger.

Intelligent men everywhere recognize the need in our world today for a World Government. Again, the two approaches are available, the mechanistic or relative, which is the super-state or World Federation principle, and which must end in unparalleled chaos or a tyranny the like of which men have never experienced, or the universal and natural, divinely inspired, the "Kingdom of God," the "Millenium," the "Golden Age of Man" *inspired and guided by the Gurus of today who alone know the fundamental principles of unity upon which our individual and collective happiness is based.* Their knowledge comes from a wisdom insight which clearly identifies all Gurus of the past and whom we revere in our daily prayers.

Nine signs of Guruhood: With this background of the Guru role affecting past institutions, we want to consider now just who is a Guru and by what characteristics he can be known. Many false prophets exist to confuse us, but there are at least nine certain signs which we all recognize immediately to identify the real Guru: First, he is detached

from and has essential disinterestedness in all personal desires ; Second, he has an open and universal attitude toward all life. In this, his place of abode, usually off the beaten paths, has an open-door policy where all are welcome ; Third, he has an innate kindness and gentleness based on understanding and reason ; Fourth, in his defense of the oppressed, down-trodden, exploited, homeless, and generally outcast members of society ; Fifth, in his immediate concern for the welfare and happiness of all fellow human beings, collectively and individually ; Sixth, in his wilful renunciation of all convention, orthodoxy or ritualism in favour of truth, honesty, and fairness ; Seventh, in his avowed affiliation to and open recognition of another Guru as his antecedent and his recognition of true Guruhood everywhere ; Eighth, in his willingness and ability to teach any serious student of philosophy the so-called secrets of contemplative wisdom under the only conditions which allow such a teaching, namely, by a mutual adoption of Guru and disciple in the contemplative atmosphere of the Guru's home or Gurukula ; Ninth, in his willingness and ability to expose duality, duplicity, injustice, unfairness, dishonesty, etc., fearlessly wherever and whenever he finds it.

This writer has been blessed in this life by being actively associated with three such rare men, the Guru Natarajan, John Spiers, and Harry Jakobsen, for all three meet the above requirements.

Our Guru in U.S.A.: Where we were brought up in Philadelphia, Pa, U.S.A., soul or wisdom was a non-existent subject. No one knew much or anything about it, neither the priests nor the rabbis nor the high school teachers nor, we add, our friends. A question about such a taboo subject was even a source of embarrassment. The only man in the USA to our knowledge who *knew* the wisdom-content of the soul, that is, who was a wise man, was (and still is) Harry Jakobsen, whose Gurukula is at Long Valley, New Jersey. Harry Jakobsen, Norwegian by birth, of peasant stock, a naturalized US citizen, tool engineer and designer *par excellence*, gave us our first training in the Science of the Absolute or unitive understanding. And what a difficult time he had ! To take this particular lump of human clay and give it some rudimentary serviceable shape required all the patience and understanding of a sage. From 1950 to 1956, we found his Gurukula at Long Valley, New Jersey, 50 miles from dominant New York City, an oasis of Contemplative Reason and Freedom in a giant sea of mechanistic ignorance and turmoil. Needing and demanding real guidance for our own happiness as well as to inject into the political-socio ideal of world citizenship that touch of spiritual knowledge which would "leaven the whole loaf," we claimed Harry Jakobsen as our Guru in the ancient traditional sense unknown in the West but well-known in India even today. This ignorance on the part of our friends of this kind of character-training made the Guru-Sishya relationship that much more difficult for us both. Our utterly different backgrounds also contributed to our difficulties. But the evidence of our mutual adoption to this day is, a living testament to the common bond of wisdom which unites above all differences, which resolves seeming opposing tendencies, and from which rises a central value for both Guru and Sishya called happiness. We wish to acknowledge here the vital role that Harry Jakobsen played in our growing spiritual awareness, for it was during this period with him that

our absolutist revision of world citizenship took place and matured. **The Guru Natarajan** : The Guru Natarajan, to whom Harry Jakobsen, John Spiers, and the writer are affiliated as disciples and who in turn was Narayana Guru's foremost disciple, is that rare, perennial philosopher, the enlightened or self-realized, whose coming is predicted and prophesied by those sensitive souls who feel the crisis of man's spirit and who therefore reach backward into history and project onto the canvas of the future the image of the Guru or Master which they have always found there.

World Citizenship, as the Guru Natarajan wrote in June **VALUES**, springs from the *a priori* verity of the absolute unity and solidarity of the human kind. Thus our role, as we interpret it, is to be the clear channel through which this perennial wisdom-sanction may come so that the World Government needed by all men may enjoy the stability, vitality and endurance to serve us, our children and our children's children for their mutual welfare and happiness.

During the last month, the Guru Natarajan, at our request as a stateless World Citizen with no political representation anywhere in the world, has turned his attention to defining the principles based on contemplative wisdom upon which the United World Government must be based for the happiness of all. In next month's **VALUES** there will appear a synopsis, in the form of a preamble, pending a full Memorandum of the result of his work. Look out for it and give it your close and most serious attention for, as the late Carl Van Doren has said, "History is now choosing the Founding Fathers of the world republic. The man who could be one of that group, and does not choose to be, has lost the noblest opportunity of his lifetime."

As John Spiers says in his editorial this month, "The time is ripe for the advent of a Guru." And today, since all humanity faces the same uncertainty and sense of futility when considering the world as a whole, the Guru's role plainly is that of a Jagat Guru or a World Teacher. There is nothing unusual or strange in the entire human race listening to and being taught by one man, especially in these days of television, radio, and mass-media news services. If Mr. Nehru, Mr. Eisenhower, Mr. Eden, Col. Nasser, and Mr. Bulganin can command our collective attention daily, why should we not give at least equal attention to the man who claims in humble assurance that he *has* the answer to our ills?

Yours in one world,
GARRY DAVIS

AN EDITORIAL APPEAL

DEAR READERS :

With this issue, **VALUES** is twelve months old. I thank all of you, donors and subscribers,—and our printers—who have made its survival possible. You can guess or know that **VALUES** is not a profit-making venture. But it requires, all the same, a constant income. **VALUES**—not its promoters—needs your support—right NOW! Our printers have faith in us, as I have in you to subscribe and donate. Thanks to you all—

JOHN SPIERS.

India is always news

By JOHN SPIERS

INDIA is always news. Last week we met a young German who had bicycled to India. Why? His answer: to escape the pressure of a mechanized Europe and — this rather shyly — to discover India's reputed spirituality at first hand. India's ancient philosophical prestige was still a high. India was still hot news. The quicky journalists pounce on it:

To India, to India !
Have a quick look ;
Back again, back again !
Write a fat book !

For the first time for centuries almost anyone can come and look. On push-bikes or on wings they come to the land of Gandhi (usually with the letter H in the wrong place), the land of Mahatmas, yogis and jungles. It is a somewhat shocking comedown to find Coca-Cola in Bombay, milk-shakes in Madras, to see a talkie in Calcutta which you have just seen in New York, and to be able to read the latest *Life* and *Time* from the Himalaya to Cape Comorin.

They all come : It used to be Colonel Blimp telling you about the rope trick and the Viceroy in Poona in 1911. Now it's Mrs. Jane Doe back in Main Street unctuously repeating with crushing finality "what Mr. Nero told me in Delhi in last month."

India is an open showplace for presidents and potentates; for the oil King of Arabia, for the Shah, for Russia's B. and K., for Dulles, Tito and Nasser. When they can't take a regular busman's holiday the statesmen stopover on their weary world rounds. Then there are always the permanent Big Boys of U.N.'s multiple divisions and the innumerable Foundation scholars drawn from the academic centres of a dozen countries. All are presumably busy writing reports and theses which, with rubber-necking as well, brings India into their lives as one of the thrills of a lifetime.

When even the Prime Minister had to write a book called *Discovery of India*, as if it were—which is in some respects true—*terra incognita* for him, overseas visitors who come and look at India can be excused if their impressions become confused and blurred, though few may be honest enough to say "Well, I don't know."

Tribe and humanity : There ought to be some sort of guide to the Indian mind for the Western mind to understand. As a nation India is in a curious position. Its nationhood is not quite the same thing as that of other countries. Indian thought runs in two simple directions. It lives in two mental climates. Both are more or less absent from the West. One is outmoded, the other yet to come. The first is around the family or tribe supported by a specialized linguistic culture. The West has largely lost this sense of family cohesion by becoming civic or nationalist-minded. The other is turned towards a general philosophic ideal

which is universalist, covering humanity outside of tribe or nation. Thus you can see that patriotism in the Western sense of belonging to a tribe of millions called the State, is totally alien to the Indian mind. For when an Indian leaps out of the family or caste pond, it can only be into the ocean of humanity. To make sense his nationhood must embrace the whole world.

This double-thinking can be found in both Vivekananda and Gandhi. Their nationalism clashed with their talk about humanity. In Vivekananda's case his nationalism was an opposition to the arrogance of Christian missionaries while in Gandhi's case it was an opposition to the political and economic domination by the British tribe. But both these great Indians tried at the same time to talk about humanity. If they muddled the issue it was because their own minds alternated between these two kinds of thinking. The relation between tribal and global thinking was unresolved. They blundered into relativist politics.

Why there is neutralism: When Nehru talks about neutrality, and world unity and giving up some part of national sovereignty, it should be understood as an offshoot of the universalist philosophy. Indians just can't fall into the convenient historical pattern of a national tribe. On the world level they can't take national or tribal sides. Old-fashioned statesmen like Dulles can't follow because their human consciousness shuts out the Red or Russian tribe. Patriotism for an Indian means freedom from external exploitation. The threat of the atom bomb (by whoever holds it) is the threat to dominate. Whether dropped on Siberia or on the Pacific, it affects India, and the question arises why, if it must be tested at all, it is not dropped on the Arctic Ocean or the Atlantic. The answer is revealing and discomforting.

Any one of the 300 million villagers of India knows that a man in a yellow robe (and there are a hundred thousand of them in India) has renounced his tribe, and that this is marked by his adopting a new religious name. They know that henceforth such a person looks upon the whole world as his home. He is a world hobo. No villager would ask such a renounced man where he came from. Such a question would be indiscreet if not shameful. Again, a spiritual teacher in India, to gain recognition, has to be a world teacher — a *jagat-guru*, just as the deity is Master of the World or *jagat-nath*, corrupted and misrepresented as Juggernaut by Christian missionaries.

Neutralism can now be seen in a better light. It is no longer astonishing that Indians at international conferences should move on a different plane of thought from those whose thinking is limited by approaches less than what is universalist. And if there are still flaws and contradictions, in the Indian approach, it must not be taken to mean anything wrong with the basic principles involved here, but due to confusions in the mind of Indian statesmen, confronted with a struggle between tribal and mondial ways of thought.

The chief thing to note however, is that an Indian is capable of thinking globally. Because of his philosophical conditioning it is not hard for him to do so.

Philosophy before religion: The Indian's recognition of a universalist philosophy has two aspects which explains what to visitors

seems at first sight enigmatic. First, with his particular pattern of culture rooted in that unitive philosophy, he can live without embarrassment in a peasant hut without feeling inferior to the Western visitor who flaunts a splashy car. Nor does he look on wealth as the realized end-all of life. Secondly he regards religion as a personal affair, as private as one's choice of food or clothes. People may worship as they please. This explains the fluidic multiplicity of religious practices in India, the absence of any common fixed creeds or beliefs and the Indian's generous toleration of religions. Basically, the Indian is philosopher first and then a religious person. Philosophical principles are taken for granted. They have so permeated Indian life that an Indian grows up with them in the same way that Westerners grow up almost unconsciously soaked in science, the Bible, democracy or communism.

The philosophy of the common man of Europe and America is based on the removal of social injustice and hunger, intended to result in a happy society. That of the Indian is based on the removal of ignorance and mental doubt, intended to result in a happy individual. These philosophies are meeting today and the result should be beneficial to all.

Gimmick civilization: It is natural that after hundreds of years of inferior treatment, the Indian should be hypersensitive to the slightest hint of superiority. On the whole the British and Europeans generally have learned to behave more normally. This has resulted in friendlier relations. The Russians also defer to the Indian right to live his own kind of life. Unfortunately one finds the Americans alone unable to adapt themselves to the situation. Perhaps half unconsciously they seem to behave as if they belonged to a superior civilization, "the American way of life." To the Indian it is a gimmick civilization, all polish and gadgets, but lacking any apprehensible philosophy. They see behind it from top to bottom a kind of slum violence of greed and stupidity, superbly reflected in film and magazine. It is beautiful looking fruit, but the inside is rotten. They see an aggressive world of wealth, power and material perfection, but rampant with crude social behaviour, with divorce, pride, vulgarity, crime and haste.

The impressions of two recent American visitors to India are contained in *U.S. News and World Report* of April 6 and 27. One was Mr. Billy Graham, the other Mr. Walter P. Reuther.

The intro to Billy's interview says: "Everywhere the travelling Christian preacher discovered leaders of free Asia, like its people, hungry for U.S. spiritual leadership."

Who are they kidding? There was indeed spiritual leadership in the era of Emerson, Thoreau and Walt Whitman. And there are vigorous American thinkers who have the hardest job of all inside USA trying to find expression in brave little publications which people abroad hardly ever see, with the whole of big business interests ranged against them. We could list a whole lot of them, e.g. *The Humanist*, *Monthly Review*, *The National Guardian*, *The Bulletin of the National Health Federation*, *I.F. Stone's Weekly*, *Action for Human Welfare*, *Civil Liberties*, *Expose*, *The Comet*, *Awake*, *Economic Liberty*, *Progressive World*, *Today*, *The Nation*, *Equalitarian Bulletin*, *United People*, etc. etc. The viewpoints are varied and often in opposition one to the other. But the opinions are certainly not standardized.

Most are threadbare compared to the mass-produced glossies you find in the swanky sterile censored libraries of the U.S. propaganda offices in India. But compared with say, the synthetic dope of *The Readers Digest* the stuff they print is solid and readable, and we take this opportunity to salute them all. Spiritual leadership is certainly good for the world, but it is no monopoly of a State. Asia can do with American machinery perhaps, as a neutral efficient tool. But there is no hunger in Asia for any sort of mass-produced thought. Being clever is not the same as being thoughtful, let alone contemplative.

Billy and toleration : Billy Graham noted that Indians "are a pacifistic people." "They are—" he said, "particularly the southern part of India—a non-violent type of people. They don't like fighting and wars. Now Northern India has had many wars and invasions, but Southern India has very rarely had any type of war." If Mr. Graham had probed a little deeper he might have noted that the South has always been the heart of the universalist philosophy we mentioned. One might even go so far as to say it is the philosophic and contemplative heart of mankind. It was for that reason that he got attention for, as he himself admits, "The Hindus are a very tolerant people, and they are willing to listen to any teacher from any other religion." But they are also a critical people who are used to the discussion of philosophic principles away beyond the horizon of Mr. Graham's present attitude.

They might ask if this toleration is a good thing, why Mr. Graham shouldn't advise the churches to follow suit and open their platforms and pulpits to other faiths, (and show by example in his own movement). Our own guess is that the congregations would approve, while the preachers would object. They might feel uncomfortable to hear accounts of Shiva and Buddha and Mohammed.

There is a town in Travancore known as Kottayam. Its history is older than Rome, let alone New York. Rice, pepper and coconuts have been cultivated here for thousands of years. It is shown in a photo and described by Billy as "in the Jungles of South India." The implication is that Billy rallied jungle tribes (the figure is given as 100,000) round his magnetic personality.

Our advice to Billy would be to stop preaching and to start learning for a while. Jesus by all accounts was a pacifist who wanted people to love each other. The Christian West is armed to the teeth and how they love each other! Billy was wasting his time in South India, bringing coals to Newcastle, since Indians are both pacifistic and tolerant.

The ambivalency of Walter: We heard Walter Reuther, labour leader of the US, address automobile workers at Bangalore. Following the example of Bulganin and Krushchev he wore a white Gandhi hat. His stock speech coupled the names of Gandhi and Lincoln and outlined the history of the struggle of American workers for bread and freedom. Reuther defended "the American way of life" against the Russian on the grounds that he had freedom in the US to air his views. But he unwittingly cancelled out this defence of Americana when in referring to the sacrifices made for freedom by Indians he boasted of his own sacrifices and related how in his own home he had been shot at because of his views.

Next he denied that Americans were military-minded, so that one had an impression of the impotence of the American people to freely express their will in public. Walter spoke of the unity of humanity and then at the same time he admitted his support of the American policy of militarism. As a sample of his contradictions here, according to *U.S. News and World Report*, is what he gave out in Delhi:

"While I, like most Americans, have supported this policy of military preparedness, I have insisted, however, that military preparedness is but the negative aspect of a dynamic foreign policy. I believe that the struggle between freedom and tyranny is essentially a struggle for men's minds and their hearts and their loyalties. And that such a struggle cannot be won with military power but rather by a positive peacetime program of economic and social construction."

In short, he supports both tyranny and freedom, both the bomb and peace. He supports American nationalism and he supports world unity. Instead of leaving people's minds alone he wants to win people over to one side or the other. It is a crude language of militancy, fighting, challenging, winning and struggling, a typical extravert's program of action. It is entirely contrary to the philosophy of India. He is just a Billy Graham on the labour front, just as Billy Graham is a Walter Reuther politician on the religious front.

Rivalry outmoded: How much better if both these active orators had come quietly to learn something from South India like Garry Davis, rather than to be so anxious to defend their own partisan attitude to the world situation. Can there not be other ways of life better suited for the various geographical regions of the world than this rampant American pattern? With the exception of a few fragments, the whole British way of life left India with the last British imperialist in 1947. Is it likely that Indians will naively adopt another imported way of life, Russian or American, Christian or labourite?

India has its own kind of Christianity. It has been here longer than in Europe and America. It came out with St. Thomas in the first century. It is accepted almost as a kind of heterodox Hinduism. It is not (as Mr. Graham discovered with some distress) a religion of evangelism. Banging away in obvious rivalry at other faiths is an interference with another's rights which Indians consider the worst of bad manners. They think it egoistic. It leads to opposition and war. Indians are always willing to meet and discuss the good life at the level of philosophy, but they cannot accept ultimatums regarding the personal choice of a spiritual teacher or leader.

The spiritual secret: This brings us back to that mysterious spiritual factor which the German cyclist brought out. For behind the increasing modernity of air-conditioned railway coaches and five-year plans in India, and behind Vinoba Bhave and Nehru, there is still a secret. It is not some mysterious mantram to be whispered. But it is forgotten and therefore secret. Unacknowledged and therefore secret. Not wanted and therefore secret. Half-English Nehru has yet to find it, with his thoughts concentrated on economic development and with an admitted antipathy to anything hovering on the holy. Gandhi didn't find it, being too absorbed in politics of an immediate character. India's Vice-

President never breathes a word about it. He is only well-read in Sanskrit, which he quotes like a theological bishop. So how can the bewildered visitor from overseas be expected to know about it?

The secret is an open one. It stares everyone in the face. It is the fact of Guruhood, the recognition of the need for a spiritual or wisdom teacher. People who pooh-pooh this notion reject the most precious fact concerning India. Behind all the variety of religion and responsible for all the philosophy of India stands the rocklike figure of the Guru. Take away the Guru image and the Guru pattern from the Indian scene and India has no spirituality, no religion, no philosophy, no entity. It is Guruhood that makes India a name to conjure with in the world of mankind or, conversely apply Guruhood to any religious figure and he gains an eminence raised far above the clashing rivalries of the religious world. The Guru status of Jesus soars beyond the trifling theological squabbles of Protestant and Catholic. It is only by endowing a religious teacher with the Absolute rank of a Guru that a religion becomes universal. And again, the universal or the Absolute in human terms can be represented only by the notion of a human being as a Guru.

The focal point of news value of India, its radial impact in terms of "hot" news, therefore, must always be its wisdom contribution through the principle of Guruhood and all that this implies for the guidance and succour of a troubled humanity. Indians will tolerate with courteous amusement the theological and political salesmen from other lands who come to sell their wares, but Indians will take close to their hearts those who come here for wisdom's sake, not to look at jungles and magical tricks, but to seek and find the Guru.

Verses on the Guru

(continued from page 7)

If mind be not fixed at the feet of the Guru, what good,
what good, what good will it do?

VII

With mind not in pleasures nor even in yoga, and
scornful of merit through sacrifice too—

If mind be not fixed at the feet of the Guru, what good,
what good, what good will it do?

VIII

Though to homelife or jungle my mind be indifferent,
to action objective or in purity too—

If my mind be not fixed at the feet of the Guru, what
good, what good, what good will it do?

IX

Blessed-bodied that king, recluse, single, married, who
on finding the most desired good is bent

To the Absolute known shall attain he whose mind on
the heard word of Guru is ever intent.

The Midwifery of Socrates

By PLATO

In this dialogue between Socrates and the youth Theaetetus, Plato shows that the function of the Guru is to examine the notions of the disciple which arise after association with philosophers, to know whether they are true. It is a good example of the ancient Greek understanding of Guru-disciple dialectic.

THEAETETUS : I can assure you, Socrates, that I have tried very often, when the report of questions asked by you was brought to me (to bring the many sorts of knowledge under one definition); but I can neither persuade myself that I have a satisfactory answer to give, nor hear of anyone who answered as you would have him; and I cannot shake off a feeling of anxiety.

SOCRATES : These are the pangs of labour. You have something within you which you are bringing to birth.

THEAT. : I do not know, Socrates, I only say what I feel.

SOC. : And have you never heard, simpleton, that I am the son of a midwife, brave and burly, whose name was Phaenarite?

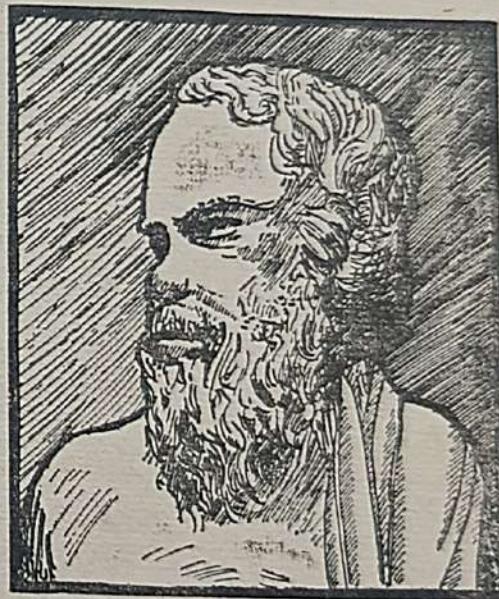
THEAT. : Of course I have.

SOC. : And that I myself practise midwifery?

THEAT. : That—no, never!

SOC. : Let me tell you, my friend, that I do. But you must not reveal the secret, as the world is general has not found me out. They only say that I'm the most baffling of mortals and drive them nuts. Didn't you hear that too?

THEAT. : Oh, yes.



SOCRATES

SOC. : Shall I tell you why?

THEAT. : By all means.

SOC. : Well, remember what midwifery is—then you'll maybe get my point—I expect you know that no woman who is able to bear children, attends other women, but only those who are past bearing?

THEAT. : Yes, I know that.

SOC. : Perhaps you also know that the barren can't be midwives, but only those who have had experience.

THEAT. : That I also know.

SOC. : So the midwives know better than anybody else who is pregnant and who isn't?

THEAT. : I should guess so.

SOC. : They have other arts. By potions and incantations they can arouse the pangs and soothe them at will; and they can make those bear who have difficulties, and if they like they can smother the embryo in the womb.

THEAT. : That would be their job.

SOC. : But maybe you didn't know they were also the cleverest matchmakers. that they know which unions would produce the bravest brood?

THEAT. : No. That's news to me.

SOC. : Then let me tell you that this is their greatest pride. It's far more than merely cutting the umbilical cord. For a farmer sowing is more important than gathering in the seed.

THEAT. : Yes, I can see all that.

SOC. : But midwives have a character to lose. So they avoid this department of their profession. They don't want to be called procuresses. But all the same the true midwife is really the true and best matchmaker.

THEAT. : She must be.

SOC. : So much for the midwives. But they haven't so important a task as mine. For women don't bring into the world at one time real children and at another time counterfeits which are very hard to distinguish from the real thing. If they did then the proper discernment of true and false would be a crowning achievement. What do you think?

THEAT. : Indeed it would be.

SOC. : Well, my art of midwifery is like theirs, with this difference, that I attend men and not women, that I

look after men's souls when they are in labour, and not after their bodies, and the triumph of my art is in thoroughly examining whether the thought which the mind of the young man brings forth is a false idol or a noble and true birth. Like the midwives, I am barren, and that's why you often hear it charged against me that I ask questions of others where I haven't the wit to answer them myself. This is a perfectly just charge. I am bound to be a midwife, but I cannot bring forth.

And so, having nothing myself, it is those who converse with me who gain. Some of them may appear dull at first but later they all make astonishing progress. This isn't my opinion only. Everybody says so.

It is also quite clear that they learn nothing from me. All their wonderful discoveries are of their own making. But to me and the god they owe their delivery. The best proof of my words is that many of them in ignorance or self-conceit and despising me, or falling under the influence of others, have gone away too soon. Then not only have they lost the children I had brought forth, by an ill-bringing up, but they have made themselves barren, being fonder of shams and lies than of the truth. And at last they have ended by seeing themselves as others see them, to be great fools. Aristeides is one of them, and there are many others. The truants often return to me and beg me—often on their knees,—to take them back. If my spirit allows, which is not always the case, I receive them, and they begin to grow again.

Dire are the pangs which my art is able to arouse and to allay in those who consort with me. It is just like the pangs of women in childbirth. Night and day they are full of perplexities and travail which is even worse than that of the women.

So much for them. Then they are others, Theaetetus, who come to me apparently having nothing in them. As I know they have no need of my art, I coax them into marrying someone, and by the grace of God I can generally tell who is likely to do them good. Many of them I have given away to Prodicus, and many to other inspired sages.

I'm telling you this long story, Theaetetus, because I suspect, as indeed you seem to think yourself, that you are in labour—great with some conception. Come then to me, who am a midwife's son, and myself a midwife, and do your best to answer the questions which I will ask you. And if I abstract and expose your first-born, because I discover upon inspection that the conception which you have formed is a vain shadow, don't quarrel with me on that account, as women do when their first children are taken from them. For I have actually known some who were ready to bite me when I deprived them of a darling folly. They didn't perceive that I acted from good will. But I can't admit falsehood, nor can I stifle the truth.

INFORMATION ABOUT THE GURUKULA MOVEMENT

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

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

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

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

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

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

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

Principles of Affiliation:

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

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

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

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

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