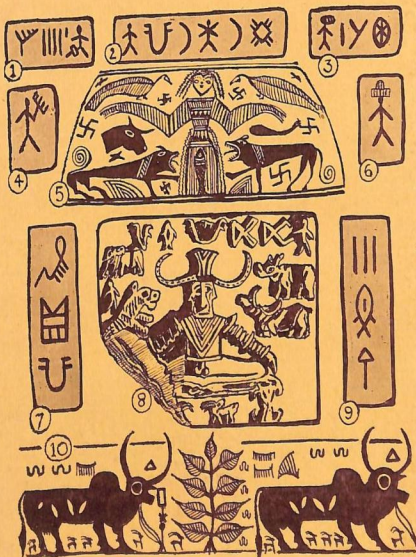


# VALUES



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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  
WISDOM, LOVE AND SEX

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# Editorial

THIS month we feel disposed to having a plain talk. VALUES was started without a penny of capital. It continues on what our American friends call shoe-string economy. But for the continued help of a little group of dependable friends—which includes our printers—VALUES would not see the light of day, month after month.

We are well aware that VALUES is often away over the heads of its readers. We also know that many wise birds return to its pages to discover many things not grasped at first reading. VALUES is a pioneer in a rare field, presenting material never before gathered together, and unique in giving it liaison with the present time. Between avoiding the sloppy, the snappy, the academic, the dogmatic and the fanatical, or any kind of cultism, we are sometimes landed in a special kind of ditch and have to use new words or give old words a new flavour. In short we have to revalue plain English. This is a technical difficulty belonging to the subject. That baffled friends, who may be distressed with our odd idiom, give us continued loyalty evokes our gratitude.

The editor has to be in turns general manager and office-boy. Sometimes we are behind in our mail since half our time is taken up with running around the country in pursuit of subscriptions and advertisements. We have mailed off subscription reminders also as far as possible, and, while many have responded, about half haven't, probably with the good intention of doing so tomorrow.

Well, tomorrow is here. So please remit your dues, every little bit of which relieves a situation of continued strain. And if any of you want to feel extra good and send in a supporting donation (with no subtle obligations attached!) we shall grab the life-saver with both hands.

We have never allowed the precarious money situation to affect the high standard of the magazine, in contents or appearance. And you can take it that with the least bit of excess capital we would expand to new heights. The greater our immediate problems, the bigger are our plans for improvement.

**Meanwhile, it is up to you to give us a break.**

## LET ALL SHARE!

All those who loved thee—all whom thou dost love—  
Thy kindred all, with seemly virtues crowned,  
All who in times gone by, thy wants relieved—  
Call them together now; bid all the world!  
Nor counsel nor direction ask of me!  
Thus will we live, ponder no more,  
Give thou to all, my housewife dear!  
The lord of Mutiran's fruitful hill,  
Kumaran, Lord of the mighty spear  
Hath given this wealth, which *all shall share!*

—*Pura-Nanuru* (200 A.C. ?)  
translation by DR. G. U. POPE.

## THE DANCING SIVA

Thy matted locks waving in the skies,  
Thy complexion resplendent;  
The milk-white ashes besmeared thereon,  
Thy arched brow, Thy ruddy lips,  
Thy smile mysterious,  
And, above all, Thy lifted foot  
dripping as though with honey,  
These, O Lord! If one could have a vision of,  
Even the birth, on this earth, as a human mortal,  
Is worth striving for.

—Appar (600 A.C.)  
translation by T. K. CHIDAMBARANATHA MUDALIAR.

## FROM THE KURAL

What is called a sense of justice is indeed a virtue, if  
it enables one to behave justly to every one alike. (111)

He lives who knows what is good for others; others  
should be placed among the dead. (214)

To be approached for alms is painful until a smile is  
seen on the face of the beggar. (224)

He who eats the flesh of another to fatten his own—  
how can he cultivate compassion? (251)

—TIRUVALLUVAR (1ST CENTURY?)

# The Androgynous God of South India

By NATARAJA GURU.



SIVA as the Most High God (*Mahesha*) holds supreme sway in the context of Indian spirituality to the present day. He is Lord of Himalayan Heights (*Kailasa-pati*) and in holy Benares on the banks of the Ganges, He reigns as the Lord of the Universe

(*Visvanath*). Siva is primarily a God of the South (*Tennad*) as mentioned in ancient Tamil writings, and the same view finds confirmation in the title of the God Facing (or of) the South (*Dakshinamurti*) which is applied to Him in His aspect of Wisdom Teacher or Guru. He is here the prototype of all Gurus who taught by mere silence by the *via negativa* (the negative way) or the *nivritti-marga*. He is the Dancer too, called the *Tandava* which, according to scholars, implies that He transcends the here-and-now aspects of life values and reaches to higher values beyond.

**Siva and Dionysos:** Some scholars have been struck by the resemblance of this prehistoric God of India to Bacchus and Dionysos of the ancient Greek world. The trident, the tiger or panther, the sacred twig, the frenzy that characterize Him, His strange apparitions and exits whether in mid-ocean or forest, and above all his love of intoxicating drink and unconventional affairs with love-excited women, are features common to both Dionysos and to Siva. The Mad Crescent-Moon-Wearer (*Chandramouli*) with snakes and skull garland has thus much in common with the hero of the Dionysiac Mysteries. Even names like Ivan and Iacchus from which some derive the name John itself, could be traced to Dionysos who later became the patron saint of France and particularly of Paris, as St. Denis.

As a household word of India, Siva thus comes to have a common human origin and basis. He is essentially

a product of peasant devotion. Although as the Burner of the Three Cities (*Tripurantaka-murti*) He is referred to as having descended flame in hand from above, the three cities (*tripura*) being graded in a vertical series consisting of three metals, noble, ordinary and base, Siva has a purely ontological significance and here-and-now existence.

**A People's God :** Hypostatic or teleological significance or value is foreign to this "hempen homespun" God, a creation of the peasant mind. He is a people's God comes down to us from prehistoric times. As hunter and husband of the daughter of the Himalayas he has a native touch. As father of Ganesha the elephant-headed mouse-vehicled God and more still as the Lord of Beasts (*Pasupati*) He is to be meditated upon as the Yogi sitting under a tree with all beasts around him. The virile bull is His symbol and the round Siva-Lingam (phallic sign) often consisting of a simple cylindrical stone with or without a pedestal is a much misunderstood object of worship from ancient times to the present day.

The empire under the extensive sway of Siva is the extensive region covered by the Indus Valley civilization once reaching from the banks of the great rivers of antiquity, the Nile, Tigris and Euphrates, and the Indus and Ganges and far south to the Kaveri and reaching furthest south to Cape Comorin (*Kanya-Kumari*=Virgin Maiden Goddess). From South India this Siva empire has spread into Greater India and South-East Asia generally.

**The Lingam :** Besides being worshipped, anointed, bathed in rose-water, coconut milk, lemon-juice, honey or milk in thousands of temples, and decorated and propitiated with flowers, ringing of bells, burning of incense and waving of camphor lights day after day, this simple stone or metal phallic symbol is seen to have undergone dialectical revaluation and elaboration from one epoch to another. As a result we have the Pillar of Light (*Jyotir-Lingam*) whose depths Vishnu could not unearth when incarnated as a boar and whose heights Brahma could not soar up to as an incarnated swan, as legend depicts.

Another form of dialectical revaluation and elaboration has resulted in the bronze masterpiece of the Dancing Siva of Chidambaram which has attracted the attention of art critics and scholars, both Eastern and Western, for some decades past. This Dancing Siva model is unique in that the common man has been able to arrive at a notion of the High Absolute in here-and-now ontological terms in a spirit very much akin to that of the 'existentialist' and the 'dialectical materialist' of modern times. God is seen to dance in ecstatic joy discarding the recumbent evil in man and rising over him into the glory of the Platonic world of the Intelligibles. Between the prostrate form at His feet and the crescent moon in His hair, all legitimate human values find graded representation in the Dancing Siva form. The stone or metal image speaks sermons innumerable to the peasant votary who is no mere idolator. He still understands something of this stone language.

Most of these aspects of Siva language have been touched upon in the pages of VALUES previously. Here we shall focus our attention on



one aspect only which is perhaps the most intriguing of them all. Siva is the Half-Woman Half-Man God (*Ardha-Nari-Isvara*).

**Release from Sex-sin :** Sex and sin are often considered interchangeable terms. This is because of its mechanistic unilateral treatment. Man's better half is woman as the idiom goes. So-called sex 'perversions' like transvestism and homosexuality which have been looked upon with a guilty conscience by those affected by them and in some countries as crimes by the police who are rarely good psychologists, have to be re-examined in the light of the androgynous (i.e. uniting the characters of male and female) nature of the Universal or Absolute Human Spirit that is neither male nor female. It unitively transcends both sexes and could be called androgynous if any stigma attached to this term in the Greek context could be carefully eliminated.

Man has no psyche apart from the feminine aspect and a mere 'he' man or 'she' woman are to be looked upon as abnormalities, freaks or aberrations. Perfect beauty is revealed in the symmetrical middle that the half-woman half-man God represents.

The opening verse of a Tamil classic touchingly begins by referring delicately and subtly to this ancient God as *Thodudayu Cheviyan* (one who has a woman's ear ornament in one of his ears). The thrill that the transvestist whether male or female might get on meditating on this androgynous God not only liberates him or her from any guilt complex but contains an element of a corrective and contemplative mysticism of the true Yogi.

It is said of the saint Ramakrishna that he used to dress in women's clothes for days together and behaved like a woman. He would have been branded a perverted criminal and outcasted in the West but, under a spiritual atmosphere which admitted of a middle-sexed and middle-eyed God Siva, his sainthood had full scope to express itself and attain to its full height.

In these days when male and female sex life in the West, and more particularly in America, is being voluminously studied and statistically scrutinized, the voice of this ancient androgynous God of South India might have a consoling message to both 'perverts' and non-'perverts' in sex. The former might gain normality and the latter release from the repression that sex-sin based religion or civilization consciously or unconsciously imposes on free born men and women.

The abstract notion of the Absolute is nowhere given name, description or form with such elaborateness by the mind of the common man as in this concept of an androgynous Siva surviving from prehistoric times and still kept alive by millions of votaries within His vast Asian empire.

What is truthfulness? It is to speak nothing that is harmful. (291)

He lives in the hearts of all who is never falls to his own heart. (294).

What is called purity is freedom from desire; and the latter arises from the quest for truth. (364)

—THE KURAL, Tiruvalluvar.

## MONKEY BUSINESS

A PRESS report from Las Vegas, Nevada, reporting nuclear tests on June 2, mentioned Mr. Robert L. Corsbie, Director of the Civil Effects Test Ground, as saying that monkeys would be used to test effects of massive and incremental doses of radiation, and mice would be used in lethality studies. The report stated "Pigs, monkeys and mice endured the full force of the atomic fire."

It was stated in Parliament in New Delhi by Government spokesmen on May 22, 1957, that 157, 893 live monkeys had been exported from India in the year 1956-57. The chief countries involved in this trade were the United States, Canada, The United Kingdom, Denmark and West Germany. The value of this traffic was stated to be Rs. 7,273,000 (\$1,531,157).

This traffic was being approved while Indian leaders high and low, official and non-official, were praising the Buddha during the wide-scale 2,500th anniversary celebrations in 1956. And the Buddha, as everybody knows, stood essentially for non-hurting of life, (*ahimsa*), as did Gandhi, and the grand Gurus of India.

If one monkey is killed in India there is a rumpus, for the hurting of monkeys is against common sentiment throughout India. But here is a plain case of monkeys by the tens of thousands being sent for vivisection and worse by the consent of the Indian Government. Here we have a case of double-talk, with dollars versus *ahimsa* and the dollars of course win.

---

## THE MODEL WIFE

*VALLUVAR*, the author of the *Kural*, was once asked whether the married state or celibacy was chiefly to be desired. He gave no answer, but invited the inquirer to wait and see.

The sage's wife was drawing water from the well. He called to her and, leaving the bucket hanging midway, she instantly came. At dinner he complained that the cold rice burnt his mouth, and his wife immediately fanned the rice. Next day, when the sun shone clear and bright, he cried out that he could not see to read. She brought at once a light.

"This," said Valluvar to his visitor, "is domestic felicity. If you can have such a wife, marry; otherwise prefer celibacy.

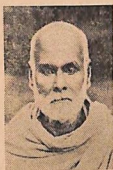
It is further related of this model wife that, having during her life performed unhesitatingly her husband's every behest, at her death she asked him her first, last and only question. "Tell me," she said, "why at our marriage did you require of me a needle and a pot of water?"

He replied, "It was that I might with the needle pick up a grain of rice, should one ever be spilt, and dip it in the water." No grain of rice had ever been suffered by this model housewife to fall in serving her husband's meal. The needle and the pot of water had never been used. She died content.



# The Way of the Recluse

By NARAYANA GURU



NARAYANA GURU



RAMANA MAHARSHI

This composition in Sanskrit was written about 1916 when Narayana Guru was on a visit to the Sage Ramana Maharshi at Tiruvannamalai where the Maharshi remained for nearly sixty years. In his personal life the Maharshi was a typical *muni* or silent recluse and negative in all his ways. Usually wearing but the little G-string known as the *kaupinam* (about which

Sankaracharya has even written a whole poem), the Maharshi had been persuaded to wear that only under the compulsions of his followers. Ignoring the fuss of doting admirers going on most of the time around him, he only started into response to answer a worthy question by a sincere seeker. In many ways he was *par excellence* the happy hobo *yogi* described here by his friend. The translation is by Narayana Guru's disciple, Nataraja Guru.

## I

*For the hermit whose attachments are gone  
His arm, makes it not for him a pillow ?  
The earth whereon his footsteps fall  
Gaining sin-dispelling power,  
Makes it not for him a couch ?  
For such as he, what use of goods here ?  
Ever merged as his mind is in the verity of 'That Thou Art'  
His bliss transcends inclusively all forms of joy.*

## II

*Desireless, as he is for nothing ever asking,  
Partaking of food brought to him by chance  
The body just to sustain ;  
From all cares free, sleeping on the thoroughfare,  
Ever immersed in the vision of the Self,  
The hermit, attaining to the unity of Life and Self supreme,  
He comes to his own state, radiant — everlasting —  
Of Being-Knowing-Joy.*

### III

*In discourse the recluse excels,  
But often restrained in words, he is seen here as one ignorant,  
Wandering, sitting, or standing still.  
Having once come to this changing body, sanctioned by time,  
He ever contemplates the state  
Of Selfhood's uncut Consciousness supreme.*

### IV

*Outside the scope of what is spoken of as existing or non-existing,  
As unthinkable, ungraspable, minute, not-short, stainless or supreme,  
Immobile, erect, or most exalted,  
He seeks to attain that all-fourth (Turiya) state  
Turning away both from this and that  
As one who aims properly  
To reach beyond both being and non-being.*

### V

*Let him live in his own home, or in the forest,  
Or at the water's edge — no matter :  
With mind ever fixed in the Absolute  
The Yogi ever dwells seeing all here in terms of Selfhood,  
Like a mirage in a desert land.  
He enjoys bliss, that Silent One,  
Contemplating That Absolute supreme which is beyond all compare.*

---

## BOUQUET

“ Each one ( of VALUES ) is a precious gem of thought-form expressed in *sutrams*. The English language has really become richer by the spiritual content-value of a variety of subjects not easily understood nor interpreted so clearly by even great scholars of repute and illustrious sages and yogic masters. India is again fortunate in having Shri Nataraja Guru to succeed Maha Guru Sri Narayana. Indeed the Ministering Intelligences Above have picked men and material rightly and in time to serve humanity ‘in living terms the Wisdom of the Absolute’.”

SWAMI NITYANANDA, *New Delhi.*

# Vemana, the Telugu Absolutist

By THEYAGU

*Telugu is the non-Aryan ancient tongue of the people of the recently formed Andhra State. Wherever Telugu is spoken, Vemana the Yogi is a household name. Not only high scholars, but the ordinary illiterate masses find his songs of perennial benefit. He is considered by all the perfect Sage (Siddha), a great Saint and Yogi. Here is a brief account of his life and some illustrative translations of his verses.*

IN a small village, Kattarapalli, situated in Anantapur District, Andhra State, South India, is the tomb or place of *samadhi* (final unitive peace), of Vemana. People claiming descent from the family of the sage are still living.

Vemana came of a farming community. His Guru was Abhiramiah, whose name is mentioned in many of Vemana's poems. Vemana spent his long life wandering from place to place instructing large audiences. About three thousand verses of his composition are preserved. There is ample historical evidence to prove that he lived in the fifteenth century, though some, like Mr. Brown, are of the view that he belongs to the seventeenth. Whatever may be his period, his utterances belong to the timeless "now", and will be gratefully remembered for many more centuries to come.

Vemana's main theme, the core of his many-sided teaching, is wisdom. His style is simple, direct and forceful. He preferred the native, natural words of Telugu (one of the principal Dravidian languages) and avoided the sophisticated Sanskrit forms in vogue at his time. His poetry is subtle and suggestive but open and frank in its expressions. There is a kind of simple rustic lilt and child-like open candour about it which peculiarly touches the mind.

When one closely studies his teaching, a deep conviction suddenly dawns that Vemana is a master-artist who deals with profound truths which are effective because of his apparently easily and naturally arranged choice of words and phrases, which are rhythmic, pleasant, and vigorous at the same time. An urgent earnestness, very moving, is present in many of his works. Vemana is sometimes shockingly outspoken, charming the reader by his rude frankness into a grateful acquiescence of his point of view.

Full of love for mankind, he boldly and clearly condemned all that stood in the way of man attaining enlightenment and peace. He stormed against the superstitions masquerading as religion; and against the stupidity, ignorance and injustice that go by the name of caste and custom. He emphasized that religious myth and legend and other kinds of "pious literature" must be taken at their real value only and are not to be confused with contemplative wisdom. Regarding ritual and priest-craft, which deluded people into false attitudes, he mercilessly exposed

their artificiality and insincerity with incisive sarcasm and ridicule. This helps to remove the veil of ignorance concerning the many "varieties" of holiness from the reader's mind.

Vemana taught a way of life leading to the Siva-state through reason, contemplation, compassion and yoga. In one of his verses he says,

"Vema has built his 'house' at your ear, of wisdom to tell you. And do you pay attention seriously to what of truth he states. If to Vemana's wisdom teachings you listen, ponder, and realize, like him; a perfect Siddha (attained Sage) you shall become."

A few verses, selected at random, and freely rendered into English, from Vemana's works, are given below, to illustrate his attitude to life and spirituality.

## THE GURU

The person with lazy ways (*tamas*) lives and dies with  
lazy ways

And is reborn with desire to live, only to die again ;  
But if you beseech the Guru to relieve you

Of this great exhaustion of the cycle of births and  
deaths,

Then you will realize the basis of this existence is the  
Absolute.

## THE GOAL

Contemplate Siva, purify the mind ;

Conquer thereby time and action ;

Thus you gain the good, the perfect state,

The perfection of the Siva-Yogi.

## THE WAY

The mind is to be calmed and (of passion) cooled,  
The Yogi, when of cooled state of mind attained,  
Great liberation quickly he gains.

Sand, charcoal, gold, stone, and iron,

As mere grass must all be viewed

By the one devoted to the highest state.

## ON MANTRAS

For the world, the seed is the Guru ;

Om, the pranava, the highest Guru is ;  
And the *Gayatri*\* is the mantra of *karmis* (active temperaments) only.

(\* The *Gayatri* is the Vedic ritual mantra or verse meant to be repeated by Brahmins only.)

### THE USELESSNESS OF RITUAL

What need of dresses for statues of stone ?  
Why towers, pinnacles and buildings ?  
Does the Lord God want cloth and food ?

### NO CASTE — ONE PEOPLE

Get a plate for all the people of the world ;  
Let them all eat together in friendliness ;  
Tell them compassionately, caste there is none.

### THE YOGI

One may roam through all the forests  
But be not freed from desires ;  
And he who desires rejects, and stills the mind,  
The real Yogi, the Perfect, becomes.

---

### EXPLANATION OF COVER\*

The figures are meant to show PREHISTORIC SIVA WORSHIP. All except Nos. 5 and 10, are from seals found in the pre-Aryan Indus Valley civilization. They date back at least 3,500 years. The late Father Heras was able to translate them by a close examination of ancient Tamil and his meanings are given below :

1. "The Dancing Siva is in the forest." ; 2. "The Lord of all the gods of the temple." ; 3. "The one-person Man-Woman God of the Sun-chariot." ; 4. "Per-An, the Great One." ; 6. "Parvati, the Mother-Goddess." ; 7. "Mountain-land (Malabar) of the rain-clouds." ; 8. Siva as Yogi and Master of Animals (Pasupati) : "Siva weakens and strengthens in the months of the Pot and the Fish." ; 9. "(God), Three-eyed, Fish-eyed."

No. 5 is from a 700 B.C. Greek vase found at Athens, showing the Dionysian Mistress of Animals (for comparison with No. 8).

No. 10 is the design on a 2000 B.C. pot found in South Baluchistan, showing animals and fig-tree associated with Siva worship.

For their significance see *From Wisdom's Antique Home*, in *VALUES* this month, p. 309. Seal No. 3 is the earliest representation of the Androgynous Siva referred to by Nataraja Guru this month, on p. 293.

# Holy Smog

BY THE EDITOR

*Thousands of interested laymen are being misled by the hasty attempts of various swamis claiming to speak in the name of Advaita. Recently we listened to one typical example. A critical examination of some of his statements seems warranted and may be useful in dispersing wrong notions. To keep this subject at a proper impersonal level we refrain from mentioning the swami's name.*

THE swami we heard is a popular figure in Indian religious life today. In ochre dress, he lectures with ease and speed in English. Friends inform me he does not claim to be a Guru, but merely a reformer of Hinduism. In the domain of private religion he is free to say anything. But in entering the public world and in dealing with the Advaita (Non-Dual Philosophy of the Absolute) as he claimed to do, which is not a religion at all, we have the normal public right to consider his statements critically, particularly when they appear to be questionable.

The Advaita by its name is the non-dualist expression of the science of the Absolute (*Brahma-vidya*). Statements about it are either true or false, as they would be of any science.

**What is Hinduism:** The swami claimed that Advaita as the Philosophy of Hinduism made Hinduism superior to any other religion. To the majority of listeners, most of whom would label themselves as Hindu and some indeed as brahmins, this was probably flattering. From the methodological point of view of Advaita is this statement correct?

In the first place, Hinduism is a misfit term. By negative definition a Hindu is one not belonging to other religions, such as Christianity, Islam, Buddhism, Jainism, etc. The "Hindu Code" has no definition of a Hindu. Indeed, Hinduism as at present understood, is not necessarily a religion based on the Sanskrit Vedas, or even on worshippers of the well known Gods Vishnu or Siva. A peasant woman who has no temple, but who venerates a sacred tree, a wayside holy stone, or something of her own



adoration, and places flowers there and offers worship, is equally a Hindu in law, and so is a follower of the *Tirukkural*, with nary a word of Sanskrit and totally outside even the Tamil *Agamas*, let alone the scriptural trio, known as the *Prasthanas Traya*, the *Upanishads*, *Bhagavad Gita* and *Brahma Sutras*. It can be emphasized therefore, that Hinduism is not a single religion with a fixed creed, but innumerable forms of worship which may or may not be guided by dozens of philosophical systems, some of which may have age-old antiquity with temples and monasteries alongside them. But the principle of worship itself, as well as other principles like the notion of Guruhood, might be common throughout.

**No Favouritism:** The Advaita, being non-dualist, is not favourable to one religion or to one system as set up in opposition to another. Naturally, most of the Gurus of India have been brought up in the midst of the Indian religious background, upon which they have put across by subtle revaluations, the open philosophy of non-dualism. They have also used the terminology of Indian religion. It is just not true to say that the Advaita or the genuine Gurus have favoured either Hinduism or any special aspect of Hinduism. It is indeed rather the other way about. It is Indian religion, in its manifold expressions, both simple and complex, which has been affected by the Advaita Gurus. The Advaita itself is NOT a religion. It deals with the Absolute. The Absolute is not a deity. It is a unitive principle of wisdom. No temple has ever been dedicated to the Absolute. Temples are concerned with the worship of special deities who may of course, be taken as aspects of the Absolute, bearing special names such as Krishna, Lakshmi, Subrahmanya etc. The proper centres where the Absolute is held high are the homes of the Gurus, to which, because he lives there with his absolutist family the name *Guru-Kula* is given — "The Place of the Guru-Family".

**Spiritual Patriotism:** This confusion between religion and the science of the Absolute will probably remain as long as humanity exists. But it should certainly be clear to those who speak in the name of Advaita. The Advaita is not limited to one community, even if they do count themselves as recent statistics show, to be 300 millions out of the 357 millions of India. The Advaita is the heritage of mankind. The real Guru is always a "world teacher" (*jagat-Guru*). Spiritual patriotism counts as nothing to the Advaitin who recognizes our single humanity which is nearly ten times that of the population of "Hindu" India. If the Advaitin does not think and speak for this total humanity of over 2,700,000,000 people, he is still caste-minded, still limited, still dividing human beings into sectors, still dualist, and his Advaita is a sham and he is either deluded or pretending.

Thus the Advaitin stands beyond the charge of rivalry. Consider the words, for instance, of a recent spokesman of Advaita, the Guru Narayana;

Not seeing that the various faiths of this world  
 Are one, like the blind men and the elephant  
 Advancing many an argument, fools wander about.  
 Take not after them, but calmly settle down.  
 One faith in another's view is low, and the doctrine  
 Of reality as taught by one, in another's judgment, lacks.  
 As long as the unitive secret herein remains unknown,  
 Know that confusion in the world then shall prevail.  
 Conflict can never bring victory for any faith ever  
 By fight with another. To annihilation goes  
 That disputer of another's faith. Unmindful of this fact  
 In vain does he fight on unto his doom — beware!  
 For unity of faith it is that all do plead,  
 Which none of the disputants do remember withal.  
 Those instructed ones from other-faith disputation-freed  
 Alone can know here the secret of this wholly.<sup>1</sup>

**Meat-eating and Spirituality:** The Swami also gave Buddhism an inferior status to his conception of Hindu philosophy, pointing out that in countries where Buddhism thrived, and particularly in China, the population were meat-eaters. Unseemly as this public statement was, it appeared to meet with the applause of the audience, although I should guess that quite a number of these patriots were themselves meat-eaters.

Eating meat or vegetarianism is a purely personal choice. Truth exists whether people eat meat or not. Because people hold on to communal or caste notions does not alter the fact that there is really only one human *jati* or family or caste for the whole of mankind. Truth is a constant and is totally unaffected by acts either of commission or omission.

Let us take the common instance of an Indian calling himself a brahmin, scrupulously careful about every morsel entering his mouth, living on pure ghee (boiled curd-butter), pure water, pure vegetables (avoiding even stimulating vegetables such as garlic and onions), never touching stimulants such as tea, coffee or liquor. But in his professional work as a lawyer, he has to tell lies. Here is another, a coolie, who eats flesh, fish etc. He has nothing to hide and, even if he wanted to, could hardly tell a lie for it would be so easily exposed as his life is almost entirely public. Is the one more spiritual than the other because he refrains from meat-eating? The Advaitin must look at such things dispassionately.

**Instruction and Injunction:** But then, it may be asked, does not a Guru tell people not to eat meat? No. The Guru only says what is true *about meat-eating, about killing to eat, and about non-killing*. The ultimate decision is left entirely to the individual disciple. Tiruvalluvar, the author of the Tamil *Kural*, says

“All life worships with folded hands the man who neither kills  
 nor feeds on flesh.”<sup>2</sup>

and the Guru Narayana:

1. *Self-Centiloquy (Atma-Upadesha-Satakam)*, 44-47.

2. *Tirukkural*, 260.

“Not-killing makes a human good —  
Else an animal's equal he becomes.”<sup>3</sup>

Note that these are neither orders nor rules. They belong to the order of instruction and not to injunction, to wisdom and not to good behaviour or *dharma* as it is called in India. Whether the injunctions or *dharma* of the Buddha, based on wisdom-principles, are carried out or not, does not affect the validity of the instructions or the principle involving the unitive vision of the sameness of all life. Such principles can be found stated by wise men with backgrounds belonging to every religion. The unitive principles of Advaita can thus have a Buddhist statement in Buddhist terms, agreeable to and acceptable by Buddhists, as they can have a parallel statement in Christian or Islamic terms.

Indeed, it is perhaps at home in India, particularly where the notion of nationalism (discredited wherever it arises all over the world) which fosters differences and distinctions between peoples, countries, religions and cultures, is subtly encouraged in the name of this or that special religion, and even in the name of Advaita itself, that proper notions about the Advaita are required to be re-stated in modern terms belonging to a living immediate situation, minus the frills of Sanskrit learning and taking examples from here-and-now actualities.

**Controlling the Mind:** The swami also spoke at length on the need for controlling the mind, and praised the uses of the rosary as an aid to “spiritual development.” Most news-stand books on yoga and Indian spirituality contain such notions. Much of this belongs to the dualistic system of Patanjali. But both the Guru Vyasa in the *Bhagavad Gita* and Sankara in the *Vivekachudamani*, have revalued the entire yoga system of Patanjali. These supreme Gurus of India appeal to reason and not to breathing exercises and control of the mind by practices, e.g.;

“In sameness consists yoga (the unitive way)”<sup>4</sup>

“Yoga is reason in action.”<sup>5</sup>

What is praised by these Gurus is real interest in getting free from all dualistic conflicts by a unitive approach to all problems, and this shaking-off of all other interests (usually called desirelessness or renunciation) could be called a process of *purification* of the mind. It is a “letting-go” as the Zen Buddhists of China put it, and not “control.”

**Spiritual Development:** “Spiritual development” is another moth-eaten phrase. One of the best-known axioms of the Indian Advaitins is “I am the Absolute” (*aham brahmasmi*). It used to be whispered into the ears of initiates. The Self is the same as the Absolute. If the Absolute or its equivalent the Self needed development, It would not be the Absolute, but would be imperfect. What develops has beginning, growth and end. The Absolute-Self has neither. Without wants it has no need of development.

Then what is this “spiritual development” about which so much breath is wasted? It is nothing more than the cleansing of the mind, the emptying of the mind of false notions. As the Tamil sage Tiruvalluvar again says:

3. *Kindness to Life* (*Jiva-Karunya-Panchakam*), 5.

4. *Gita*, II, 48; 5. *Gita*, II, 50.

"The purity of the body arises from water; the purity of the mind arises from truthfulness."<sup>6</sup>

People turn to what they believe yoga to be in the hope for great powers resulting from this practice of spiritual development. The swami also said such powers could be attained. But what do people want, power or truth? The most powerful men in the world are those who hold its purse strings, the controllers of world banking. Without their approval there would be no frightening atom bombs in the world, for these cost money and money-control is in their hands. But truth or wisdom is without desire for power or for anything. That is why Sankara, the supreme classical philosopher, puts desirelessness (*vairagya*) first in his scheme of discipline.

**Stock-phrases :** Hence we must seriously question on which side people like the swami are on, power or truth, wisdom or action, limited patriotism or the unrestricted unity of mankind. If patriotic holiness acts like a brake on the truly yogic or unitive attitude to all these things, then whatever it is, it is neither yoga nor Advaita.

It is really high time that spokesmen on Indian philosophy gave some serious attention to their terminology which at present is overloaded with stock phrases and clichés, most of which are dualistic in meaning and tied-up with an outworn and outmoded Patanjali yoga which was revalued at least 1500 years ago by the author of the *Bhagavad Gita*. Young people especially as well as inquirers from overseas feel bogged down with the current pappy pseudo-spiritual language which is just a kind of Indian patriotic smog. To remove this inkiness we need the solvent of critical commonsense which is praised by and which marks the distinctive contribution of the Gurus of India to the whole subject.

In the meantime, let us remember a verse of Sankara's which is no doubt as applicable to myself as to the swami :

"Loud speech consisting of a shower of words, skill in expounding the scriptures, and likewise erudition — these merely bring a little personal enjoyment to the scholar but are no good for liberation."<sup>7</sup>

6. Kural, 298. 7. *Vivekachudamani*, 58.

#### HYMN OF GRACE By Manikka-Vachagar

To me, who toiled and moiled mid fools that knew not way of final peace  
He taught the way of pious love; and that bold deeds might cease and flee,  
Purging the foulness of my will, made me pure bliss, took for his own;  
'Twas thus the Father gave me grace; O rapture, who so blest as I?  
Me trusting every lie as truth, plunged in desire of woman's charms,  
He guarded that I perished not with soul perturbed, the Lord Supreme,  
On whose left side His Consort dwells—He brought me nigh His  
jewelled feet,

'Twas thus my Guru gave me grace; O rapture, who so blest as I?  
With those that knew not right or good, men ignorant, I wandered too.  
The First, the Primal Lord Himself, threefold pollution caused to cease;  
Even me He took as something worth—like dog in sumptuous litter borne.  
'Twas thus the Mother gave me grace; O rapture, who so blest as I?

—*Tiruvachagam* (9th century) translation by Dr. G. U. Pope.

# Too Difficult to Read?

SEVERAL friends have complained to us both in person and by letter that our language is too difficult. One esteemed reader in Lucknow writes "Why is the language used by you and Dr. Natarajan sometimes beyond the comprehension of ordinary educated persons?" He goes on to say that VALUES might be a greater success if our style was simpler and our terminology easier.

We fully sympathise with our readers. It is true that many of the words and the way we use them will be unfamiliar. We are selecting a few of them and giving their meanings (see overleaf). This will save puzzled readers from referring to the dictionary.

In VALUES we are presenting *for the first time ever*, a new science, that of Brahmagvidya, the Science of the Absolute. We have to be very, very careful about our choice of words. Every term used has to be exact. Many old words have to be given revalued meanings. When we do this, the reader is brought to a mental halt which may be brief or prolonged. It may even prove to be a barrier. It may be just as far as words and thought can take him. This is the case even with ordinary sciences. It is really unavoidable.

Again, language, like all human devices and institutions, has a tendency to become frozen or static. It needs to be shaken loose and opened out. New branches of the tree of language can then shoot forth. Language, like everything else, must be made for man and not man for language.

**Mental Jumps:** About our main subject itself, we have to admit that the Science of the Absolute is tough going at first. Our mental consciousness has to follow a new hard road which is not easy to get used to. Certain intuitive leaps have to be made almost in the dark as it were. These jumps across the gulfs of the mind, from one safe word-ledge to another, have been made in the past by writers on this subject, by means of a special style of language which we have called the *lingua mystica*—the language of mysticism. Parable, paradox, metaphor, analogy and symbolism have all been employed here in this gear-shift of thought from the relative to the absolute. (Even to write about this is not easy and this may mean nothing at all to many readers, but it is, in fact, a very real explanation of the difficulties accompanying the writer on the Science of the Absolute, following him relentlessly every time he makes an effort at communication.)

As far as possible, however, we have avoided the parabolic style, although this is of unending happiness to read in the writings of Gurus of the past who have employed it; by those who have already come to the secret and have already made the "mystical jump." Such writers are almost legion, and include, for instance, Ashtavakra and many of the writers of the Upanishads, Lao Tzu, Chuang Tzu and many of the Taoist writers of China, Plotinus of the third century in Rome, Dionysius the

## VALUES WORD-LIST

**ABSOLUTE, THE:** The non-dual Principle of Reality, equated with the Self, Intelligence and Happiness. What is perfect and free from all imperfection, i.e. free from all taint of relativity.

**ABSOLUTE, SCIENCE OF THE:** (Sanskrit *brahmavidya*): Methodical study and approach to Reality, inclusive of discipline and means of knowledge.

**ABSOLUTIST:** One who is wholly dedicated and fully committed to the way of the Absolute, with no reservations and no relativistic ties. (Sanskrit, *brahmachari*)

**ADVAITA:** Philosophy of non-dualism. (Sanskrit)

**ANDROGYNOUS:** (Greek *andros*, "man," and *gune* "woman") Uniting the characters of male and female, hermaphrodite.

**A POSTERIORI:** (Latin, "from what comes after") Knowledge derived from the observation of effects; causes inferred from effects.

**A PRIORI:** (Latin, *a*, "from" and *priori*, "something going before") Knowledge which is present, already there, given, intuitively understood without recourse to inductive proof, with causes put before effects.

**DIALECTICS:** Greek name for the method of discovering the two sides of every problem and of resolving it by the neutral unitive approach. The same as the word Yoga as revalued in Vedanta.

**EPISTEMOLOGY:** (Greek, *episteme*, "knowledge, understanding, science," and *logia*, "doctrine") That branch of philosophy which deals with the basis and methods of knowledge and ways of knowing.

**EXISTENTIALISM:** Currently popular philosophy, stemming from the Danish philosopher and theologian, Soren Kierkegaard (1813-55) and supported by many modern French writers, notably Jean Paul Sartre, and based upon the importance of the living present without reference to time past or to come.

**HIEROPHANTIC:** (Greek, *hieros*, "sacred," and *phainein*, "to show"): Pertaining to the visible display of the divine, usually by a priest.

**HYPOSTATIC:** (Greek *hypo*, "under, below," and *histasthai*, "to stand under, subsist") Pertaining to substance or essence which underlies attributes (e.g. the Christian Trinity, Father, Son and Holy Spirit are hypostatizations.)

**INTELLIGIBLES, PLATONIC WORLD OF THE:** Part of Plato's scheme referring to an intellectual series of values beyond the senses.

**NUMINOUS:** Word coined by German theologian Rudolf Otto to describe the wonderful or divine factor in life. (from the Latin)

**ONTOLOGY:** (Greek, *ontos*, "being" or "existence" and *logia*, "doctrine") Branch of philosophy which treats of the nature of being or existence.

**PHALLUS:** (Greek: "to swell up") Image of the male organ of generation, the penis, as used for religious worship.

**RELATIVE, THE:** Whatever is partial, dependent upon something else, comparative and imperfect; referred to philosophically for what is not absolute.



**REVALUATION:** The making of a fresh estimate of the worth of anything.

**REVALUATION, DIALECTICAL:** To re-estimate and re-state in keeping with the principle of unity, avoiding duality and rivalry in the process.

**TELEOLOGY:** (Greek, *telos*, "end, result" and *logia*, "doctrine") Doctrine that all things in nature were created to fulfil a specific purpose.

**TRANSCENDENT:** (Latin, *transcendere*, "to step over, surmount, surpass") Of a character which is *a priori*, beyond the empirical, gained by intuition.

**TRANSVESTISM:** The practice of wearing the garments of the opposite sex.

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### Too Difficult to Read? (continued from page 305)

Arcopagite and dozens of Christian mystics in Europe, and the majority of the Sufi writers such as Rumi and Jami. These writers have to be meditated upon often in order that their proper intentions can be understood.

The statement in the Upanishads that we are dealing with a subject "where speech does not enter in" is true, and yet there are all these wonderful texts, the world's richest heritage of enduring wisdom, evidence that the human effort to transmit whatever is possible, has always been made.

**Why VALUES Exists:** The fact of course is that mere *reading* is not enough. There are dozens of publications already on the market purporting to deal with this same subject, and our only justification for existence is not to be their rival in any way, but to deal with matters beyond their capacity or scope. Dialectics as a science and the role of the Guru in the philosophic life are two of the subjects left out of all current literature on wisdom, and yet these represent the very heart of the subject.

Every month we have taken a different topic for presentation, but have been centred always in the same unitive position of bringing out the non-duality of the subject under review and of giving it that precious touch of Guruhood's absolutism.

In doing so we have used the extremities of English, often straining at the leash from both the ends of style, from the academic to the vulgar, from the classical to the slangy. But we are still not satisfied and intend to improve. Readers can help here, by telling us just where they find our language baffling and our meaning obscure.

As for humdrum popularity or success, we assuredly want VALUES to thrive. But we refuse to compromise on our ideals. In a world full of so much spiritual eye-wash and philosophical trash we want to keep up a certain dignity and integrity. At the same time we have to meet the needs of the common man, the "ordinary educated person." So do please let us know where we blunder and where we fail to make sense. We are always grateful for your interest.

# Mail-Bag

**Roy from New York :** "Please try to keep VALUES going if you possibly can. I don't enjoy reading newspapers, and I don't care much for the calibre of most magazines either, so VALUES comes like a good meal in the midst of a famine. The poetry from Jami was especially palatable to me. . . And I am sure there are many other readers besides myself who benefit from VALUES, though they may not tell you so. And sometimes I wonder how many books you read per day, to be able to fuse so many sources into an integral article or editorial."

**Garry Davis from New Jersey :** "Our workshop looks out on green lawn and flowers and blue sky, not like in New York where you have to stretch up to see a tiny patch of sky and then it is looking through two miles of soot and smog. There are lovely super-highways near us which makes travelling fast and pleasant. The Atlantic Ocean is only forty minutes away and the Gurukula about an hour's drive, perhaps less. I make up a lunch every day of a sandwich, a hard-boiled egg, some cookies, and a banana (I don't make up the banana, it comes that way), and I eat it at midday all alone by a delightful little stream near the shop while I read either the morning papers or a copy of VALUES which latter reading never tires. It is truly amazing. The stuff is as fresh on the twelfth reading as on the first. In fact, it ripens with re-reading. . . The weather is getting nice and warm now and reminds me of Bangalore."

**Harry Jakobsen from the Gurukula, New Jersey :** "Got your latest air-mailed copy of VALUES on Esoterics. It is good and precisely the stuff that it has to be, to do some good here in USA. But it is precisely this stuff that they don't like to read either, because it takes away all the nice fakery so easy to do when no-one interferes with it. You do put some much-needed props under *The Idea of the Holy* which gives it really a different meaning than I can get out of Otto's book, a book that is nearer esoterics than the radiance of Self. It is a wonderful secret Dr. Natarajan has, to re-align words with cockeyed meanings to a symmetrical meaning. As a method it really silences the pedlars of 'secrets'."

**Mrs. Muriel L. Lewis, California :** "Your very fine (March 1957) magazine, VALUES, has arrived. I very much appreciate this and wish to thank the party who suggested by name. My husband, particularly, is a deep student of Indian philosophy. I have been doing some research of late in the Ramayana, so am always happy to receive literature from India."

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"Early Indian history, as a whole, cannot be viewed in true perspective until the non-Aryan institutions of the South receive adequate treatment."

— Vincent Smith — *The Early History of India*.

# From Wisdom's Antique Home

By JOHN SPIERS

*What is known as the Wisdom of the East or Indian spirituality has a long historical origin beyond the invasion of the Aryans into tropical Asia. This Wisdom has survived in the far South of Asia. It was driven there by force and has survived by happy circumstances. It should be a source of perennial joy to all mankind, both to those who look from afar and to those in India itself.*

BY the use of the term Wisdom of South India we hasten to say we have no intention of fostering any political, regional or other rivalry. But, as G. T. Garrat has said about New Delhi architecture, there is a *damnosa hereditas*, a heritage of ruin, entrenched in North India. The spirit of the North has been flattened by a succession of overlapping, devastating invasions. The result is a psychic anaemia.

As in the mechanized countries of Europe and America, or wherever the process called progress thrusts its fungoid growth of packing-case buildings, concrete highways and its glittering array of gimmicks, North India has suffered for millenia from the same desolation of spirit. It may not be long before this same disease of the soul of man insidiously attacks the quiet corners of South India too, but there is at least still time to sound a warning note before we lose sight altogether of that most antique but precious commonsense which we mean when we use the word Wisdom.

**Social and Spiritual Values :** The mechanical measurement of values results in a distorted appraisal of what is worth-while for humanity. Last month we referred to hub and rim cultures. We said that in the coolie could be found the secret ingredients for the emergence of the Yogi. Outside, in mechanical estimation, the coolie is a nobody, mere robot hands, limbs and strong back to clear away muck, to be employed like an animal to push a cartload. But he has certain rich vertical characteristics which redeem him in spiritual content, giving him a status far beyond his deplorable social condition.

This indeed is partly true of the dispossessed of society everywhere, but poverty's brutalizing effects have been less noticeable in the Indian coolie for the reason that he is the living heir of an ancient legacy which has inwardly nourished him with a spiritual dignity, in spite of a cruel pariah fate.

The pariah-coolie can be easily transformed into a respectable civilized man. A little learning, hairdressing, tailoring and the assimilation of the superficial tricks of etiquette, with some of the accessories of modern life, such as the Parker pen and the Swiss watch, and he will be indistinguishable from the standard type who at present feels modern and in the forefront of the world today. Probably also our Pygmalion-

coolie could make a tolerable standard speech at any club or university dinner. Western social values are not *so* hard to acquire.

But when we think of transforming his dialectical counterpart, the gimmick-educated product of the rim-culture into the contemplative-motivated human being, the task is well-nigh impossible. We have to deal with an interior soil which is usually blighted and sterile. That is why, and not for physiological reasons, it is so very hard for the "modern" man to become a Yogi.

Interior values go counter to the external. Values depending upon mastering a skill can be somehow acquired. Values arising from human understanding cannot be attained at all through action and skill. Stillness, silence, reason, contemplation and insight are necessary concomitants, and also a certain indifference to what is happening in the world, and an outward kind of lazy relaxation, an attitude quite counter-balanced however, by the steady, bright awareness within. This is the Yogi-character, and this is implicit in the South Indian coolie, and it is from this kind of nature that the Wisdom-Teacher or Guru is born.

**Why Gurus are Unpopular :** When the notion of the Guru is presented, there is always an uncomfortable tension aroused, even in India. Why is this? We are familiar with the biblical story of Martha and Mary; the one was the busy bee full of homely and home-making virtues, ever active and serviceable; the other, apparently a lazy, good-for-nothing was nevertheless praised against all conventions, by a Wise Man, because she took time off at an inopportune moment to sit at His feet just to absorb His words. Why did she do so?

Both these questions are rooted in a Guru-situation which demands some analysis as it is basic to the understanding of the Wisdom of South India. We can dismiss the modern resentment at anything savouring of piety and the goody-goody. The Gurus have all been fairly heterodox in matters of religious behaviour. For them the Sabbath was made for man and not vice-versa. They have always been regarded as disturbing elements in society and religion.

No, the chief reason for the dislike of the Guru is really a form of intense spiritual envy or jealousy. The special name for this in Sanskrit is *asuya*. All the pretenders to Wisdom invariably recognize the wise man, He arouses their immediate opposition. They feel in terrible danger of exposure. Comfortable face-values can no longer be maintained in the presence of a Guru. The folly and absurdity passed-off as spirituality gets a death-blow. All forms of caste harshness, brahminical and patriotic, and conceits due to ancestry, wealth, position and academic pretension are quickly disposed of by a few penetrating remarks. Nobody likes this sort of thing.

The Guru cannot help being a revaluator of fixed notions. Even if he would like to he cannot hide his wisdom. Truth is as much a habit with him as hypocrisy is a habit with the majority of respectable conformists. So his presence is naturally a source of deeply-rooted antagonism to the social ego. He is therefore smeared with all kinds of charges — of being a corrupter of youth (like Socrates), a danger to the state and to religion (like Jesus) an iconoclastic rationalist or Buddhist in disguise (like Sankara) — or just impossible or mad. It is not surprising,

therefore, to find the Guru rousing the spiritual envy of those whose secure ways of life are exposed as basically false. The man who knows what he is talking about is just an intolerable nuisance.

**Wisdom as a Ruling Science :** The Wisdom Teachers are not opposed to the social advantages of mechanics and invention. Everything supporting the genius and intelligence of humanity is welcome. But the two sides of human nature, the material and the spiritual, must be neatly adjusted and not be, as at present, all lopsided because of the emphasis on superficial achievements. Material values have to be delicately and unitively related to Wisdom values. Values emerging from the world of physics such as the usefulness of atomic energy have to be subordinated to higher values coming from more important biological facts, such as the single human species. "A common energy for the common man's welfare" would be the formula here. To realize this *all the time* in all human affairs requires a more imperative or commanding science to crown the rest. This science is the speciality of the man of unitive vision, the Yogi, and its name is Dialectics. This Greek term means uniting (*yukta*, yoking) both sides of a given situation together in the interests of the universal. It is this science of Dialectics or Yoga which is the mark of Wisdom in the world. In this the Guru is the qualified expert.

Some day the history of contemplative man will be written. Jung divided human beings into two types, the introvert and the extravert. There is the man who looks and lives within and the man whose life is turned outwards to action and physical pleasure. But it would be more correct to say that both types of human character are present in every human being. The one usually dominates over the other because of several factors, mainly of an environmental nature. The environmental factor has enabled Wisdom to survive in out-of-the-way places like South India. That is why it is a cause for alarm when the environment suffers a change, as when this long-sheltered region is imperilled by both unsympathetic extraverts and by an internal indifference to the present danger.

South Indians are indeed disturbed by the alien flood steadily rising around their cultural doors, but they are generally inclined to see its superficial aspects and to think of it merely in terms of political action. This is highly coloured by a new kind of local linguistic patriotism which itself is foreign to their ancient culture and best interests. The surge of the world flood can be met best by a world approach, outside the merely comparatively trivial Indian or Asiatic situation; and such a world approach accords too more easily with South Indian's deepest cultural roots since in prehistoric times South India was part of a civilization which was global in character.

So it is to that antique background that we now turn for a glimpse of part of the history of contemplative man.

**The Aryan Myth:** The figures reproduced of VALUES' cover this month form the starting-point of such a history. Central is the earliest known representation of the Yogi. It is both prehistoric and pre-Aryan. It is the enlarged drawing of the impression of a steatite (soapstone) seal found in the north-west region of the Indian sub-continent,

at a village called Mohenjo-Daro, on the banks of the Indus, in what is now part of Pakistan.

The first Indus Valley discoveries were made by accident in the winter of 1923 by a staff member of the Department of Archaeology, Mr. R. D. Banerji. Later excavations have yielded overwhelming evidence of a revolutionary order which turns completely upside down all the theories connected hitherto with the ancient history of India. A new history and a new prehistory has yet to be written. As for its relation to the history of Indian philosophy, the full import of these discoveries is hardly recognized.

Prior to this discovery of a civilization akin to that of modern South India and extinct Sumeria of 4000 B.C., the belief was almost universally held that the Aryans came to India as a superior people who civilized the great mass of India's inhabitants. It was taught that everything that was worthwhile, from civic life to the common crafts, from the arts of life to the institutions of government, up to religion and philosophy in India, was entirely due to the "noble" or "Aryan" newcomers.

This of course was their own account. It was foisted upon the pages of history and it was accepted even by scholars and historians. No other record was of course available — the Aryans had seen to that. They also propagated the legend of having come to India very many thousands of years B.C.

**"Indra Stands Accused":** Well, the truth in time comes out, even out of the grave, as it were, of the great cities the Aryans destroyed. The eloquent records revealed by the diligence of excavators and from other sources that we now know to look for, has utterly shattered the whole of this self-propagated myth.

We are now able to see that the very reverse of the Aryan picture of Indian history is true. The Aryans are seen to be just like any other group of pillaging destructive invaders. They had the advantage of a new weapon of war, the fast spoke-wheeled horse-chariot. Their date of entry is more or less agreed upon by reliable scholars to have been about 1700 to 1500 B.C.

The chariot-using horde not only advanced into India, burning the cities and destroying all records; they also advanced into Sumeria in South Mesopotamia and further West into Palestine, into Asia Minor and as far as Greece. Each locality gave them a new name, but the common features everywhere are too weighty to be overlooked.

In distant Greece the coming of the Achaeans and the later wave of Dorians, who brought the Olympic deities (who ousted slowly the prehistoric Dionysian religion), and of course the horse-chariot, are all points in common with what happened elsewhere. In Asia Minor they were the Mitanni who specialized in horse-training with chariots and exported them to Egypt, the date here being well established, for Amenhotep I of Egypt got his chariots about 1550 B.C. A particularly ferocious group of Aryans were a terror even to their own kin in India and became the Asuras or Assyrians "who came down like a wolf on the fold", again with the war-chariot. All over the Fertile Crescent, from the Mediterranean to the Persian Gulf, the overlords spoke a language



recognized as "Aryan" by philologists and distinct from the agglutinative speech of the people which had affinities with the language-group now spoken only in South India and a few odd corners of the rest of India as living fossil elements, and known collectively as Dravidian.

From the philosophic point of view we see that the Aryans, wherever they went, were of the mainly extraverted type common to all aggressors. Their deities give them away, since their gods were their hypostatized values. As Prof. Stuart Piggott remarks in *Prehistoric India to 1000 B. C.* (Pelican, 1950, p. 260):

Indra, (in the *Rig Veda*) . . . is the apotheosis of the Aryan battle-leader; strong-armed, colossal, tawny-bearded, and pot-bellied from drinking, he wields the thunderbolt in his more god-like moments, but fights like a hero with bow and arrows from his chariot. 'He is strong, young, immortal and ancient,' as Keith puts it; his appetite is enormous and he devours prodigious quantities of beef, porridge and cakes, swilling them down with the intoxicating soma or with mead, and both his drunkenness and its after-effects are described with convincing fidelity. (It is) artless barbarism . . . so curiously transmitted in the sophisticated Sanskrit verse.

In the *Rig Veda* (I, 53), Indra is praised for "overthrowing twice ten kings of men" and "destroying castle after castle" of the non-Aryans, who are said to be nose-less (*anasa*), dark-skinned, and speaking an unintelligible speech. But they had vast stores of gold which the Aryans grabbed. These forts and castles were formerly thought to be mythological, for they were somewhat out of accord with the Aryan picture of a mass of primitive uncivilized people. But now, as Prof. Wheeler says in *Ancient India* (No. 3, 1947, p. 88):

The recent excavation of Harappa may be thought to have changed the picture. Here we have a highly evolved civilization of essentially non-Aryan type, now known to have employed massive fortifications, and known also to have dominated the river-system of north-western India at a time not distant from the likely period of the earlier Aryan invasions of that region . . .

On circumstantial evidence, Indra stands accused.

We can certainly look in vain for anything of the contemplative life or the yogic disposition in this ancient Aryan society or in its early literature such as the *Rig Veda*. As far as concerns the life of Wisdom, the Aryan contribution has just been another *damnum hereditas* referred to earlier.

**Historians and Guesswork:** The pre-Aryan people of Mesopotamia referred to the Aryans as the Amurru, "people who had never known a city." The word *ur* for city, common to the whole region from Palestine to Cape Comorin, inclusive of that Ur where Abraham was born, still survives in the languages of South India, where thousands of place-names have this suffix. The place-names on the prehistoric map of Sumeria and of modern South India are so similar that you might think you were in rapport with one consolidated territory. The Bangalore where this is written is really the anglicization of *Bangal-ur*, for example.

Step by step, from site to site, from the Indus Valley to Minoan Crete in the Mediterranean, when one gathers together the findings of various experts in archaeology, anthropology, mythology, linguistics, geography and even ancient hydrology, and when one looks at it all from the viewpoint of Southern Asia rather than from that of Western Europe, a new image of the past slowly swims into the imaginative eye.

Of course it is guesswork based on much diffuse and scattered fact. But all prehistory and much of what passes for recorded history is mostly the guesswork of experts who, provided they have enough university degrees and good publicity, get away with almost anything. It is a kind of academic browbeating. This need not trouble us here where the facts, evidence and affinities are so overwhelmingly plentiful. In this respect Piggott for instance, is better qualified than his contemporary Woolley because he is capable of seeing the Eastern historical scene with Oriental awareness. Piggott, for instance, is quick to note the relevance of the pipal tree (*ficus religiosa*), that ancient sacred fig under which the Buddha like the prehistoric first Yogi, Siva, sat in contemplation. But when Woolley finds a chain of golden pipal leaves at 6000-year old Ur of the Chaldees, he is mentally still dreaming of dear old English woodlands and calls them "beech leaves"—as if the beech tree ever grew in the tropics of Asia!

**Ecstatic Religion :** In surveying all these ancient civilizations we find a common religious attitude which is ecstatic and virile. The bull and the lingam or phallus, the leafy glade, the sacred tree and the wild animals all belong together, with the high place for worship, the use of oil for anointing, and the temple pool for the ritual bath or baptism, while the worshipper is alternately in a frenzied abandon of terrible dancing joy and at other times sunk in deep mystical union with the moon-crowned or horned God. It is there on the frescoes of the Palace of Minos in Crete, or in the wall-paintings of the mysterious Etruscans in North Italy. We find it referred to (naturally in horrified terms) in the Bible, in the worship of the Golden Bull or Calf (a "retrogression" which shocked Moses), and we can trace its symbols on pottery right across Eastern Asia from the shores of India to the shores of the Mediterranean. In the *Bacchae* of Euripides too, where one of the curious legends concerning Dionysos is dramatized, we are told that the God came from Asia. He intoxicates everyone with his divine madness and like a Pied Piper of the Absolute goes off with the women of the court into the mountain-forest.

Dr. Jane Harrison, writing of Dionysos in *The Myths of Greece and Rome* (Benn, 1928, pp. 75-77) provides us with some comment which might well apply to the type of religion we are discussing as common throughout the whole of this East-West, region.

The worship of Dionysos has one characteristic that distinguishes him from the other gods, and is of special interest in helping us to understand the making of a god. Dionysos is always accompanied by a worshipping band, a *thiasos*. . . Dionysos is the god of ecstasy. . . By becoming one with the god he had projected, the worshipper of Dionysos attained immortality. That is the doctrine of each and every mystery religion. No

one sought to become Zeus, or Athene, or Apollo. That would have seemed folly and insolence.

And she quotes the following from Euripides :

### Invocation to Dionysos

Appear, appear, whatso thy shape or name,  
O Mountain Bull, Snake of the Hundred Heads,  
Lion of the Burning Flame !  
O God, Beast, Mystery, come !

And then comments :

The mystery gods represent the supreme golden moment of Greek mythology. They are caught, fettered for an instant in lovely human shapes ; but they are life-spirits barely held ; they shift and change. Dionysos is a human youth, lovely with curled hair, but in a moment he is a wild bull and a burning flame. The beauty and the thrill of it !

Barely held — yes — because they were quickly ousted by the Aryan family of gods, by Zeus Pater (Sanskrit *Dyaus Pitar*), Ouranos (*Varuna*), Huios (*Surya*), etc. But the tree and the dance left their old traces, and we have the Christmas Tree and the Maypole and other peasant relics of the old Dionysiac religion. The sacred stones and circles have all their silent message for the modern Dionysian.

This prehistoric religion is still the dominant religion of India. It is not a religion much distinguished by sacred books. It is linked with that natural pantheism or hylozoism which recognizes deity in stone, river, tree and animal, as well as in man. The messages of its graven images are profounder and more affective to the naturally contemplative coolie-pariah masses than the mere repetition of fixed creeds. Frenzy is still possible and can be indulged in unashamedly. The individual man or woman worshipper can enjoy the numinous or divine shivering to find peace of mind.

Indeed, a pinch or even a good dose of this genuine ecstasy infused into the hard sin-soaked core of modern Christianity would go a long way in making many people healthy and sane, particularly if they could throw off the heavy weight of guilt, shame and sin. The Siva religion is one of joy. The very name of the Deity means Auspicious One.

As the greatest breakers of the natural law of human kindliness themselves and with a guilt conscience, the Aryans hated this God of the people, and emphasized the darker aspects of His nature. The Aryan spirit is far too much in evidence in the world at large. A revised look at history, bearing in mind what is already self-evident in South India, gives us warning of what breaks up human solidarity, so that we can be on our guard.

**India's Cultural Roots :** A religion of happiness and joyous abandon encourages the arts of peace and culture. Whatever is best in Indian culture derives its origin, either directly or by adoption from the over-run pre-Aryan peoples. *Graecia capta ferum victorem cepit, et artes intulit agresti Latio*. "Conquered Greece took her savage conqueror captive, and introduced the arts into rustic Latium." While the whirlwind destruction was furiously raging, a centripetal transformation was slowly going on and, unwittingly, the cultured vanquished had the task

of civilizing the conquering invaders, those "who had never known a city."

The entire plan of the cities and the very style of the houses, as we now know, from the evidence of the ruins, and by comparison with their faithful existing patterns still enduring in the Tamil South, with their pillared inner courts, exact replicas of the houses reconstructed at Ur of the Chaldees and at Mohenjo-Daro, were adopted by the Aryans when at last they had to settle down. They took the credit to themselves, and only these latter-day discoveries have given the show-down, after 3500 years of lies.

And so too with the arts and industries — the cultivation of cotton, of wheat and barley and most probably rice, brickmaking, drainage, ox-transport and shipping, the domestication of bull and buffalo, goat, sheep and pigs, the ass, horse and elephant, and sculpture and writing, games and measurement.

India has this year gone over to the decimal system of coinage. The Indian rupee has been divided till now into sixteen annas. This curious measure, we now know, is a further proof of the dependence of the Aryans on the civilization they found in the Indus Valley. For the counting there, as proved by the innumerable weights found, ran in the ratio of 1, 2, 4, 8, 16, 32, 64, 160, etc. (see Piggott, p. 181).

The early Indian and non-Aryan culture survived in the South due to a set of fortunate circumstances. Nature's own defences of great forests, mountains and deep seas, provided a safe cultural "island". There were also the defences of Dravidian Andhras and later that brave people, now known as Marathas, at one time spread across India from coast to coast, a people speaking an Aryan language, it is true, one which had been forced upon them by circumstances, but who were and still are, appparented to the ancestors of their Dravidian cousins.

A very large percentage of the peoples of North India are of the same prehistoric and pre-Aryan stock as the Marathas and the Dravidians. But, unlike the South, they have been living unhappily in a region wide open to land invasions. The exposed plains of the North have been the open battlefield of periodic external aggressors — Greeks, Sakas, Scythians, Kushans, Huns, Gujars and Mughals, followed in recent times by Europeans. All this has disrupted the continuity of life, preventing that development of deep cultural roots which long-established security ensures. After a period lasting perhaps 1500 years, the early "noble" barbarians managed to build up in North India a society which developed a hierarchical caste system, and invented a literary Esperanto called Sanskrit, out of the tribal dialects of their ancestors, and about the fifth century A.D. reached a cultural peak during the reign of the Guptas. It was the age of Kalidasa. He was a devotee of Siva and it is an irony of fate that the greatest period of Aryan glory elevated to the supreme height of literature the God of the people they had originally despised.

**Two-Way Traffic in Sanskrit:** While the brahmins were more and more consolidating their theocratic position through Sanskrit, we have to note a counter-movement going on inside Sanskrit itself due to the subtle skill of the Gurus. We can illustrate this by the way we are ourselves using the English language in VALUES to give expression to ideas

which are entirely novel to "British" or "American" thought. Skilled theologians like the late Dean Inge were quick to recognize what they deplored as the "Orientalization" of Europe through European languages. In the same way, through the sublime poetry of Wisdom-poets like Kalidasa, and even more so by outright Guru-philosophers like Sankara, Madhva and Ramanuja — all from the South but recognized as the greatest philosophic trio of India — the Aryan thought-citadel was itself invaded from within. Ideas stemming from the relativistic Vedas were revalued and given a subtle contemplative character.

The ideological result was that while the Sanskrit framework remained, its living "Aryan" body was inhabited by a "Dravidian" soul. It only remained for later Gurus such as Narayana Guru (1854-1928) to complete the reformulation of Indian thought by bringing all this revaluation of spirituality into the open.

Thus the language of a dominant priesthood has been reformed by the poets into a language of literary beauty and by the Gurus into a model for the finest philosophic thought. Its cultivation now need no longer be felt to be obstructive to the resurgence of the age-old open values belonging to the true pre-Sanskrit or pre-Aryan spirituality or culture of India.

**Historical Clarification :** The survival in South India of a culture of ancestral affinity with the stable trading civilizations of 6000 years ago, and the many links disclosed by the evidences from the Indus Valley and by further review of the pre-Aryan world from the Mediterranean to the Coromandel, clears up much that is baffling. We have to remember too that "geologically, the present desert areas of the Sahara and Arabia, Mesopotamia, etc., were fertile grasslands up to 1000 B.C." as Woolley informs us (*Digging Up the Past*, Benn, 1933).

Sayce was astonished in discovering, 70 years ago, that logs of Malabar teakwood were used in the temple of the Moon at Mugheir and in the palace of Nebuchadnezzar the King of Babylon. A kind of checkers game found at Ur is still in use by the peasantry of South India, 5000 years later. The same Babylonian names for deities (long dead and gone) are used by the Todas of the Nilgiris in their sacred chants (*kiwarshms*)—names like Ishtar, Enlil, Sin, Ninlil, Anu or On, and Ninurtha — a neat piece of linguistic archaeology discovered by Prince Peter of Greece (see his *Monograph*, Madras Govt. Museum, 1951).

The saddle type of grinding-stone used for grinding spices (and not, as most Western archaeologists suppose, for corn) found almost universally in the pre-Aryan world, in the Mediterranean and Egypt etc., is still indispensable in South India — but not, oddly enough, in North India, where alien influences as elsewhere, have long obliterated its use. Even when shifted to totally new and modern environments such as Singapore, in kitchens of the latest design, with electric stoves and refrigeration etc., the women of South Indian retain this prehistoric grinding stone, and I have even known Indian families to take it with them to Europe.

We can now understand too why there was a literary blackout up to the time of the Buddha, although the Indus Valley seals contain hundreds of distinctive ideographic characters, and although the oldest Tamil records speak of former lost works. The Aryans were thorough



in their destruction of the records.

We can also make a fairly accurate guess as to why the Tamil Guru Tiruvalluvar, 2000 years ago, had to remind the Tamil people of the low value of meat-eating. He was probably dealing with a new custom introduced from outside. This accounts also for the emphasis on *ahimsa* by both the Jain Guru Mahavira and by the Buddha. The appeal of all these Gurus was direct to the people, and not to the Vedic texts. As Nataraja Guru once told me during a discussion on this subject, vegetarianism comes natural to the South Indian, and that among no other people is this virtue so greatly established.

The Romans complained that the South Indians refused to eat the wheat they brought. What then did they eat? We can only suppose it was rice. It amazes the meat and wheat eaters that the coolie is able to work hard "on a bowl of rice." Nutrition experts are puzzled, and yet all their propaganda in "Scientific" or "Statistical" defence of the kind of food *they* have been accustomed to, makes no impression on the South Indian — nor, for that matter, on any of the rice-eaters, whether in Spain, Italy, Greece and the whole of South-East Asia or in South China and distant Japan. And yet rice is distinctly a puzzle for the palaeo-botanist. Nobody knows its origins, nor when it was first cultivated. Of all crops to raise it means the hardest labour, with more processes to get it in suitable palatable form than any other grain. But the rice-eaters refuse to exchange it for anything else. One reason is perhaps that it digests so well, particularly in a hot climate. It suits the contemplative personality also which is a point worth mentioning here. That the Gurus of India took some heed of character diagnosis from the types of food consumed, is seen from Vyasa's verses in the *Bhagavad Gita*, xvii, 8-10.

**Ex Oriente Lux:** "Out of the East, Light" was the ancient Roman proverb, still used as political capital by the modern spokesmen of Indian nationalism. But it had and still has a meaning: The Romans brought their gold to South India (rich finds have been found from Malabar right across South India to the Madras coast), and the *Periplus* tells us they even brought their temples, even as the British brought their churches. But religious movements were not one-sided. An ivory statue of Lakshmi has been found amid the ruins of Pompeii near Naples, which gives a date at least prior to the first century. Eusebius reports the visit of an Indian philosopher to Socrates. Rawlinson the historian says "India was nearer to Europe in the first century A.D. than at any time up to the middle of the nineteenth" (*Legacy of India*, p. 16).

"Ivory, apes and peacocks" were carried to the courts of kings like Solomon, millions of dollars worth of pepper went to the barns of ancient Rome: but also wisdom. The old cities of the Mediterranean were all familiar with the Indian traders. These were not the Aryans. They hated the sea and put a religious taboo upon sea-travel. But such taboos did not affect the South Indians. They went on with their pre-Aryan knowledge of ship-building, colonized Indonesia, and went as far as Siam and Indo-China. And wise men also travelled. The distinctive Zen form of Buddhism was taken to China in the sixth century by the South Indian known as Bodhidharma. Meanwhile all the outcasts of other lands found a safe persecution-free asylum in the South. At Cochin



the Jews have one of the oldest synagogues in the world, and there is the legend strongly held of St. Thomas landing at Muziris (now Cranganore) and going across country to be martyred at a little hilltop near Madras. Buddhists, Jains and even Brahmins, hunted from North India, came South for refuge.

The consciousness of the South Indian is soaked in numinous legend and philosophy. Long dynasties of Gurus and saints have found it a place for tranquil life with a tolerant and understanding audience. Not only is the South Indian non-aggressive (an attitude which is not to be confused with cowardice, for he is as brave as anyone else), but he is almost indifferent to his own unique heritage of Wisdom. Perhaps he takes it as normal and feels astonished that his common-sense attitude is not general in the world. To parody what Pater said of Mona Lisa, the South Indian is "old as the rocks among which he sits" in meditation. For he loves to sit for hours, maybe under a pipal tree, even like the ancient Siva of Mohenjo-Daro. He is never out of sight of some holy temple of Siva or Parvati with white steps mounting up past pillared shrines from base to summit, vital living acropolai, where the prehistoric chank shell is blown with its thrilling spine-tingling sound of otherness.

He is right. His world is timeless, and all the long record of history we have delved into here is, contemplatively-speaking, after all, a small matter. But the analytical mind of the modern man needs this material as a *via media*, because *his* mind is conditioned that way. So-called fact has to be met with so-called counter fact, so that the neutral truth can be reached, and mere "fact" forgotten.

Today, South India is near — part of the world network of air transport. And yet there is the psychological or spiritual gulf still to be crossed, for which a revalued history may be one of the means, so that the thought-mode of the man of action may come closer to that of the contemplative. The Wisdom of South India is also humanity's, centred in this negative region of the world, but still capable of replaying its perennial role for the betterment of all. The South Indian by his nature rarely speaks of himself. It is therefore our privilege to present, even in a rather haphazard way, a little of his largely unsuspected antique treasure of culture and Wisdom.

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## THE GURUKULAM MAGAZINE

PARTLY due to the ill-health of Swami Mangalananda, its Editor, *The Gurukulam*, monthly Malayalam publication of the Narayana Gurukula, and published from Varkala, Kerala State, has been in suspense for some time. Arrangements are under consideration for its publication soon, probably as a quarterly.

Its readers will be informed about this soon.

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