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VALUES



APHRODITE

WISDOM, LOVE AND SEX

EDITORIAL	321
TOLERATION	322
THE SACREDNESS OF SEX by Nataraja Guru	323
MAXIMS ON LOVE AND MARRIAGE by Tiruvalluvar	327
WHY AMERICANS ARE SO FEARFUL OF SEX by Dr. Albert Ellis	329
KRISHNA AND THE GOPIS by Jayadeva	333
THE SEX-SIN RELIGION OF ST. PAUL by Dr. Charles Seltman	335
TWO POEMS by D. H. Lawrence	338
THE GARDEN OF EROS REGAINED by John Spiers	339
LOVE IN THE UNIVERSE by Jalalu'l-Din Rumi	346
DATTATREYA (BOOK REVIEW) by "N"	347
GURUKULA NEWS	350

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

**NEXT MONTH'S TOPIC
EDUCATION REVALUED**

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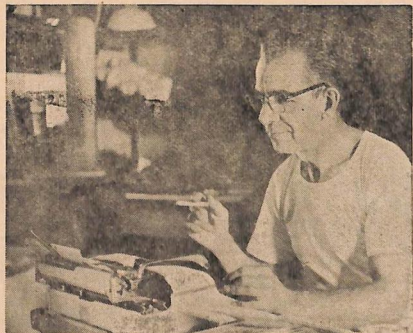
Editorial

LAST month we made an appeal for VALUES. Orchids live on air from above, and desert plants have resistance to droughts. VALUES is something of both. Whether from above or below we would still appreciate subscriptions, renewals of old as well as new ones. Thank you!

And talking of cactus plants, we hope the prickly or thorny subject of perennial interest dealt with this month will be taken as sincerely and lightly as it has been treated. Writers deal with sex either scientifically or hygienically or sentimentally or religiously. We refuse to confuse all these issues with what is surely simple and believe that the honest approach is not to mistake social and religious tradition for wisdom. It is possible to hold to sentiments which really involve great injustice and we would beg any readers who feel troubled or shocked by our stand to calmly review and distinguish mere sentiments from truth.

In answer to several demands for a picture, we give below the very latest, taken by a visitor last month. You find us just as we would be seen any time you stepped into the little room at Kaggalipura which is our study, dining-room, and bedroom by turns.

[END]



TOLERATION

Man is born free, and everywhere he is in fetters

—ROUSSEAU.

If people cannot tolerate the objectionable, then they have no tolerance.

—CHARLES W. WOOD.

THERE ought to exist the fullest liberty of professing and discussing, as a matter of ethical conviction, any doctrine, however immoral it may be considered.

—JOHN STUART MILL.

I think that all sex relations which do not involve children should be regarded as a purely private affair, and that if a man and woman chose to live together without having children that should be no one's business but their own.

—BERTRAND RUSSELL.

IT is to be hoped that before long the criminal laws against fornication and adultery will be stricken forever from our statute books. These invasive laws constitute grave violations of the rights of the individual. While the normal heterosexual relation is doubtless the most desirable, it is wholly indefensible to penalize homosexuality, sexual fetishism, and other variations from the normal. In the future, bigamy, adultery, fornication, concubinage, and prostitution will, of course, disappear as criminal offences. Indecency, immodesty, and obscenity will be wiped out of the penal code.

—MAURICE PARMELEE.

SEX laws contradict the principle of individual liberty: that "every man has the right to go to hell in his own way." Vice and crime are two entirely different concepts. There is no justification for incorporating ideas about morality in the laws of a free people. Freedom of religion implies freedom of conscience. A state morality is as intolerable as a state religion. Our sex laws are the expression of a state morality. They protect, not persons or property, but customs, or pretended customs; and this, the laws of a free nation are not entitled to do.

—GEORGE RUSSELL WEAVER.

SOCIETY has no concern with the intimate relations of men and women save so far as the procreation of children and the public health is concerned. The sex relations of an individual should be no more subjected to social regulations than his friendships.

—JUDGE BENJAMIN LINDSEY.

THERE are no legitimate sex crimes. The criminal law, in a free country, is designed solely to protect persons and property from the invasive acts of others; and the general laws against assault provide adequate protection against specifically sexual assaults — the crime of rape.

—GEORGE RUSSELL WEAVER.

The Sacredness of Sex



By NATARAJA GURU

PRUDERY is a by-product of civilization. Cave-men cannot be imagined as subject to this subtle vice. They were protected by a natural honesty. Later on, in the progressive development of human life through different phases, sex became taboo. The sacred

became contrasted with the profane, in the name of unseen values. Doctrines of original sin and man's fall from his birthright of purity, and salvation through grace or merit began to influence the human conscience. Sex and sin have been considered almost synonymous in the religious context of Buddhism no less than Christianity—two of the world's greatest religious growths. The happy state of natural innocence was overcovered by guilt-sense obsessions and repressions from which humanity has continued to suffer, and from which, to a large extent, humanity still suffers.

When sex became a matter of shame rather than one of pride as with ancient peoples, marriage became discredited in favour of celibacy. Women became despised. A married saint was an exception. Heloise became dishonourable to the spirituality of Abelard and the rumoured love of Joan of Arc was enough to kill her spiritual reputation. Rousseau's name became anathema to the orthodox. Much sex hypocrisy however, passed unnoticed under the cloak of monasticism.

To consider sex as necessary or normal smacks of paganism or heresy even today. It was only recently that Freudian psychology entered by the back-door of academic life and created a stir. Notions about sex and sin are being revised drastically by the modern generation. It is time to rethink this matter with thoroughness.

The Absolute as Eros : Vedic texts are not religious in the same sense that Christianity follows, because their "paganism" is sometimes shockingly sexy. Even when the Vedas give place to the Upanishads which hold up the models of wisdom and renunciation, this Vedic attitude to sex has persisted. Max Muller preferred to translate some too honest Upanishadic passages into Latin rather than plain English, like the other parts of the text, in the name of decency. The *Bhagavad Gita* which continues and upholds the Vedic tradition and way of life in a revalued form goes even as far as to state that the Absolute Itself consists of *Kama*, the erotic value-factor, when not against righteous

conduct (VII, 11). Cupidity and concupiscence are not such sins as the active objective aspects of desire or anger such as implied in *rajas*, the active pursuit of desire. (The subtle difference between the two forms of desire or attachment is clearly implied in the *Gita*, III, 7).

The four ends of human life (*purusharthas*) viz.: righteousness (*dharma*), wealth (*artha*), value-motive (*kama*) and release (*moksha*) glaringly includes this urge for full living called *kama* as an important component of a purposeful life. The Upanishads refer to spiritual betterment (*sreyas*) and here and now values in life (*preyas*) as both desirable even to a spiritual aspirant.

Erotic Mysticism : When we touch the stratum prior to the Vedas, sex looms large in it. We have referred to the sacredness of fecundity and virility of prehistoric man. The worship of the phallus (*lingam*) is an unmistakable indication. This tendency has culminated in the Androgynous God Siva who is an unrepressed Bacchus in Whom sex attains to a high sanctity. In Him male and female meet in a Sex which is with a capital S. (see last month's *VALUES*.)

Some ancient South Indian temples have images of divinities to whom nudism is normal and representations of coitus in frieze or panel are so common that passers-by take them for granted, while even a modern tourist boasting of "free morals" might well be shocked out of his wits by them. The subtle dialectical interplay between the profane and the sacred as preserved in such ancient places of worship is at least the joy of the dilettante at present.

In and through the ban and taboo of sex, however, it persists and flourishes in the very precincts of religion. Erotic mysticism has its place at the core of the sacred scriptures themselves. The *Song of Songs* of the Bible and the *Gita Govinda* (aptly translated *Indian Song of Songs* by Sir Edwin Arnold) are glaring examples of this ironical phenomenon. The Pastoral Krishna's morality with the cowherd girls cannot be easily explained away by Hindu apologists who wish to see their favourite deity appear more respectable in the eyes of other critics. This is because they are beginning to forget the idiom or language proper to contemplative mysticism. Sanskrit, though "dead" as a modern tongue, lives by virtue of contemplative values it preserves. Sex and love find in it a natural habitat. This "civilized language of the Gods" (*Devanagari*) combines sex and love delectably into a pure joy legitimate to man. Vulgarity becomes impossible here because of its primitive purity.

Due place for Sex : Whether sex made men feel morally or spiritually inferior or superior, it has been present all through and has exerted its pressure in human life almost uniformly from the beginning. Talk of controlling it or suppressing it is out of the question. (The *Gita* recognizes this verity of the irrepressible nature of vital tendencies in III, 33 — "Even a man of wisdom behaves in conformity with his own nature. All creation goes on subject to nature. Of what avail is control?"). Human decency makes us ashamed of it and we vainly try to abolish it, but the more intelligent way would be to give it its due place in human life and to take full advantage of its potentialities to raise the level of human goodness or perfection.

Rousseau in Europe first broke the stigma of sex taboo by



ARDHANARISWARA—HALF-WOMAN DEITY FROM A SCULPTURE IN THE TEMPLE AT MADURA, SOUTH INDIA

composing simple love-songs. Then came psychologists and educators who advocated co-education and a free development of the personality. Bergson's epoch-making work touched the core of the problem in *The Two Sources of Morality and Religion*, as the title itself indicates. He established here that there is a mystical morality which is free, dynamic and open as opposed to a social morality which is closed, static and obligatory in character. These stages in the development of modern thought have made the modern adolescent thinker very alive to the problem of sex.

Art and Contemplation :

Spurious or sensational literature on this subject whether in the name of *brahmacharya* (a much-misunderstood term), or, on the other side "psychiatry" or "psychopathology" which is swallowed down with avidity by modern readers, is helping to confound and confuse adolescents. Maladjusted and

distorted personalities arise out of a perverted attitude to this item of life urge.

The faint line which divides lewdness from a liberally educated refinement or good taste, especially in the field of art, is an elusive one. Good taste actually involves an element of wisdom, which latter depends on equalizing two opposing tendencies within human nature. It is art that can help in sublimating sex and make it pure. The principle of sacrifice (*yajna*) referred to in the *Gita** which the Creator put into human beings at the very start of creation, is the other potent factor which can lift mere sex and transform its value contemplatively into something noble and sublime. Sex has to be canalized and made to flow through contemplative channels.

The Epic of Kalidasa : A supreme example of a whole epic composition devoted to this subject is found in *The Birth of the War God* (*Kumara Sambhava*) of Kalidasa. Shakespeare or Dante could also be quoted with equal advantage.

Here we return again to the story of the ancient people's God Siva, whom stone-language and myth conceived as androgynous. Here in this epic, one of the twin aspects of the Absolute as represented by the Daughter of the Himalaya (Parvati), representing nature, meets Siva the

* III, 10 : "In ancient times, having created the peoples with sacrifice as pertaining to them (necessarily), Prajapati (the Lord of the Peoples) said 'By this shall you grow and multiply : Let this be to you the milch-cow of all desires'."

Supreme Man (Purusha). Resulting from their union is the positive spiritual principle Subramaniam or Kumara who is also known as the "War God" in Sanskrit as the vanquisher of all dark forces or forces of relativism. He represents the victory of the Absolute.

The striking feature of this epic that we should notice here is that Siva burnt to ashes Eros the God of Love. This sharp tragic note is at the core of the epic. Sex or love of a different order however pervades the whole epic and every metaphor or figure of speech reveals a philosophical scheme of reality into which sacred love enters to reveal the good, the true or the beautiful in life. Sex in its most intimate aspects is not excluded from the string of graded interests which the master-poet fingers alternately. The dialectical paradox round which the epic is constructed consists of the fact that while the flame emitted by the middle eye of Siva tragically reduces Kama (Eros) to ashes as Rati (consort of Eros) watches on weeping and voices of unseen spectators call for mercy through the winds, Siva Himself is not without his love affair with Parvati. This develops at the pace of eternal becoming. Parvati undergoes long penances for the favour of Siva in the forest where He meditates.

Sheer Joy: After long austerities, standing in neck-deep water or in scorching sun or in rain, emaciated, and pallor invading all but the redness of Her lips, Parvati makes an offering to Siva in meditation in mid-forest. The eyes of Siva open in sympathy that has nothing but sacred love implicit in it, but when the eyes light inadvertently on the red lips of Parvati, Kama (Eros) is about to assert himself readily aiming an arrow at Siva at that moment of rare advantage.

The God meets the situation by the burning of Kama, with all tragic vehemence or indignation. This inner happening, depicted in overt epic form gives us the secret of this noble poem, in which Love or Sex with a capital letter that knows no decrease, is contrasted with sex that passes and fades like summer's blossoms. Relativist and Absolutist values with sex and love as its central items are here juxtaposed, compared and contrasted masterfully. Sex attains a sacred status here. Art, philosophy, morals and mysticism come together, to accomplish this task. The subtle dialectical interplay of sex and love values can be seen in this composition to weave the fabric of a sheer joy which is sublime and sacred at once, in spite of sex or love being the central interest.

[E N D]

TO A FEMALE TRANSVESTIST

Sure, deck your lower limbs in pants ;
Yours are the limbs, my sweeting.
You look divine as you advance —
Have you seen yourself retreating ?

— OGDEN NASH.

Maxims on Love and Marriage

By TIRUVALLUVAR

These selections are from the Tamil work known as the Tiru-Kural, composed by a homely sage about 2000 years ago. Treasured by the millions of South India, because they retain an unspoiled simplicity and faithfulness to humanity, they have been universally acclaimed. (The translation is by Prof. M. R. Rajagopala Aiyangar.)

HE who is called the householder is the mainstay of the other three (i.e. student, recluse and world-renouncer) in their righteous paths. (41)

Should a man lead the householder's life in the way of righteousness, what is there to attain by other forms of life? (46)

She is the help-mate who has the virtues of the housewife and who regulates her life according to her husband's income. (51)

Sweeter than ambrosia is the food into which one's children have dipped their little hands. (64)

Sweet is the flute; the lyre is sweet — they say so who have not heard the lisp of their children. (66)

Far greater is the joy of the mother when she hears her son called wise than the joy she felt at the time of his birth. (69)

Happiness in life without love in the heart is like leaves sprouting from a dead tree in a desert. (78)

The strength of life has its source in love; for those without it, the body is bone wrapped in skin. (80)

The supreme heroism of the wise — never to look at another's wife — this is not only virtue, but perfection of conduct. (148)

He who dreads his wife dreads at all times doing good to them that are good. (905)

Far worthier is modest womanhood than the manhood of him who slaves for his wife. (907)

Like the embrace of an unknown corpse in a room that is dark is the deceitful embrace of a woman who is hired for money. (913)

Double-faced women, drink and dice — (these) are the objects of love to men whom Fortune has forsaken. (920)

He who is not loved by anyone — what, indeed, does he think, will survive him? (1004)

All life is in the flesh and the grace of perfection is in a sense of shame. (1013)

The movements of men who have no shame in their hearts are like the illusion of life in wooden puppets. (1020)

What is called true manliness is the power to become master of the family into which one was born. (1026)

The bodice that covers her well-formed bosom is like the cloth that covers the eyes of an elephant in rut. (1087)

Liquor, unlike love, cannot delight them that (only) look but do

not drink. (1090)

Only among lovers are seen looks of indifference as of strangers.
(1099).

Diseases have for their remedy things that are different; but this
maid decked in (these) jewels is herself the cure of the ailment caused by
her. (1102)

Wherefrom did she obtain this fire which burns when keeping away
and cools when approached? (1104)

Quarreling, reconciliation and embracing — these are the blessings
enjoyed by lovers. (1109)

The stars stray about, not knowing which is the moon and which
the face of the maiden. (1116)

Sweet is love in every way; for even to think of one's beloved (dur-
ing separation) is freedom from pain. (1202)

In the absence of my lover, evening approaches me like the hangman
at the place of execution. (1224)

The axe of love batters the door of self-control bolted with the
sense of shame. (1251)

I would indeed hide my passion, but against my will, it bursts out
like a sneeze. (1253)

When I see (him) I see no fault (in him); when I do not see (him)
I see none but (his) faults. (1286)

When I was sullen, he sneezed expecting that I should say,
"Mayst thou live long!" Even if I wear a garland of flowers, she
flares up saying, "Thou hast worn it in order to show it to some woman."
When I said, "We love each other better than all others," she sneered at
me saying "(You love me better) than whom — than whom?" I said,
"We shall never part in this life." At once she had tears filling her eyes
(as if I meant to say, "I will be rid of you in my next life.") (1312-1315)

[END]

THIS MOMENT YEARNING AND THOUGHTFUL

This moment yearning and thoughtful sitting alone,
It seems to me there are other men in other lands yearning and
thoughtful,

It seems to me I can look over and behold them in Germany,
Italy, France, Spain,
Or far, far away, in China, or in Russia or Japan, talking other
dialects,

And it seems to me if I could know those men I should become
attached to them as I do to men in my own lands,
O I know we should be brethren and lovers,
I know I should be happy with them.

— WALT WHITMAN.

Why Americans are so Fearful of Sex

By ALBERT ELLIS, Ph.D.

In the whole wide world there is probably no large group of people who are so fearful of sex as the Americans. Thus concludes Dr. Ellis, former Chief Psychologist of the New Jersey Department of Institutions and Agencies, and author of many papers and books. The following is one of a series of articles from The Independent of New York. Our only doubt concerns the author's solution. Most psychologists are part of the supporting framework of modern society. The author is perhaps a notable exception.

THE southern Europeans, such as the French and the Italians, are notoriously freer about many of their sex ways than we are. The northern Europeans, especially the Scandinavians, are often so enlightened about sex that they tolerate illegitimacy on the one hand and homosexuality on the other. The North Africans tend to live in what we would consider a hotbed of sexual vice.

Even the English : Most central African and southern African natives have many customs, including polygamy, which we would look upon with horror. Oriental and Middle East sex beliefs and practices are so much freer than ours in many ways that our modern sex manuals are beginning just recently to catch up with some of the knowledge which for centuries has been recorded in Persian, Hindu and Chinese texts.

Even the English, from whom our Anglo-Saxon codes of sex conduct primarily stem, are in many ways less fearful of sex than we are. English newspapers and magazines publish details of sex crimes and happenings which would never be allowed in their American equivalents. English sex manuals are not only more outspoken than American sex books but have a proportionately wider scale. The premarital and extramarital behaviour of the English girls, as many of our GIs discovered during the last war, is in many respects significantly less inhibited than that of our own girls.

Chicken Underneath : We Americans have a deceptively free exterior attitude about sex ; but underneath we are chicken. We pet, as the Kinsey reports show, almost universally. We engage, to a considerable degree, in masturbatory, fornicative, adulterous, homosexual, and other types of sex outlets. But we usually do so queasily, stealthily, guiltily. We cannot help our actions, as it were, but we can help our thoughts — and we do help them drive us to anxiety, despair, neurosis. We have our sexual cake, but we don't really eat it — or we gulp it down in such a manner as to bring on acute indigestion.

The result is considerable frigidity on the part of our females, varying degrees of impotence on the part of our males, and enormous

amounts of dissatisfaction, unappeased hunger, and continual sex fear on the part of both.

Why?

Why should I and other psychotherapists have to spend so much of our time seeing a continuous succession of disturbed people, most of whom have some serious degree of sexual anxiety?

There are several important answers to these whys:

Taught to be Afraid: 1. *Americans are specifically taught to be fearful of sex.* During their childhood and adolescence, all the possible dangers, and virtually none of the pleasures, of human sexuality are drummed into their heads and hearts.

Grim specters of loss of reputation, illegitimate pregnancy, illegal abortion, syphilis, gonorrhoea, perversion, physical and emotional breakdown, etc., are ceaselessly thrown at them while they are growing up.

The idea that sex is good, sex is fun, sex is one of the greatest and most repeatable of human joys is rarely unequivocally brought to their attention. In jokes, yes; in sly asides, of course; in under-the-counter pamphlets and books, certainly; in these indirect and backhanded ways the idea that sex is good, hot and spicy is slammed across to the average American male and female. But directly and forthrightly? By parents, educators, clergy? Heavens, no! From these respectable sources come cavilings, quibblings, cautionings.

The result, as I noted in my book, *The Folklore of Sex*, is that the American boy and girl, and later the American man and woman, believes that sex is good — and bad; tasty — and nasty. They are, in a word, conflicted. And conflict means indecision and doubt — which means fear.

Over-Competitive: 2. *Americans are raised to be overly-competitive about sex.* Our boys and girls are made to feel that, above all else, they must succeed, achieve, win out in the social-sexual game. They must not merely enjoy themselves on their dates and eventually achieve good marriages — nay, they must date the *best* boy or girl in the neighbourhood; be the *finest* lover for miles around; have the *greatest* home and family.

Americans must do all these things, moreover, without any experience to speak of, sans any notable period of learning. If they study arithmetic, French or engineering, they are of course expected to take awhile to get onto the subject, to learn it. But if they study what is perhaps the most complicated subject in the world — namely, that of getting along well with a member of the other sex — they are somehow supposed to be able to discover all the answers with no learning experience whatever and to make the best possible impression literally from scratch. This, of course, they usually cannot do. They naturally make a certain amount of blunders, errors, mistakes. But such error is considered to be an unforgiveable crime. Each time when he misses her mouth and kisses her nose, or she goes a little too far or not far enough in petting, or either of them fails to say the right romantic word when the moon is full: each mistake is considered catastrophic, disastrous.

This means that the boy and girl soon become afraid to try certain actions or chance certain words. Then, not acquiring any experience or familiarity with taking these actions or saying these words, they become

afraid of taking or saying them in the future. Thus arises a vicious circle, where dire fear of making a social-sexual mistake leads to lack of learning, which in turn leads to further fear of ineptness, which in turn leads to further inhibition of learning, and so on to a hopeless eternity.

This also means that when the boys and girls who keep fruitlessly merry-go-rounding in this manner finally do stumble into marriage, they still have learned relatively little about social-sexual relations, and carry their fears and restraints into their marital relationship.

Fear of Tenderness: 3. *Americans are brought up to fear tenderness and love.* American males, in particular, are raised to be "regular guys" and to avoid "sissified" displays of emotionality. They do not kiss, like the French; throw their arms around, like the Italians; be very warm to their children, like many peoples of the world.

Even American women are often raised so that they are ashamed to cry openly, to laugh uproariously, to let their hair down in public.

This means that, in spite of our Hollywood films and romantic novels, we do not allow ourselves to be overly warm, affectionate, loving. We often, in fact, try to use sex as a substitute for love: to throw ourselves into a wild necking session because it is easier to say with our hands what we would be embarrassed to say with our lips.

But love inhibition breeds sex inhibition. As we inhibit and deaden our tender reactions, we also block some of our deepest sex sensations. Love, moreover, is an exceptionally good antidote for all kinds of fear; and to the extent that we have little love, we tend to have more fear—including sex fear.

Unreason and Neurosis: 4. *Americans are generally fearful and often neurotic.* We Americans tend to have unreasonable goals and ideals, especially in regard to worldly success and keeping up with the Joneses. We frequently are never weaned from our childhood ideas of grandiosity and refuse to face the harsh realities of life and accept the world as it is. We have seriously conflicting values and philosophies of life—such as the notion that we should be good and kind, on the one hand, and ruthlessly make a million dollars on the other.

Because of our general insecurities, immaturities, and conflicts, we tend to be beset with multitudinous feelings of doubt and inadequacy; and these often lap over into our sexual attitudes. Where general neurosis is epidemic, sexual disturbance cannot be too far away.

Assuming that Americans, because of reasons like the foregoing, are probably the most sexually fearful of any large group of people in the world, the question arises; Can anything effectively be done to make us less panicky in this respect? Certainly: but only if the problem is tackled in all its important ramifications, and not treated as if it were a simple sex problem alone.

On an individual basis, this means that the sexually disturbed person must promptly seek professional psychological help and must be prepared to examine and understand the innermost layers of his personality before he can expect to solve his problem.

On a social basis, this means that our sexually disturbed society must also seek, through scientific and clinical research and consultation, all possible professional help and must be prepared to tackle some of its



KRISHNA
PLAYS TO THE
GOPIS

most serious and widespread social issues before it can hope to solve what appears on the surface to be a relatively uncomplicated sex issue.

[END]

WHOEVER YOU ARE

Whoever you are, now I place my hand upon you, that you be my poem,
I whisper with my lips close to your ear,
I have loved many women and men, but I love none better than you.
O I have been dilatory and dumb,
I should have made my way straight to you long ago,
I should have blabb'd nothing but you, I should have chanted nothing
but you.
I will leave all and come and make hymns of you,
None has understood you, but I understand you,
None has done justice to you, you have not done justice to yourself.

—WALT WHITMAN

LOVE AND LIFE AMONGST THE TAMILS

Our contributor Dharmu (a pen-name which is used partly because of the necessities of professional convention) has written a most interesting article with the above title. It came just too late for this issue, but we shall publish it in our next number. —EDITOR.

Krishna and the Gopis

By JAYADEVA.

The Indian Song of Songs.

THE love-sports of the God Krishna with the Gopis or Milkmaids is a theme taken from the *Bhagavata purana* (legend) where the various incarnations of Vishnu are related. Strangely enough, Krishna is most popular with Indian women, regardless of his fickleness or because of it! He steals the girls' clothes while they are bathing, and teases them endlessly, and they adore him! Krishna is the counter-ideal of all forms of puritanism whether from Manu's Code or Islam or any other of the grundyisms which from time to time seem to dampen the spirit of love. He is most like the Eros of Greek times, with his dark gypsy youthfulness, his flute and floral wreaths and the impudent peacock-feather stuck in his long black hair. His amours (running riotously to fabulous numbers in the legends), satisfy all, and yet seem to give added ecstasy to his lawfully beloved Radha, who would seem to be proud of his virility.

Krishna here is Govinda, the Cowherd. The poet Jayadeva lived in Bengal in the 12th century, and his Song of the Cowherd, *Gita Govinda*, the Indian Song of Songs, attempts to show that an allegory is intended. Radha is the Soul's true love (Aphrodite of the Heavens in Platonic language) while the Milkmaids represents the senses (Aphrodite of the Public Ways). The worshipper, however, is left free to choose what he (or she) will. Such is the tolerant eclecticism of Indian faith.

This translation from the Sanskrit is from the long poem by Sir Edwin Arnold. He tones down the erotic considerably, but conveys the gay spirit of the original.

*Beautiful Radha, jasmine-bosomed Radha,
All in the Spring-time waited by the wood
For Krishna fair, Krishna the all-forgetful,—
Krishna with earthly love's false fire consuming—*

*And some one of her maidens sang this song: —
I know where Krishna tarries in these early days of Spring,
When every wind from warm Malay brings fragrance on its wing;
Brings fragrance stolen far away from thickets of the clove,
In jungles where the bees hum and the Koel* flutes her love;
He dances with the dancers, of a merry morrice one,
All in the budding Spring-time, for 'tis sad to be alone.*

*I know how Krishna passes these hours of blue and gold,
When parted lovers sigh to meet and greet and closely hold
Hand fast in hand; and every branch upon the Vakul-tree
Droops downward with a hundred blooms, in every bloom a bee;*

*The Indian cuckoo which cries "Ko-eel! Ko-eel!"

He is dancing with the dancers to a laughter-moving tone,
In the soft awakening Spring-time, when 'tis hard to live alone.

See, Lady ! how thy Krishna passes these idle hours
Decked forth in fold of woven gold, and crowned with forest-
flowers ;
And scented with the sandal, and gay with gems of price—
Rubies to mate his laughing lips, and diamonds like his eyes ; —
In the company of damsels, who dance and sing and play,
Lies Krishna, laughing, toying, dreaming his Spring away.

One, with star-blossomed champak wreathed, woos him to rest his
head
On the dark pillow of her breast so tenderly outspread ;
And o'er his brow with roses blown she fans a fragrance rare,
That falls on the enchanted sense like rain in thirsty air,
While the company of damsels wave many an odorous spray,
And Krishna, laughing, toying, sighs the soft Spring away.

Another, gazing in his face, sits wistfully apart,
Searching it with those looks of love that leap from heart to heart ;
Her eyes — afire with shy desire, veiled by their lashes black —
Speak so that Krishna cannot choose but send the message back,
In the company of damsels whose bright eyes in a ring
Shine round him with soft meanings in the merry light of Spring.

The third one of that dazzling band of dwellers in the wood —
Body and bosom panting with the pulse of youthful blood —
Leans over him, as in his ear a light something to speak,
And then with leaf-soft lip imprints a kiss below his cheek ;
A kiss that thrills, and Krishna turns at the silken touch
To give it back — ah, Radha ! forgetting thee too much.

And one with arch smile beckons him away from Jumna's banks,
Where the tall bamboos bristle like spears in battle-ranks,
And plucks his cloth to make him come into the mango-shade,
Where the fruit is ripe and golden, and the milk and the cakes are
laid :
Oh ! golden-red the mangoes, and glad the feasts of Spring,
And fair the flowers to lie upon, and sweet the dancers sing.

Sweetest of all that Temptress who dances for him now
With subtle feet which part and meet in the Ras-measure slow,
To the chime of silver bangles and the beat of rose-leaf hands,
And pipe and lute and cymbal played by the woodland bands ;
So that wholly passion-laden — eye, ear, sense, soul o'ercome —
Krishna is theirs in the forest ; his heart forgets its home.

The Sex-Sin Religion of St. Paul

By DR. CHARLES SELTMAN

The non-Christian world has little idea of the sources of the "sex is sin" religion which still conditions the Christian world. Here a famous historian shows how Paul and his fanatical successors created and developed a religion of hatred of women, gloominess and fear of hell.

It is clear that Jesus was a feminist to a degree far beyond that of His fellows and followers. An early public appearance was at a wedding, there are parables and episodes – not always clearly differentiated – with women as central figures: the widow seeking her mite, or giving it; the woman of Samaria with the outlook of a Greek girl-companion; a little girl, Jairus' daughter, brought back to health; the woman with a 'bloody flux' who touched the hem of His garment; Mary and her sister Martha; the "woman taken in adultery"; another who bathed His feet in perfume and dried them with her hair; His Mother and the women at the foot of the Cross; the opened tomb discovered by Mary of Magdala – the twentieth chapter of the Gospel according to St. John is pure poetry. From the youngest to the oldest, from little children – half of them presumably little girls – whom He bade His followers to leave beside Him, up to the sick old woman, St. Peter's mother-in-law, whom He cured, the Messiah was ever concerned with females as much as with men. No other Western prophet, seer, or would-be redeemer of humanity was so devoted to the feminine half of mankind. This cannot be too much emphasized because of the perversities of doctrine which ensued among male creatures professing not only to adore the First and Third Persons of the Trinity, but also to imitate the example of the Second.

Mysogynism of Paul: The observation has frequently been made that a beginning of somewhat nonsensical anti-feminism was due, in the first instance, to Paul of Tarsus, though subsequently others, taking up the theme, wrote far more ungraciously about women than ever Paul had done. Several factors require consideration: the background of Graeco-Roman civilization, with its real respect for women; the legal status achieved by women and their ability to fill responsible posts in civil life; the continuing love of female beauty expressed alike by poets, painters and sculptors; and, lastly, a freedom in matters of sex – rarely indulged to excess – inherent in a society uninhibited at all class levels.

For a variety of reasons, all this really appears to have been repugnant to Paul of Tarsus . . . (During his long residence at Ephesus) He had worries about money, idols, sex and female liberty . . . to Paul it all seemed great wickedness . . . His feeling came through in his letters from Ephesus to the churches of his foundation. Thus to the Corinthians he wrote:

To the unmarried and to widows I would say this: it is an excellent thing if, like me they remain as they are. Yet, if

they cannot contain, let them marry, for it is better to marry than to burn [with passion]. . . .

Let those who have wives live as if they had none; let mourners live as though they were not mourning; let the joyful live as if they had no joy.

Man ought not to cover his head, for he represents the likeness and supremacy of God; but woman represents the supremacy of man. Man was not made from woman, woman was made from man; and man was not created for woman, but woman for man. Therefore, in view of the angels, woman must wear a symbol of subjection on her head . . . Is it proper for an unveiled woman to pray to God? . . .

End of the Ancient World: There were two disturbing aspects in the historical frame of his day, the first being Paul's belief in the historicity of Adam and Eve, and his consequent preoccupation with 'Sin' The notion of a communal guilt founded in ancestral sin is rather an ancient Jewish than a Greek idea [The villainous attitude of some of the Fathers to women, embittered theological quarrels, cruel Popes, the savage treatment of Cathars and other heretics, the anti-Semitic ravings of Luther, and the iron rule of Calvin are all part of historic Christendom and to ignore them - says Charles Singer, a modern Jewish writer - is utterly dishonest.]

The other disturbing aspect in the historical background of the ancient world was this: as the Church increased in influence within the Roman Empire, it carried along with it the corpus of Pauline writings, and the implicit subordination of the female. The dislike, even the hatred, of women grew to be pathological. . . .

The final revolt, and abolition - in Hadrian's reign - of Jerusalem, together with the last of the original apostolic community living there, put an end to primitive Christianity, but left the Jews, now dispersed through the Empire, and generally town-dwellers, to come under the Church's influence. Great numbers of them probably became members, and among those who did not an anti-feminist attitude was taken over, the evidence for this being found in certain Talmudic writings of the time. (see G. Rattray Taylor, *Sex in History*) From every side, things grew grey for women and their social status, save among the *pagani* - the country people - who must have included many inarticulate folk, passing their lives in their own quiet ways, unregimented by dogmas and unenslaved by obsession with sin. This was especially true in Mediterranean lands, which never quite shed the gentle simplicities of tolerant religion

Monasticism dealt the final blow to the civilization of the ancient world, beginning in Egypt as early as about A.D. 285, and in the West about A.D. 370. . . .

The Dead Sea Scrolls: Clearly the flesh was held to be an abomination, and in a man-made world the flesh was the other sex - woman, the temptress. The story of The Fall as given in *Genesis* was accepted as history because men had become disposed to accept it Paul . . . could not foresee that his every sentence would be treasured; but, intentional or no, his teaching about women as interpreted by his

successors continues even today to shock thoughtful persons. . . . [Here the author quotes Shaw as saying in his Preface to *Androcles and the Lion* that Paul "is no more a Christian than Jesus was a Baptist. . . He is more Jewish than the Jews, more Roman than the Romans, proud both ways, full of startling confessions and self-revelations, tormented by an intellectual conscience that demanded an argued case even at the cost of sophistry, with all sorts of fine qualities and occasional illuminations, but always hopelessly in the toils of Sin, Death, and Logic, which had no power over Jesus."]

Other evidence for this antagonism may exist elsewhere, for an eminent authority (Prof. H. H. Rowley) has pointed out in a talk concerning the 'Dead Sea Scrolls,' hidden in the 1st century of our era, that some scholars (e.g. the Rabbinit J. L. Teicher) believe the 'Teacher of Righteousness'—therein mentioned—is Jesus, while the person referred to in the texts as the 'Wicked Priest' is Paul. If true, this would confirm a very early hostility between Christ's Apostles in Judaea and the man from Tarsus

Monkhood and Madness: The theology of Love which is termed Christianity, having become recast as Christendom, borrowed from the simpler nature religions Fear as the finest instrument for the attainment of power. It seems that the dominion of Christendom was due to the chance and unexpected combination within it of so many irreconcilable antipathies.

This new religion, like its rivals, expounded stories of miracles and a theophany with recurrent emphasis on corn, wine and blood; but, in contrast to its precursors, it was simultaneously aggressive and humble, exclusive and catholic, anthropocentric and misanthropic, pontifical and penitentiary, authoritarian and anarchic, redemptionist and comminatory, absolutionist and evangelistic, transcendental and purgatorial, sacrificial and apocalyptic.

All women were doctrinally deplorable; yet one—the Mother of God—was ineffable. So complicated, confused, and contradictory a scheme of thought, conduct and faith was bound to stultify independent human reflexions by a numbing insistence upon the need to acquiesce in current dogma. . . .

In the framework of the mediaeval and modern world most monks and nuns were quiet people dedicated not only to their ideals, but to a proposition called 'holiness.' But the huge monastic movement too often enabled a small number of fanatics to gain control of the well-equipped machinery of the Church. Many of these creatures were single-minded, simple-minded, dedicated, truculent, and not quite sane, for they believed themselves to be consecrated instruments of God and they had that fear and hatred of women of which such men alone can be capable.

People in the Middle Ages were, in fact, going slowly mad because of the appalling code adopted concerning women.

The Church never succeeded in obtaining universal acceptance of its sexual regulations, but in time it became able to enforce sexual abstinence on a scale sufficient to produce a rich crop of mental disease. It is hardly too much to say that mediaeval Europe came to resemble a vast insane asylum.

[END]

Two Poems

By D. H. LAWRENCE

WE'VE made a great mess of love
since we made an ideal of it.

The moment I swear to love a woman, a certain woman, all my life
that moment I begin to hate her.

The moment I even say to a woman ; I love you !—
my love dies down considerably.

The moment love is an understood thing between us, we are
sure of it,
it's a cold egg, it isn't love any more.

Love is like a flower, it must flower and fade ;
if it doesn't fade, it is not a flower,
it's either an artificial rag-blossom, or an immortelle, for the
cemetery.

The moment the mind interferes with love, or the will fixes on it,
or the personality assumes it as an attribute, or the ego takes
possession of it,
it is not love any more, it's just a mess.
And we've made a great mess of love, mind-perverted,
will-perverted, ego-perverted love.

★ ★ ★

ALL I ask of a woman is that she shall feel gently towards me
when my heart feels kindly towards her,
and there shall be the soft, soft tremor as of unheard bells
between us.

It is all I ask.

I am so tired of violent women lashing out and insisting
on being loved, when there is no love in them.

THE QUESTION

THE Elders at their services begin
With paper offerings. They release from sin
The catechumens on the couches lying
In visions, testimonies, prophesying :
Not, "Are you saved?" they ask, but in informal
Insistent query, "Brother, are you normal?"

— J. V. CUNNINGHAM.

The Garden of Eros

By JOHN SPIERS

LOVE and sex are absolute in principle. They are opposed to every form of relativism.

Their strongest rival is the urge for power. Lovers do not care for power, but for happiness. The Philosopher, the Poet and the Lover are the three grades qualified for the absolutist way of life. Truth-Beauty-Joy (*Sat-Chit-Ananda*) is here the equation which in human terms means the Absolute. Ananda or Happiness is therefore of the very essence of the Absolute and of love and sex.

Power-seekers in politics, commerce or religion, substitute a fake happiness with an imitation Garden of Eden or Eros. In peacetime they seek to restrict the absolutist nature of lovers. Through the law written or not, and with the support of relativist religion, they enforce a moral code which maintains their position. Mystical and absolutist forms of religion are suspect, the one because it steals people away from "useful" exploitation, the other because it offers a society which excludes the pursuit of money and power.

Sex codes are relaxed only in war-time. People are then securely under military control. The code which has said "thou shalt not kill" has to be broken; men must be murderers. Sex-freedom is the compensation for being unnatural. But the fact that war alone should offer a sex outlet is not only a tragic commentary on modern civilization, but a clear exposure of the relativity of the accepted moral code of modern society.

Harsh World for Lovers: From Moses, Paul and Confucius down to Torquemada, Calvin and Gandhi, what cannot be done by legal threats has been accomplished by religious fear and injunction. Relativist leadership adopts every "thou shalt not" commandment.

The emasculation of an Abelard has its counterpart in the shaven head of the Indian widow. In 18th century America the unmarried mother was branded with the notorious Scarlet Letter, as we know from Hawthorne's novel. Sita, the most virtuous woman in Indian literature has to undergo a fiery chastity-test to satisfy the low relativism of Rama. In flight from that harsh world it is only the absolutist sage Valmiki who gives her shelter and asks no questions.

Violent austerities, nunneries and monasteries, inclusive of fantastic sex-hatreds do not represent the calm way to the Absolute. Nor do those books which preach the suppression of sex in the name of spirituality.

Fortunately, love laughs at locksmiths. Puritanism has to surrender in the end. After forty years of drab living, women in Russia, since the death of Stalin, are beginning to use lipstick, something they would not have dared to do three years ago.

Fortunately too, all the world loves a lover. The politicians and businessmen can enforce obedience. The lover wins it. Men like King Edward VIII have gladly given up their thrones for love.

Come

With me along some Strip of Herbage strown
 That just divides the desert from the sown,
 Where name of Slave and Sultan scarce is known,
 And pity Sultan Mahmud on his Throne.
 Here with a Loaf of Bread beneath the Bough,
 A Flask of Wine, a Book of Verse – and Thou
 Beside me singing in the Wilderness –
 And Wilderness is Paradise enow.

Tastes Differ : Love and sex are universal principles, but tastes differ. How strange that it is easy to recognize this with food and so hard with sex!

The monogamists of the West are shocked by the polygamy of the Arab world. The Japanese are offended with European public kissing. Europeans blush at Japanese mixed bathing in the nude. Orthodoxy in India deploras men and women dancing, not to mention the necking and petting which is the latest fashion in sex. That the *lingam* and the *yonis* as sacred sex objects are universal in India is not only abominable to all the followers of Semitic religions, but also to a powerful minority in India who have adopted the puritanical indoctrination of a century of Church missionary propaganda. No doubt they would also like to put a drape round the exposed nudity of many a Jaina statue and cover up the erotic reliefs on temple walls, in the same way that the fig-leaf and the tin-skirt were provided by Church authorities for classical nude sculpture.

But sex bursts out somehow, and not given one outlet, will find another. In wild dismay the moralists swoop down savagely on all aberrations from their own sex pattern, using up all the abusive language at their command, where the terms abnormal and pervert are the mildest.

Sex invades the sacred domain of religion. Christianity is full of sex. It starts with a doctrine of Original Sin, that sex and woman are impure. The cult of the Virgin is largely sexual. It includes the Immaculate Conception of a woman by a spirit (the Holy Ghost) and the birth of an actual flesh-and-blood Child. She is a Mother, a Virgin, and a Deity.

For the nun Christ is the Divine Bridegroom. In the plainest sexual terms St. Teresa describes the enjoyment of union with her heavenly husband who plunges an arrow again and again into her bowels (see *The Inner Castle*, ii, pp. 413-415, T. Baker).

But the very bourgeois merchants who are the most rigid supporters of a code based on prejudice and taste are the first to use sex to sell their wares. A woman walking down the street in her underwear would no doubt be arrested for indecency, though every tot who has eyes in his head knows the most intimate details of bras and girdles not only from their shop-window display, but from every newspaper or magazine.

The Kinsey Reports were hardly necessary to tell the world what was already known, that all kinds of sex were "normal." But people needed to see this confirmed by mechanical behaviourist statistics, in print, and so the books became best-sellers. But where was love? Being immeasurable statistically, it was not there.

Respectability : Morality suitable to the needs of self-sealed societies is respectable, whether American or Russian. But who would

bother to read a poet or look at the works of an artist who was respectable?

What was the Renaissance but the revolt of lovers and artists from the respectability of the Church? It was a headlong triumph of absolutists in terms of love and sex. Leonardo, Botticelli, Boccaccio, Rabelais, Villon, Shakespeare, Spencer, Marlowe and hundreds of artists sang of love through a revalued paganism which had smouldered like a subterranean fire beneath the theological superstructure.

It was a historical instance of relativism hammering out its own coffin. The poet Horace knew this when he said: Though you drive Nature out with a pitchfork, she will ever return (*Naturam expelles furca, tamen usque recurret.*) •

Nature has her revengeful aspect, however. Unfulfilled love rouses the spirit of Kali. The Pilgrim Fathers are a case in point. They were angry and embittered. They turned away from the forgiving Jesus to the punishing Jehovah, and produced the notorious Blue Laws of New England, determined to see that "the law of the state should conform to the judicial laws of God as expounded to Moses."

Regardless of pinup orgy-pronography, Americans still suffer from this. As well ask India to forget Gandhi the moralistic "Father of the Indian nation," or Russia Marx, Lenin and Stalin, as to forget the Pilgrim Fathers and the Pilgrim Mothers. These moral ancestors pop up all the time . . .

The Avenging Spirit: In industrialized society, woman soon exhausts her domestic interests. Then like an avenging fury she invades every corner of the non-domestic world. There she dominates and plays havoc with the man-woman balance of life.

With her world expanding, man's world shrinks. While woman does what she likes, man's activities are restricted. Throughout nature, the male has worn the brightest plumage, and in early human societies this natural rule prevailed, where the warrior males displayed their colours. But since the time of the industrial revolution just over a hundred years ago, man's dress in industrialized society has been drab and fixed. Today, woman wears what she likes, unhesitatingly wearing "male" or "female" attire. But man is regimented, and sensitive men cannot but feel this.

And what of the feelings of Western woman? Forced to play a double sex-role, acting the part of a man who is forced to be as dowdy as a hen-sparrow, how can she be happy? So she just arouses her destructive feminine power and becomes a revengeful Kali.

And man? Crushed by the pressure of making money, stimulated to madness by a woman-emphasized world, yet prohibited to act as a man, in a world of taboos of the most unreasonable kind, he too becomes a destructive Siva, fit companion for Kali and, ready to fight, jumps at the chance of war, venting his revenge by killing. With love denied, hate fills the vacuum. He knows it to be wrong, but nature compels.

Solutions: Without the Absolutist touch, psychologists strive in vain for a solution. They usually only drive the dualistic conflict deeper by a process of conformity with existing morality, which is to the soul of man what castration is to the body. Jung goes as far as to admit the possibility of a sex counterpart-self — the feminine soul of the male being the *anima*, and the masculine soul of the female being the *animus*. But,

when the Self is known as the Absolute, it can only be androgynously neutral for both male and female. It would therefore be preferable to postulate the neuter term *animus* as the equivalent here of the neuter posited *Brahman*.

For, hypostatized, the Absolute in nature is together both Womb of all and seed-bestowing Father (*Gita* XIV, 4). Whether man or woman the individual is a lodgment of the Absolute Self where It can revel without sense of loss, in a happiness which is common to all and yet inviolably full, lonely yet not islanded. The Self has no exclusive leaning to the side of man or woman. When an individual intelligently maintains this neutral attitude, right conduct follows (see *Gita* XIV, 27).

Conflict is abolished by the neutralization through understanding of the polarization of the sexes as belonging to nature, along with the emergent values which belong to the sex duality.

This neutralization is effected by the delicate balancing of value with value on either side, so that unitive harmony emerges which is beneficial to all, with no exaggeration or one-sidedness or injustices as between man and woman.

In short, we have to employ Yoga or Dialectics to sex.

Graciousness-Strength: In the tenth chapter of the *Bhagavad Gita* certain representative values are mentioned, including those of men and women. The list is not intended to be complete, but only illustrative.

As Rousseau pointed out in *Emile*, a woman must have a reputation to be admired. She may have the worst scallywag of a husband but "What a wonderful little woman she is!" That is her renown or *kirthi*. But if a man were to put up with this in a woman he would be pitied, like Socrates with Xantippe. His sort of fame is in a bold indifference to public opinion, and in the amount of dignified strength (*urjitam*) which he exerts in confronting all obstacles. "What will the neighbours think?" she quakes. "To hell with the neighbours!" will be his reply.

In India, woman is graciousness personified, known as *shri*. She is everything that is beautiful, lovely, rich and prosperous. Watch the typist insisting on the vase of flowers on the boss's desk. In playing the part of man in a mechanized world, much conflict ensues because woman tends to lose this grace. But up to her last breath she will try to be gracious. At seventeen or seventy-seven she seeks to be the immortal Foam-born Aphrodite of spring-time and flowers.

A woman must never be gawky, a man never weak or lacking in dignity. In domestic quarrels the commonest taunt of the angered wife is to call her husband a sissy.

Speech and Silence: Indeed speech (*vak*) is also evidence of a womanly presence. She knows which word will cut and which will flatter. Her yes can be a no. She will say she is pleased when she is inwardly furious. Her no to a lover is a yes of caresses. Although silence is a value for a man, no man seeks a dumb wife. While she chatters about the trivial gossip of the day, he calmly pretends to listen or read the newspaper. But he will not have her disturb him when he is seriously at his business.

Memory (*smriti*) is another value dear to woman. She is Clio, the Muse of History and Saraswati full of learning. She is the ubiquitous

secretary in every office, depended upon by tycoons and politicians. She is full of old-wives tales and ready proverbs, the repository of the whole of the wisdom of nature.

But a man has no need of the past. He is not a traditionalist. He willingly forgets to dine with the Joneses. He even forgets his wedding anniversary. His vision is prospective.

Work and Relaxation: If you saw Disney's *African Lion* you would see that the real provider for the family was the lioness. The lion just lazily dragged himself to the hunt at the very last moment. Woman feels the virtue of supporting the family. She will make work at home and drive the man out into the garden to smoke while she busies herself with doing things that all seem unnecessary to him. This feminine value is *dhruti*, the firm, the supporting and possessive. She hoards against a rainy day. Like Mother Earth she stores and shows her value when extra guests come to dinner.

Man wants to be kind, not appropriative. He is generous, charitable to all. Giving (*danam*) is his value. Woman is protective of her world of the family. She cannot be all-generous and just anybody's woman. Man must teach her however, to keep her protective virtue at its proper level, so that her domestic family needs do no harm to the general good.

Earth and Heaven: That "the woman pays" is a current expression. But she likes to do so. She will see her lovers and her children turn against her but her love for them remains steadfast. She has the wonderful virtue of endurance (*kshama*). She will follow her man through the gutter, and he can beat her, but he is *her* man. She is love (latin *caritas*) that suffereth all things. The great heroines of history, tragic and glorious, all display this noble quality.

If the feminine virtues are like the good earth, those of man are like the sky. He is made for contemplation. But when disturbed, ah! what lightning bolts and thunder!

Man does not seek a good name. He seeks wisdom and employs reason. "Shame on you!" cries his wife, "you don't care what happens to me." She is right. He has no real care for shame or fame. He must find truth. Nor does he want to hoard wealth. His wife sees him as alternately frugal and a spendthrift. He grudges her every bit of finery and yet takes her housekeeping money to spend on his good-for-nothing pals.

Heaven and earth must meet to make up the world of here and now. A common human happiness is the golden principle which can mediate between all rigid exaggerated values. Values themselves have to be known and revalued by the discerning man or woman of unitive vision. This means a delicate adjustment. It is difficult enough for the individual to take to the absolutist way in the midst of modern society, and harder still for a family group. In fact, to a certain extent, such families at present have to be even physically disjunct from society's relativist pressures. In India this was accomplished by the wise men establishing their own families in retreats well away from civilization.

Absolutist Renaissance: For modern societies distort all values. Men's and women's functions, roles and values are all mixed and

confused. The replacement of a mechanically imposed opportunist morality by one based on global or absolutist principles is long overdue.

A new renaissance of Absolutism is needed to sweeten the life of our cities. When the general good is kept in focus, there should be no restriction on all the varieties of love and sex to have free scope at the adult level. Marriage still remains marriage whether formally legalized or not. There is no such thing as a bastard. All children are absolutely legitimate.

From all parts of the world, human beings of any colour or kind should mix and mate or be free to have whatever sexual play or joy they choose. No religions or other body should have the power to interfere in this. The notion that sex is sin must go out from our minds. Whether considered holy or not, all books decrying women must also be regarded as against the spirit of the Absolute.

Abusive language at present largely consisting either of sexual or excretorial terms will end when it ceases to have any meaning to honest people.

The vision of the man or woman of unitive understanding which sweeps over the whole world can see no harm in whatever makes for general human happiness. To the motto that brave Rabelais had for his Abbey of Thelema, "Do what you will" (*Fay se que vouldras*), his only comment will be that it should not involve the unhappiness of another.

Nature intended the erotic to be part of the joy of life. No possible slur should be drawn on so-called deviations from the relativist's notion of "normality." The real crime is the intrusion of public faces in private places. The world is too full of a nasty nosiness which destroys the private world of free individuals. In sex offences it is rarely the police who make charges. It is nearly always some outside third party with a sharp sense of relativist morality. The police who see the picture in the round and who themselves have been drawn from a section of the community more generous in its morality than legalized bourgeois opinion, are actually more leniently disposed to human nature.

In a free world Peeping Toms will not need to peep. We have the apocryphal story of the spinster who complained about men bathing naked in a river some distance from her home. "But surely you could not tell at that distance if they were naked!" "Oh yes I could," she answered. "I saw them through my binoculars."

Nudism should have its own full place without subterfuge and without euphemistically calling itself a health camp. And there should be freedom for men as well as women to wear what they like. Clothes were made for man and not man for clothes.

Eden Regained: To all lovers, the absolutist says: Go ahead and love! But genuine lovers will ask nobody. To add love to love in generous human sympathy! how much superior to that god who reputedly gave Adam and Eve a Garden of Eden, and then, like an Indian giver, took back the gift and jealously drove them away.

This jealous monster-deity — not really believed in by most Christians, but whose morality is basic in Christian law still — is just not good enough. As Wilde wrote: "Selfishness is not living as one wishes to live, it is asking others to live as one wishes to live. And unselfishness is

A. The basic principles of morality are always and everywhere the same. The thoughtless statement that morality changes with time and place refers to customs, dogmas, taboos and superstitions, which have no relation to genuine morality.

B. The basic principles of morality (for every race and for all the ages) are: (a) do not injure or bring unhappiness to others; (b) help everyone as much as possible, bringing happiness and benefit to others.

C. The morality or immorality of an act of human relationship depends on the intention of the actor and the consequences of the act.

D. An act or relationship that brings pleasure of benefit to one or more persons, without injuring anyone, is moral. An act or relationship that injures one or more persons is immoral.

E. The above general code of morality applies to all sexual acts, without the need of any *special* code of *sexual* morals.

—WILLIAM J. ROBINSON.

THAT is true shame which is ashamed of unworthy deeds; shame other than this is that of women with beautiful brows.

—TIRUKKURAL.

There was a young girl from a mission
Who was seized with a horrid suspicion
That original sin
Doesn't matter a pin
In the era of nuclear fission.

Disciple: Can a married man realize the Self?

Ramana Maharshi: Certainly. Married or unmarried, a man can realize the Self; because That is here and now.

letting other people's lives alone, not interfering with them."

Adam and Eve were quite right to revolt.

When men and women come to their natural senses out of the stupor of relativist brain-washing, they can easily enter Eros' Garden of Eden. It is always there. The Kingdom of Heaven which is the original Garden without the sense of sin, as revalued by Jesus, is, as He said, for those who can regain the innocence of little children. The Garden is in ourselves.

Love in the Universe

By JALALU'L-DIN RUMI

Rumi (1207-1273) the greatest mystical poet of Persia, was a married man, and aware, as we see here, in this poem from his Mathnavi (III, 4393) of the dialectics involved in the relations of lover and beloved. The translation is by Prof. R. A. Nicholson.

NEVER, in sooth, does the lover seek without being sought by his beloved.

When the lightning of love has shot into *this* heart, know that there is love in *that* heart.

When love of God waxes in thy heart, beyond any doubt God hath love for thee.

No sound of clapping comes from one hand without the other hand.

Divine Wisdom in destiny and decree made us lovers of one another.

Because of that fore-ordainment every part of the world is paired with its mate.

In the view of the wise, Heaven is man and Earth woman : Earth fosters what Heaven lets fall.

When Earth lacks heat, Heaven sends it ; when she has lost her freshness and moisture, Heaven restores it.

Heaven goes on his rounds, like a husband foraging for the wife's sake ;

And Earth is busy with housewiferies : she attends to births and suckling that which she bears.

Regard Earth and Heaven as endowed with intelligence, since they do the work of intelligent beings.

Unless these twain taste pleasure from one another, why are they creeping together like sweethearts ?

Without the Earth, how should flower and tree blossom ? What, then, would Heaven's water and heat produce ?

As God put desire in man and woman to the end that the world should be preserved by their union,

So hath He implanted in every part of existence the desire for another part.

Day and Night are enemies outwardly ; yet both serve one purpose,

Each in love with the other for the sake of perfecting their mutual work,

Without Night, the nature of Man would receive no income, so there would be nothing for Day to spend.

Dattatreya*

Review of a New Venture in Literature

By "N"

* Dattatreya, the Way and the Goal: by H. H. Sri
Jaya Chamarajendra Wadiyar Bahadur, Maharaja of
Mysore (Allen and Unwin, London, 1957; 21s.).

WE have an interesting and unique volume before us which comes from the pen of a learned royal personage brought up with the full benefit of both Indian religious or traditional instruction as well as a Western education.

The title *Dattatreya* itself does not give the lay reader any indication of the nature of its contents and, in spite of the subtitle *The Way and the Goal* which refers to the contents in broader philosophical or spiritual terms, the lay reader is likely to be left as confused about the class to which the book belongs on finishing the book as when he began it.

The work is neither a philosophical treatise in any academic sense, nor a religious book in the strict sense of the term. Religion is what binds man with man with common patterns of behaviour or articles of faith. The doctrines propounded in this volume, on the other hand, are open, dynamic, and of a world-wide appeal. Although the outer garb of the book, its style and idiom, stem out of the Vedic or Upanishadic tradition, and a profuse use of Sanskrit terms is relied on by the author in the development of his theme, he has made a genuine attempt to reach the modern man's intelligence as far as such is possible owing to the disparity of notions between the East and the West.

Iconographic Revaluation : Only incidental reasons justify the title of the book. The author, as also evidently the royal mother and grandmother, is a devotee of Dattatreya in the usual Hindu sense. The iconographic form of Dattatreya is of a God with three heads, each of which represents one of the three main strands or currents by which ancient contemplative or dialectical wisdom has reached down to our times on the soil of Indian spirituality.

The Vedic traditions finds its representative in Brahma who carries a rosary in one of His hands, the theological Vishnu tradition in the God-personality carrying the discus, and Siva, the most ancient God of the South carries the water-pot or *kamandalu* common to ascetics. The fusion of these strands of spiritual tradition in the name of a dialectically revised Value which represents the Absolute, where the four *Vedas* themselves take merely the secondary position of the four dogs attending on the triple-headed God, is what this image-language tells us.

A Central Value : One has to be properly introduced into this stone dialectical speech of the Dekkan or South India before what Dattatreya means to the intelligent Hindu can be grasped by the lay reader, especially of the West. The northern limits of the Dakkini or

Southern tradition extend as far as the Mahrathi-speaking countries of Central India where the Rajput warriors and the Mahrathas mixed and blended with invading elements which ever introduced fresh blood into the context, both racially as well as spiritually, during many decades of history.

The re-valued God-head Dattatreya has to be fitted into such a background before what He represents can be correctly appraised. The North Indian Vedic tradition fuses in Him with the South Indian Siva asceticism inclusively comprising within its scope the high human values of Vishnu, the radiant God of Goodness. On the spiritual soil of India such deities have emerged from time to time when a dialectical re-valuation of wisdom was felt to be necessary, especially by the demands of the mass mind for a fresh and re-integrated religious expression.

Dattatreya's own empire of belief extends geographically over all that part of India comprising Central India, Mysore State and beyond, where North and South meet to blend and fuse the spirituality of *yajna* (sacrifice), *dana* (giving) and *tapas* (austerity) into one central value in the name of the Absolute.

Not a Cult: No narrow cult called a "Dattatreya cult" should be suspected here, as the publishers seem to have done on their blurb, on the jacket.

The author himself has taken pains to make the significance of Dattatreya sufficiently clear, first through the language of myth as follows:

'Wherefore then is it (the supreme object of meditation) known as Dattatreya? For the reason that the resplendent lord, mightily pleased as he was, donated himself to Atri, who was engaged in the most arduous of penances and who wished for a son which he lacked and for the reason that Atri's son was born of Anasuya; for these reasons it is known as Dattatreya.' (p. 22)

This is a quotation from the *Sandilya-Upanishad*. Under another section called *The Philosophic Vision*, the author explains again the significance of the triune aspects of Dattatreya in more contemplative, mystical or spiritual terms:

This great truth of the character of the illumination is of the nature of grace, *anugraha*, and it has been given as a gift to Atri and Anasuya in the form of their son. For this reason it is called Dattatreya. To know this truth of Dattatreya is to be the knower of Brahman, *brahmavid*, *jivanmukta* and *avadhuta*. (p. 17)

Indian Models: The author rightly thinks, as is evident in these explanations, that personal spirituality has to be understood unitively with the philosophical vision which is its natural dialectical counterpart. For this reason he insists, in his treatment of the subject matter, on blending philosophy and discipline, or Sankhya aspects of spiritual life with yoga aspects as the *Bhagavad Gita* (v. 4-5) does.

This philosophical or spiritual style which treats of wisdom values unitively has the Upanishadic tradition and model behind it. The *Bhagavad Gita* itself is a supreme example of a work which combines theoretical

and 'practical' aspects of wisdom into a precious and inimitable confection of exalted wisdom teaching, rising often to the sublimity of ecstatic singing. Consciously or not, the wise and royal author of this volume is the inheritor of this time-honoured wisdom tradition of the Indian, and especially of the South Indian soil. The Absolutist way of life and the philosophical teaching that goes with it seem to be part and parcel of his head and heart by a natural conspiracy of circumstances.

The publishers have explained on the book-jacket and Dr. S. Radhakrishnan has said in his preface that the book "gives us English translations of *Jivanmukta Gita* and *Avadhuta Gita*" both of which are attributed to Dattatreya "with his (the author's) own commentary" and that "These treatises expound the *Advaita Vedanta* philosophy." These estimates of the work are correct as far as they go but still omit reference perhaps to the most unique characteristic of the book as a whole. This as we have said, belongs to a department of literature of its own, not yet fully in vogue in a Western language.

Rare Field: The contemplative wisdom that has India, especially South India, as its natural epicentre or habitat, has a precious message to reveal to the world. This is neither a new philosophy nor a new religion. Theory and practice meet in it as also pure and applied aspects of wisdom. *Upasana* (ritual worship or offering to images) is here understood, not as part of any closed or static cult, but fitted into a larger philosophical context which is dynamic and open. These two aspects are treated unitively in the mind of the perfected spiritual man in whom *Vedanta* could be conceived in terms of action and *Veda* in terms of understanding, or *vice versa*, without loss of what the author names 'identity' (*advaita*). The *Bhagavad Gita* refers to the *Vedanta krid* (contemplative actor) and the *Veda vid* (ritual knower) (xv, 15) in this dialectically interchangeable sense. This is of the nature of the secret which when well understood, should explain most of the peculiarities and unique aspects of the kind of new literature to which this book belongs.

VALUES has great honour and pleasure in welcoming this attempt on the part of the Ruler of Mysore to enter this rare field of authorship. But for his own deep contemplative disposition and calmly cultivated spiritual discipline within the walls of a palace such a work would hardly have been possible. The Rajarshi (Royal-Sage) tradition is nothing new to India either, and contemplation has flowered within the sanctuary of palaces even in other climes before. We can confidently congratulate him on his courageous venture into this valuable domain as author and teacher.

[END]

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— and So Will We!

Gurukula News

Nataraja Guru has been visiting the Narayana Gurukula Centres at Varkala, Travancore; Fernhill, Nilgiris, and Bangalore. He has been giving attention to the new Gurukula Retreat at Mile 18, Kanakapura Road, Somanhalli P.O., Bangalore, to which address letters may be sent.

Institute of Dialectics: A footnote to the *Memorandum on World Government* (VALUES, Vol. II, No. 1, p. 5) referring to the need for studying the science of Dialectics, stated that the first step of the positive programme of the World Government would be the starting of an Institute of Dialectics. Dialectics requires its own course of study under a wisdom teacher. It is the science of human happiness, which enables human beings to resolve apparently opposite needs into unitive values. No husband is happy unless his wife is happy, and no parent is happy unless the children are happy. Similarly too, no government is happy unless its citizens are happy, and no one state can be happy unless humanity everywhere is happy. Nor can an individual be happy when one part of his nature is at war with another. To understand this science requires a special kind of education belonging to the wisdom-schools of ancient Greece, forgotten in Europe except in name, but kept alive in the traditions of India, and coming under the scope of the Gurukula pattern. It is therefore hoped to have such a Gurukula Institute of Dialectics functioning soon, and most probably at the Gurukula centres at Bangalore.

The Gurukulam Magazine is still in suspense due to the continued ill-health of its Editor, Swami Mangalananda. He has been ailing for quite a long time. We are sure his readers and friends will sympathise and excuse the delay. As in the case of VALUES, he is all-in-all in the work of publishing the magazine. From the absolutist point of view we would like him to have a real recuperative holiday and, even if it takes a month or two more, to be really fit and return to his arduous labours with full health.

Coincidence: A friend in New Delhi informs us that Tamils in India's capital have been celebrating the 2000-year-old anniversary of Tiruvalluvar's *Kural*, and that the last issue of VALUES came into the hands of the president and lecturers at the function just at that time, and that those present were overjoyed to find their great sage recognized and publicized in English. We hope they will find this month's quotations from the same source equally agreeable.

From Canada: Mr. G. Raja Gopal, formerly of the Gurukula, Bangalore, who has been working as a school-master on Prince Edward Island, Canada, a unique position, since he was the only Indian in this tiny Province, will be visiting at the Gurukula, New Jersey, this month. He has introduced the Gurukula's global ideals everywhere and has lectured to various groups as well as to Church congregations.

American Visitor from Japan: Last month we had the pleasure of a twelve days' visit at the Gurukula at Bangalore of Dr. Jim Howard, young American serviceman from Japan, who is touring the world by motor-cycle. He heard of us in Bangkok, from another

Gurukula friend and global tourist, Mr. Alan Grounds, publicity executive from London, who was here last October. Mr. Howard was particularly interested in the wisdom of the *Bhagavad Gita* and had a lot to say about Zen Buddhism. We wish both our global friends happy days of travel round our beautiful one world. [END]

Education : NEXT month's topic is Education. We expect to have a fairly long essay from Nataraja Guru whose speciality this happens to be. He received his Doctorate in Letters from the Sorbonne, Paris, for his thesis *Le Facteur Personnel dans le Process Educatif* (the Personal Factor in the Educational Process). He has taught in various schools and colleges both at home and overseas and the Narayana Gurukula of which he is the Head, is an attempt to give actual form on modern lines, of the perennial wisdom-schools of both ancient India and ancient Greece where qualified dedicated students lived with their Guru or Teacher of Wisdom.

World Citizenship Corner

F-A-D-I-N-G AWAY!

"I do believe old divisions between the East and West, orient and occident Asia and Europe, count far less and less, in the world of ours today and all of us live at each other's doorsteps. We are all neighbours of each other. Barriers that separated us in the past gradually fade away, although I am afraid it is difficult sometimes for mental barriers to fade away than even physical barriers."

—Prime Minister Nehru, the Hague, Netherlands, July 8, 1957.

But India is restricting travel of Indians overseas (on grounds of economy) and there is not the slightest sign anywhere in India or the Netherlands, of any relaxation of the enormous paper curtain of passports, etc. So what really is "fading away"? If the mental barriers are still strong and the actual legal barriers actually as rigid as before, we cannot understand what Nehru means, unless it was just diplomatic double-talk, nice, friendly, courteous, but oh, how misleading for the ordinary human being.

SEXUAL ORTHODOXY

IN most modern countries the only state supported orthodoxy is a sexual orthodoxy. There is a powerful religion, or rather pseudo-religion of sexual purity . . . most of the few who genuinely believe in it are fanatics. Defined in psychological terms, a fanatic is a man who consciously over-compensates a secret doubt. The fanatics of puritanism are generally found to be over-compensating a secret prurience. Their influence in the modern world is great, out of all proportion to their numbers; for few people dare, by opposing them, to run the risk of being called immoral, corrupters of youth, dissolvers of the family, and all the rest (the truly virtuous have an inexhaustible armoury of abuse on which to draw). If the smuthounds had a genuine religion to satisfy them, they would probably be less of a nuisance than they are at present.

—ALDOUS HUXLEY, *The Substitutes for Religion*.

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