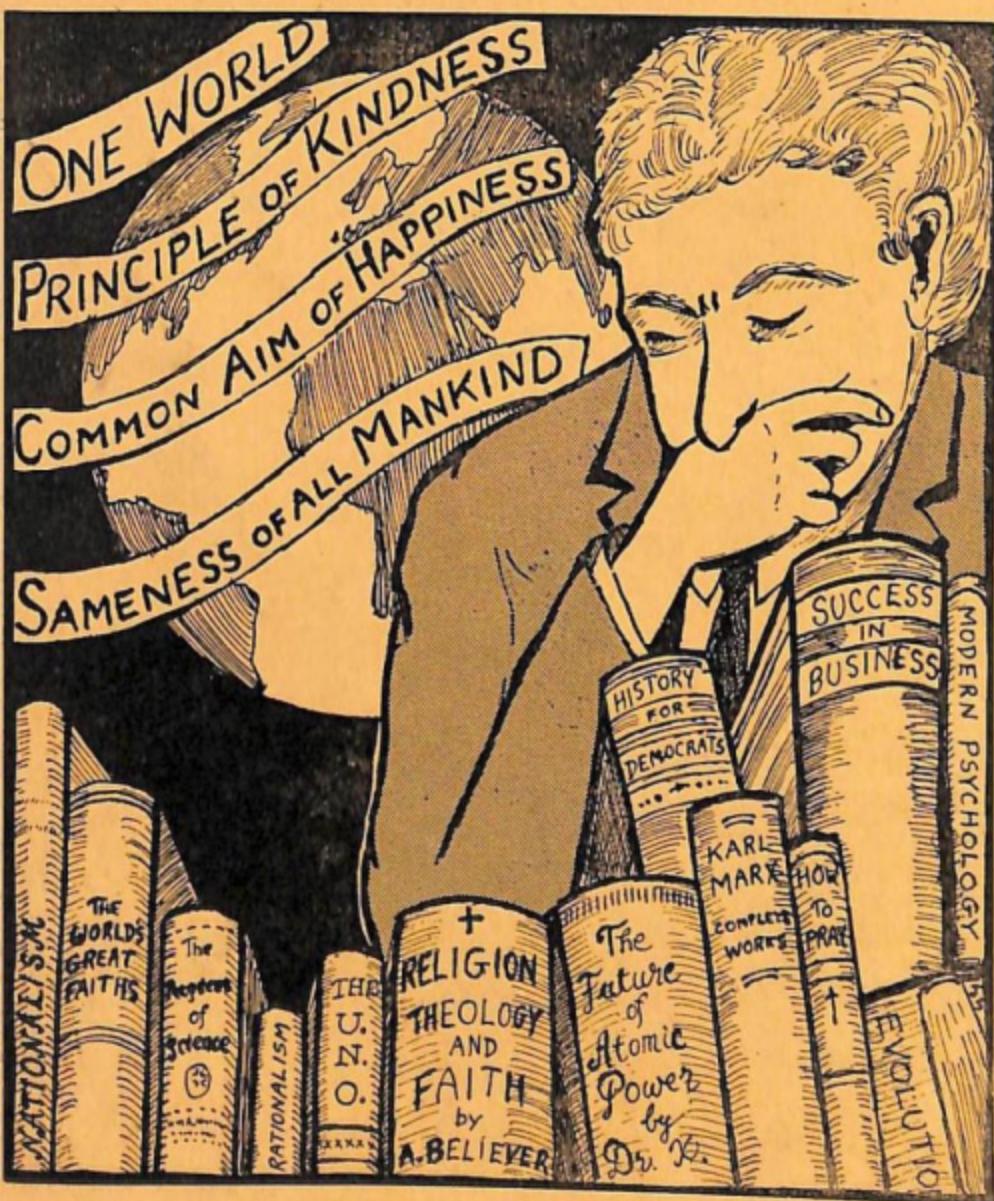


VALUES



SCEPTICISM AND BELIEF

EDITORIAL	33
AND NOW—WORLD CREDIT!	34
SCEPTICISM AND BELIEF by Nataraja Guru	37
“WE'RE LOOKING FOR THE BIG BOTTLE” by Dr. Erich Fromm	41
THE MANDUKYA UPANISHAD translated by Nataraja Guru	45
FROM OUR READERS	48
THE ABSOLUTE SCEPTIC by John Spiers	52
THE NARAYANA GURUKULA	64

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

NEXT MONTH

CHRISTMAS NUMBER

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VALUES EN FRANCAIS

BIENTOT NOUS ESPERONS AVOIR UNE EDITION EUROPEAN
 DE VALUES EN FRANCAIS ET ALLEMAND. VEUILLEZ
 ATTENDRE DE PLUS PARTICULIERS.

—Le Redacteur

EDITORIAL

THERE is surely enough (did we hear somebody say "too much, too tough"?) absolutist discussion in this issue to justify our publication in a world of relativistic journalism. With extremes like God and Mammon both revalued, our absolutist flag is certainly waving high!

Mammon first. Caesar's realm. Frankly we are fed up appealing for support for VALUES and yet we have to go on doing it. There are the usual signs of the money system under which India lives, feeling the strain with higher prices, and that too affects our costs. One would think man was made for money and not vice versa. A full-dress critique of this money-business is overdue and we shall have to bring out a money number soon. What do you think of Garry Davis' solution? But back to Mammon. VALUES needs support urgently. We are holding out against the day when we shall have some substantial advertisement income. Meanwhile—S.O.S. (repeat).

The birthday anniversary of Narayana Guru was celebrated in many parts of India and S-E Asia recently. It is already a public holiday in South India, and there's a suggestion to have it made an all-India holiday too. We go further and do not hesitate to claim for this great Guru—as well as for all others—full world recognition in the same spirit.

Let it be noted however, that it is love of a Guru and his wisdom which we stress here. The religious and social manifestations stemming from this come secondary. We gladly enter into their spirit, but, first things first. Ours is something like the attitude of many Hindus who send out Christmas cards even to their Hindu friends. It is in this spirit that Christmas has become a world festival. We hope to deal with some of these aspects in our Christmas number next month.

The present issue is a preparing of the ground for the science of Religious Geo-Dialectics. Sceptic and believer are a dialectical pair to be seen in their twin aspects, personal and global.

[END]

AND NOW—WORLD CREDIT!

THE existence of an absolutist at large in the harsh world of modern civilization posits many problems which have to be faced and solved in an absolutist way.

Such problems only arise in the person who has thoroughly renounced nationalism and national idolatries. True, he places himself in a dangerous position like a man on a strange new planet. Many will find it hard to follow his line of reasoning. It is a form of absolutist action peculiarly geared-in to the needs of the present. Even stateless persons who have been made actual world citizens by force of terrible circumstances, hanker a return to a "safe and secure" status within the very relativistic society which has cruelly thrown them over on the absolutist side. On the other hand, people within the present so-called "safety zone" of nationalism often lack the imagination to enter into the full impact of the position of the stateless and positive World Citizen.

Dozens of national governments (India included) would be glad to have Garry Davis a conventional citizen within their borders. But the very point of his position in the world is the reverse of this. It is precisely this safety-element which he despises — and rightly so — as being in his case detrimental to the case for proving to himself and other men of action, the case for World Citizenship and World Government. Nobody else has so openly crossed as many frontiers without the supposedly necessary valid documents issued by national governments as he has done.

Absolute Currency : He met that hurdle by the invention of the World Passport.

It worked!

Now he meets another hurdle, that of funds, for himself, his Government and his Party. This is the invention of the World Government Banknote, called World Credit. It is a personal note, backed up by an absolutist faith in World Government.

The World Authorization Order is printed here in full. Read it for yourself.

Sex is considered a hush-hush topic, yet everybody has it. Money is even more esoteric and is made into a sacred fetish, and yet everyone needs it — even a Guru when he has to buy a railway ticket or get it paid for him by a disciple or loyal follower.

A truly Absolute Currency would have to be determined with reference to the minimum necessities of any human in terms of daily food (3 meals), shelter (bed and bath) and so forth. An empty stomach and a place for sleeping and rest and simple clothing needs etc. are universal.

The present World Credit note is not a substitute for any existing currency in the orthodox sense. There are many existing devices for circumventing the stranglehold of private or state money systems, inclusive of "independent sovereign states" fiscal policies. UNESCO has its Coupon system, and for tourists and others, private agencies such as

American Express and Thomas Cook and Son have Travellers Checks. There are others less creditable (what a pun!), for the world's commerce aboveboard or underhand.

Here is a perfectly legitimate world system of credit, intended for all who have some degree of faith in the Bank represented by the idealism of Garry Davis. Relativist banks at present control the purse-strings of the people of the world. How "safe" they are their stone foundations declare, but like all relativist structures, they have been known to break. An absolutist bank ought to carry much more weight—in personal trust at least.

We leave the response to all friends and fellow World Citizens of Garry Davis. His address is Cologne (Koln), West Germany.

WORLD AUTHORIZATION ORDER No. 2

*Issued through the World Service Authority by order of the
World Government Coordinator.*

Cologne, Germany, 17 September 1957

Be it hereby known that

WHEREAS the world is an economic unit in which all human beings function interdependently both as contributors and partakers of the general welfare; and

WHEREAS such interdependency is represented by WORLD GOVERNMENT, being the inclusive legal authority of the human species according to the PROCLAMATION OF WORLD GOVERNMENT of October 5, 1957, declared at Birla Mandir, New Delhi, India of which all national governments have been duly informed; and

WHEREAS the general welfare of mankind is the legitimate concern of WORLD GOVERNMENT in that the welfare of the whole species is dialectically related to the welfare of each member of the species and vice versa; and

WHEREAS directly related to this general and individual welfare which is inclusive of all goods and services contributing thereto is the common medium of exchange whereby such goods and services may justly equate with the labour value necessary to produce, preserve, ship and distribute them; and

WHEREAS such a common medium of exchange—known fiscally as legal tender—can emanate only from a common global authority representing total mankind; and

WHEREAS such issuance is sanctioned in principle in Articles 2 and 23, Section 3 of the *Universal Declaration of Human Rights*, and Section V, Part 2 of the *Memorandum on World Government*; now

THEREFORE

By the authority vested in us as a Sovereign World Citizen and as World Coordinator of WORLD GOVERNMENT, acting in behalf of sovereign

humanity, we hereby authorize the printing and issuance of the first WORLD LEGAL TENDER to be known as WORLD CREDITS which shall have a par value of one (1) World Credit to five (5) German Marks, such par value subject to revision as necessity requires according to progressive revaluation of total current national fiscal policies as related to the world fiscal policy herein mandated ; and

FURTHER, the issuing agent of the WORLD GOVERNMENT LEGAL TENDER is established as the WORLD GOVERNMENT BANK, provisional offices at Cologne, Germany. Directors of the World Government Bank are to be appointed by the World Government Coordinator ; and

All Citizens of the World are authorized to support this WAO in their separate and group capacities.

Given under our hand and seal,

GARRY DAVIS,
WORLD GOVERNMENT COORDINATOR.

The Invisible Danger

ABOUT this you will agree. It is another authorization from World Government Coördinator Garry Davis. India has already protested and others too. There are only a few — two or three — offending states. Even if this Order may seem just a protest, *let it be known that it is on record*. Humanity has here its authentic voice.

WORLD AUTHORIZATION ORDER No. 1

Hannover, Germany, 20 August 1957

Be it hereby known that

WHEREAS the atmosphere of the earth is a whole upon which the entire human species is dependent for its natural life ; and

WHEREAS its wilful pollution by radioactive elements constitutes a deadly menace to humanity as a whole with possible genetic imbalances created so as to alter the future unborn of the species ; and

WHEREAS such wilful pollution of the earth's atmosphere is a direct violation of the fundamental right of life itself for every man, woman and child of the species, and further is a flagrant denial of common morality and reason ;

THEREFORE

By the authority vested in us as a Sovereign World Citizen, and as the World Coordinator of WORLD GOVERNMENT, acting on behalf of sovereign Humanity, I hereby declare the wilful pollution of the earth's atmosphere through the explosion of nuclear devices.

(Continued on page 44)

Scepticism and Belief

By NATARAJA GURU

ONLY the correct sceptic can make a true believer. This verity is no more a paradox than when we say that hunger is the best sauce or that rest must be well-earned by hard work. In the same idiom of dialectics, the uses of adversity are said to be sweet. One must risk all to gain all, and the last of the believers may turn out to be the first of the sceptics. Proverbial or scriptural paradoxes contain the same wisdom principles in varied rhetorical forms. What we should be clear about here is that the lukewarm or half-hearted believer cannot expect God's love any more than the whole-hearted and thoroughgoing sceptic who indeed might stand in closer proximity to God's preference.

The connotation of the word "God" in a bad man's mouth may have a content totally different from the same word as used by a good man. "God" is perhaps the most mis-used word in the dictionary of any language. It has no fixed or stable meaning and yet, even when men do not give it any tangible meaning, they find it the most convenient word to use to their own advantage. The greatest practical use of God is when it has the visibly magical effect of bringing money in one pocket out into the pocket of another without any hard and fast justification for such a happening. Like the quoting of scripture by Satan, the two-way traffic in the name of God goes on constantly, cancelling gains against losses. Somehow the budget gets balanced decade after decade between great wars, and if we can forget the excitement or bloodshed in the name of God, the game goes on for ever the same. The only inconvenience is that whether God is treated seriously or as a joke, from the more normal standpoint humanity stands to lose much by not using this word correctly. To deal with God incorrectly is too costly a game for humanity to continue any longer.... Meanwhile, the word at least helps to keep humanity in good humour.

Orthodoxy and Heterodoxy Both to Blame: Time and again, wise men have warned us that we should not take the name of the Lord in vain. The true and the most high God is what Mohammed

insisted on without remission. Buddha preferred to avoid the name altogether, but himself became thereby raised to the status of godhood. Orthodoxy's exaggeration of the notion of God can be as disastrous as heterodoxy's depreciation. God-man and Man-god are interchangeable terms. The intellectual approach to God can go as much off the mark as the approach through affectivity. Idolatry or pantheism can be both justified and considered respectable or disreputable according to the numerator or denominator of rationalism or affectivity involved in each case. What may be lost under one score may be gained by the other. There is ambivalence between reason and feeling. Ramakrishna, the mystic of Bengal, may be cited as an example of the idolator, and Spinoza, the Jewish philosopher of Holland, although his fellow-religionists cursed him with most vehement maledictions, has still gained an important place in the world of contemplatives, regardless of his style of thinking being that of a pantheist.

God has Different Meanings to the Same Person :

Not only does the word "God" have different meanings to different people, but even to the same person at different times or situations its meaning can vary within a wide range. By a mother with a dying child in her arms, God might be adored and hated alternately. The fluctuations of the money market might be considered steadier and more stable than that of the prevailing notion of God in a given social unit. Like the wind that "bloweth where it listeth" the presence or recognition of this elusive factor in life can spell advantage or discredit in various relativistic human contexts or situations. A Canton in Switzerland which has won a victory over a sudden invasion from the adjoining Savoy region gives vent to its natural gratitude to its God. The God here has a fixed relativist content which has direct reference to the situation. Athenian city Gods were different from the God worshipped by Socrates. Individual or collective necessity throws up to the surface many living or current concepts, all of which have their legitimate status in Reality under the aegis of the Absolute, for which gold coin they make endless small change, as Bergson might say.

Vertical Scale of Variation of God-Value :

If we are able to consider God as a Value-Factor, we can see also that, besides the various Gods thrown up by necessity or stress, the possible variations can be examined with reference to a vertical scale of values. As we travel westwards from the Middle East there is what is called the "prophetic" tendency, with its apocalyptic touch, speaking the passionate language of monism through commandments, with a fervour smacking of fanaticism. Travelling in the opposite direction, eastwards, we find the lapse into complacent attitudes of solipsism, which takes everything for granted in easy toleration. Without zeal, but with willing belief, the presence of God is readily recognized in stream or stone. The ascent to the universal, through Platonic hypothetical constructions, is the way of the former, and the descending Aristotelian way marks the hierophany implied in the latter. The Bhagavad Gita (xv, 1, 2) refers to these two ways very picturesquely in the image of the great banyan tree which has branches growing upward and downward. Here in the lower scale, God becomes a Presence instead of being understood by dogmas or doctrines as in the

higher scale. Like two opposing forces acting on a particle, it is the resultant equilibrium which has any value in human terms. In the terms of such a unitive equilibrium the value of God, whether of the prophetic or the hierophantic context, remains a constant. Man has to be at peace with himself before he can be happy in his faith and thus, however superior one religion may be considered over the other, in the name of intellect or feeling, the Value-content of God or His impersonal equivalent remains a constant.

The Mathematics of Spirituality : What is gained by the numerator of intelligence or reason is lost on the side of feeling. Blind love without understanding and mere understanding of a person who cries for love are both frustrating because neither can spell lasting happiness. The numerator has to be balanced by the denominator to yield unitive values in life that have stability and abundant endurance. A Protestant or a Puritan gains in being rational but loses in terms of feeling, so that many of them now hanker for a new form of liberalized Catholicism (cf. Chaps. IX and X of *l'Eglise de l'Avenir* by Adolphe Ferriere, Paris, 1934). Eastern idolatry and a sentimental approach to religion are invading Europe now at a remarkably fast pace, which is another evidence of this law of solipsist compensation. Each can understand only according to his ability and can believe only what he can according to his own inner constitution or personal make-up. The cancellation of the contingent factor called *Reason* as the numerator, with the necessary aspect called *Love of God*, results in the unitive Happiness which he deserves or which is his own share according to the justice of the case. As a hat must fit the head of each person to make him properly outfitted, so faith has to fit the innate make-up which each person brings with him in relating himself correctly to God. Such is the dialectical mathematics of spiritual life. This is the same secret as the doctrine of *swadharma* (one's own proper vocation) upheld in the Gita.

The Scepticism of the Scientist : It had been hoped that the theology and dogmatism of the *dark ages* (as the age of believers has been named by those who call themselves rationalists belonging to the age of scepticism or reason) could be countered by what has been called the positive attitude of science. Auguste Comte hoped to formulate a positive human religion without myth or theological negativisms, but even this kind of religion of humanity, based on a non-metaphysical scientific attitude, which has so far not properly included human values or human religions within its scope, cannot be expected to deal with that domain of human life where the notion of God has so far held sway. It is true that witches are not burnt any more after the dawn of the age of science or reason. But the modern man of science is still capable of waging partisan wars based on no scientific division of human beings. Those who claim a scientific attitude, priding themselves as believers only of what can be "proved" objectively (as the motto of the Royal Society of Science emblazons), are still capable of attaching themselves to ideologies like "Democracy" or "Communism" without defining these terms in any scientific manner. They become as attached as religionists to such ideas, and divide themselves into rival camps with curtains or frontiers which are imaginary or real between them. Some-

times a longitude or latitude might divide the groups who might shift from north to south or east to west arbitrarily. If Joan of Arc was burnt at the stake, and if Hypatia was murdered by pious Christians within a church, out of sheer jealousy for her beauty and intelligence, we see the modern forces of the inquisition or the holy war still operating, when we witness couples killed by electrocution or wholesale populations exterminated by bombing. In each case closed, relativistic, static loyalties are involved, and one form of slaughter is not more excusable than the other. It at all, the more modern methods are, in reality, more barbarously undignified.

Both Capable of Dualistic Partizanship : The menace to world unity, peace and security comes from two subtle sources which humanity, in its own interests, must discover early. These may be stated to be *first*, the *relativist* approach to problems and, *secondly*, their *dualistic* treatment. Any scientific attitude worth the name must have universal applicability. As arithmetic is the same within and outside the iron or other curtains, the science of human values and relations, at the centre of which a correct notion of God or some sort of equivalent thereof is always implied, has to be formulated on a unitive and universal basis for the happiness and security of mankind as a whole. *Relativism* and *dualism* cannot have any place in such a unitive absolutist science. In other words such a science has to be based on a Truth with a capital T, and the dialectical approach whereby counterparts are cancelled out has to be its methodology. The recognition of the ambivalence of human nature is the corollary of this methodology. That would be a science of human happiness in which God will occupy a rightful place whether as a "Veiled Being" or "Invisible King" to use Wells' terminology. Hypostatic or prophetic notions of God will find in it an equally important place along with pantheistic presences. Toleration and zeal would go hand in hand, and scepticism and belief would be treated correctly as dialectical counterparts. The hierarchies of angels and the galaxies of holy presences could then be included without exclusiveness or offence to groups who can co-exist and thrive in peace beside each other. The deist and the atheist like a Rousseau or a Voltaire could join hands when the Hymn of Dialectics finds place again in the hearts of men. [END]

Source of Belief in Science

FREUD and Marx had this in common ; that they rejected belief in God while clinging implicitly to the system of ethics whose basis they had explicitly denied. Seen in this light it is not religious belief whose future is an illusion, but belief in science which seeks to deny its own ultimate source.

—DR. DAVID STAFFORD-CLARK.

"We're Looking for the Big Bottle"

By DR. ERICH FROMM

German-born Dr. Erich Fromm is a psycho-analyst who has lectured both in America and Europe. These comments on what is wrong with our times and on the plight of modern man are condensed from a lecture he gave recently to the Harvard Medical School. Dr. Fromm has been professor of psycho-analysis at the National University of Mexico since 1951.

I THINK the main ethical problems, the main sins of the 19th century, were first of all, exploitation—that man used another for food, not exactly cannibalistically, and ate him—because he had better food—but that he used his life energy to feed himself.

Then there was authoritarianism, that men in power felt they had the right to command and to restrict other men, just because they had power. That was the authority of the father over his children, of men over women, of bosses over workers, and of the whole state over other states.

The third moral problem was inequality. The two sexes were not equal, the races were not equal, in spite of lip-service to Christianity.

Another vice of the 19th century—especially of the middle class was stinginess, hoarding, saving of feelings and of things. Closely related to this was an egotistic individualism: my home is my castle. My property is me.

If these were the vices of the last century, then indeed we have advanced far above our grandfathers. We don't practice these vices any more and we feel fine.

But each generation fights the moral issue in terms of the previous generation. It sees very easily how wonderfully they have overcome certain vices, but doesn't see that with a changing society and culture, new vices appear which one doesn't see because one is so happy to feel that the old vices are not with us any more.

What has become of the 19th century vices today? Indeed, we have no authority. Little children can "express themselves" and do anything they like. The workers are supposed to talk and talk to express their feelings to psychologists who are paid for this job, and no boss would dare to act anywhere near the way a boss acted fifty years ago.

If little Johnny says to his mother: "Two and two are five," his mother will sometimes feel she is inhibiting the freedom of his expression if she tells him very definitely that two and two are four; and if she is very sophisticated, she might even feel a rationalization that mathematical systems are not so absolute anyway; so my Johnny is right after all.

No Convictions: There are opinions, but no convictions; facts, but no principles. This is a development which today has assumed frightening proportions and, I believe, also has a frightening role for education.

Progressive education was a reaction to the authoritarianism of the 19th century and, in defiance, was a constructive achievement. But, in line with certain other trends in our culture, it has deteriorated into a laissez-faire in which no principle is recognized, no value is stated, and no hierarchy exists. By hierarchy I mean not a hierarchy of power but a hierarchy of knowledge and respect for those who know more. We have no principles, no sense of values, nor any hierarchy of values.

As to the second vice — hoarding — certainly we don't hoard. It would be a national catastrophe if we would hoard. Our whole economy is based on spending.

So, what do we do? We practice a mad consumption for consumption's sake. I remember a cartoon recently where a man looks at the new cars with the long tail and he isn't pleased; then the other man says: "You may not be pleased, but if everybody were pleased, what would become of the national economy?"

The Eternal Consumer: Actually, we are in danger of being the eternal consumer — receiving, receiving, receiving. In the daytime, we work. We are active. But when we have a period of leisure, it is that of complete laziness of the consumer. We consume cigarettes, and cocktails, and books and television — we are the eternal sucklings, and we are looking for the big bottle which contains everything. And eventually we consume the tranquillizers.

The inequality which existed and which was permitted in the 19th century, is vanishing. But what have we arrived at? We have distorted the notion of sameness.

We are afraid of being different because we are afraid if we are different then we have no right to be here. I heard recently something rather fantastic from a man in his early thirties. I asked him why he was so afraid of really doing something with his life, living intensely and with zest. He thought for a moment, and said: "You know, I am really afraid because that would mean to be so different." In fact, I think that is very true for many people.

The concept of equality is used for one of the most degrading and inhuman and dangerous things which exist in our culture — loss of individuality. You can see it perhaps in relationships between the sexes; you will find it in the U. S. that the sexes have become "equal" to the point where the polarity between the sexes is equalized and the creative spark which springs only from the polarity of opposites is lost.

Exploitation Disappears: Now about exploitation and egocentric individualism; obviously, exploitation has also disappeared to a considerable extent.

These devices have disappeared, but what has appeared? Man experiences himself as a thing — as a commodity, himself and others. He experiences the life energy as capital to be invested for profit; and if it is profitable, he calls it success.

We make machines which act like men and produce men who act like machines. The danger of the 19th century was that we may become slaves; and the danger of the 20th century is not that we become slaves, but that we become robots.

Originally, all our material production was a means to an end of

a greater happiness. That is what we still claim. But actually, material production has become an end in itself, and we don't know really what to do with it.

Take only one example: the wish to save time. When we have the time saved, we are really embarrassed because we don't know what to do with it, so then we find ways and means to kill it; and then we start saving it again.

Man, Powerless: Man, in our culture, does not experience himself as an active subject, as a center of his world, as a creator of his own acts, but rather as a powerless thing. His own acts and their consequences have become his masters.

He worships the products of his own hands, the leaders of his own making, as if they were above him rather than made by him. We believe we are Christians or Jews or whatever we may be. Actually, we have fallen into a state of idolatry for which we find a better description in the prophets than anywhere else; but because we don't worship Baal and Astarte, but we worship things, productions, success, we are naively unaware that we are idolatrous and think that we are perfectly sincere if we talk about God.

Some people even try to combine religion and materialism until religion becomes a do-it-yourself method to greater success without the benefit of a psychiatrist. Indeed, these things have become objects of "ultimate concern." And what is the result? The result is that man is empty, unhappy, bored.

People make a frantic effort to avoid boredom, running away to this, that or the other, because their boredom is unbearable; and even if you have "your" neurosis and "your" analyst, it helps you feel less bored. Even if you have your anxiety, and you have a compulsive symptom, there is something interesting! In fact, I am convinced that one of the motivations for having such things is that it is one of the ways of escaping boredom.

Man is not a Thing: Man is not a thing, I believe that this statement is the central topic of the eternal problem of modern man.

A corpse is a thing. Man is not. Ultimate power—the power to destroy—is exactly the ultimate power of transforming life into a thing.

A thing cannot create. Man can. A thing has no self. Man has. Man has the capacity to say the most peculiar and difficult word in our language, the word "I."

What then, are the ethical demands of our day? First of all, to overcome the thingness, to overcome the concept of ourselves and of others as things; to overcome our indifference, our alienation from others, from nature and from ourselves. Second, to arrive again at a new sense of "I-ness" or self, or an experience of "I am" rather than succumb to the automation feeling in which we have the illusion that "I think what I think," when actually I do not think at all but I am rather like a record player who thinks that he plays the music of the record.

Another aim could be formulated as that of becoming creative. One could mean by creativity the ability to create paintings, novels, pictures, works of art, ideas. But creativity in a second sense refers to an attitude, that can be defined simply: to be aware and to respond.

To be aware means to be really aware—to be aware of what a person really is, to be aware that a rose is a rose is a rose, to be aware of a tree and not to be aware of that object as fitting into the word-concept tree, which is the way most of us are aware of things.

Children understand that. That is why they can play with a ball again and again and again, because they are not yet bored, because they are not yet thinking about it but they are seeing it, and it is such a wonderful experience that they can see it again and again and again.

Over-riding all these aims is to put man back in the saddle, of returning means to means and ends to ends, and to recognize that our achievement in the world of intellect and in the world of material production makes sense only if they are means to one end, and that is the full birth of man, that is to become fully himself, to become fully human.

[END]

Nothing spoils human Nature more than false Zeal. The *Good-nature* of an Heathen is more God-like than the furious Zeal of a Christian.

Our Fallibility and the Shortness of our Knowledge should make us peaceable and gentle: because I *may* be Mistaken, I *must* not be dogmatical and confident, peremptory and imperious. I *will* not break the certain Laws of Charity, for a doubtful Doctrine or of uncertain Truth.

—BENJAMIN WHICHCOTE.

World Government News (Continued from page 36)

A CRIME AGAINST HUMANITY

and hereby authorize the immediate suspension of all testing of such devices by the responsible parties of any nation for any reason whatsoever pending a full disarmament under the authority of WORLD GOVERNMENT; and

FURTHER, should any man or group of men for any reason whatsoever be responsible for the further pollution of the common atmosphere through the release of radioactive elements by means of nuclear devices, he or they will thenceforth be considered as enemies of humanity and will answer the charge as such before the bar of world Justice as our Sovereign Government evolves; and

All Citizens of the World will support this Order in their separate and group capacities.

Given under our hand and seal

GARRY DAVIS,
WORLD GOVERNMENT COORDINATOR.

The Mandukya Upanishad

translated from the Sanskrit, with brief notes
by Nataraja Guru

This translation of perhaps the briefest and most intriguing of the wisdom texts of India, is published at the request of several readers who wanted to know what the Mandukya Upanishad actually said, after hearing about it in the reference made last month (Part II, ii, 8 of the World Education Manifesto, in *VALUES*, p. 17). Nataraja Guru originally intended to supply copious notes, but now thinks it is enough for the present to let it stand as it is, with the following brief introductory analysis. Readers are referred to the diagrams in the last two issues of *VALUES*, particularly Figure 4 (p. 377, Vol. II, No. 12). It is interesting to note that this text is quite free of any special religious background.

THIS short Upanishad is worded with great precision, although, when cast in a modern language, it may read somewhat cryptic in certain parts, due to the omission of explicit references through relative pronouns. We have tried to supply in brackets the original Sanskrit expressions wherever the translations are likely to seem too original or different from the text.

If we add too much explanation the Upanishad would lose all its delicate flavour and the correctness of its construction as intended by its author.

Verse 8 is an example of the precision employed. The letters A, U and M are symbols that could apply as a complete syllable AUM (Pronounced as the last two letters of English word "from.") or singly (Ah! ooh! Mmm), to aspects of self-consciousness whether considered as matter, substance or entelechy (as Descartes, Spinoza or Aristotle would have named this) or whether considered in terms of pure conscious states after the manner of Plato.

Verse 8 starts a new section which is more Aristotelian as compared with the section starting with verse 1, which was conceived more Platonically.

Put together, the method and theory of self-realization with values of a personal order implied in each aspect of the Self, have been covered masterfully by this antique seer.

1. That (Eternal) Syllable, AUM, is all this;
Its further elaboration, past, present and future, all is this
AUM indeed;
Even what is beyond, transcending the three times, that
too is AUM.

2. All here is the Absolute (*brahman*) indeed; this
Self (*atma*) is the Absolute; this same Self (He) is four-
limbed (*chatushpad*).

3. In the WAKING state (He is) overtly conscious (*bahirprajnah*) having seven parts¹ and nineteen faces,² the Universal Man (*vaisvanara*) the first limb.

4. In the DREAM state (He), the inwardly conscious (*antahprajnah*) with seven parts and nineteen faces nourishing (himself) on the well-selected (*praviviktabhuk*) is the luminous one (*taijasa*), the second limb.

5. That (state) wherein, on falling asleep, one desires nothing at all, sees no dream at all, that is the WELL-DORMANT (*sushuptam*) (which) attaining to a unitive status (*eki-bhuta*), filled even with a knowing content (*prajnana ghana*) made of bliss (*anandamaya*), nourishing itself on bliss (*ananda-bhuk*), of a sentient mouth (*chetomukha*), is the knower (*prajna*), the third limb.

6. This is the LORD OF ALL (*sarveshvara*), the All-knower (*sarvajna*). This is the Inner Negation-Factor (*antaryamin*). This is the Source (*yoni*) of everything and the beginning and end of beings.

7. As not inwardly conscious (*antaprajna*), not outwardly conscious (*bahir-prajna*), not conscious both-wise (*ubhayatah-prajna*), as not filled with a knowing content (*prajnanaghana*), not conscious (*prajna*), not unconscious (*a-prajna*), unseen, non-predictable, ungraspable, bereft of quality, unthinkable, indeterminate, as the substance of the certitude of a unitive Self (*ekatmaprathyayasaram*), as the calmer of the manifested (*prapanchopasamam*) tranquil

¹ Bright *heaven* is the head of this Universal Man, the *sun* is the eye, the *wind* is the breath, *space* is the water-making part of the body, supporting *earth* is the foot and *fire* is the heart, as suggested in the Chandogya Upanishad (V, xviii, 2), where we find two more items: *hair* compared to sacrificial grass and *chest* compared to sacrificial space. Contemplative correspondences are here implied, rather than actual entities.

² The five senses of perception (*jnanendriyas*) viz. hearing, touch, sight, taste and smell, five objective or actual aspects of the organic functioning of the ego (*karmendriyas*) called speech, handling, locomotion, generation and evacuation; five vital urges (*pranas*) together with that centre where the impressions meet which is called the *mind* (*manas*); the discriminating intellect (*buddhi*); the sense of individuality (*ahamkara*) and the relational sense (*chitta*)—thus making nineteen in all.

(*santham*), numinous (*sivam*), non-dual (*advaitam*) is the fourth limb considered to be. He is the SELF (*atma*) that is to be realized (*vijneyah*).

8. The same SELF treated as the AUM is substance (*matra*); State is Substance and Substance State : under letters A, U and M.

9. The A stands for the WAKING state where the Universal Man (*vaisvanara*) is the first substance (*matra*) because of obtaining (*apti*) or being the first (*adimatva*). He obtains all he wants and becomes first too, who understands thus.

10. The U stands for the DREAMING state which is the Bright One (*taijasa*), the second substance because of superiority (*utkarsha*) or from being intermediate (*ubhayatva*). He leads wisdom-generations (*jnanasanthathi*) and becomes one of sameness too (*samana*). None ignorant of the Absolute (*a-brahmavit*) could be born in the family of him who understands thus.

11. M stands for the WELL-DORMANT state, the knower (*prajna*) which is third because of ascent (*miti*) or from descent (*apiti*). He verily ascends (*minoti*) or descends (into) everything here who understands this.

12. Free from substantiality (*a-matra*) the FOURTH is outside discussion (*a-vyavaharya*), calmer of the manifested (*prapanchopasamam*), numinous (*sivam*) is this non-dual (*advaitam*) One which is even the AUM, the SELF itself. He enters the Self by the Self who knows thus.

[END]

Narayana Guru World Conference ON SUNDAY, OCT. 27, 1957

ALL lovers of Narayana Guru are invited to attend a Conference to be held at the Narayana Gurukula World Centre at 13th mile, Kanakapura Road, Kaggalipura P. O., Bangalore District South, on Sunday, 27th October 1957, in the presence of Nataraja Guru. The aim of the Conference is to enable the various groups, hitherto separated by language, but who are all loyal to the Guru, to meet and discuss their common aims, under the consolidating auspices of the Narayana Gurukula. Please write to me for particulars.

JOHN SPIERS, Head, Narayana Gurukula World Centre.

From our Readers

GARRY DAVIS: GERMANY

"VALUES has now acquired the status of an institution. It serves as the archives of the wisdom science of dialectics correctly revalued to fit the modern context. The undersigned offers to its Advisor, Guru Natarajan, and to its Founder and Editor, John Spiers, his humble appreciation and thanks for this monumental undertaking and, as a Sovereign Citizen of the World. Founder and Co-ordinator of World Government, he hereby sanctions VALUES magazine, in the name of humanity, as the first officially sponsored publication of World Government and authorizes its issuance to all registered World Citizens.

"GARRY DAVIS, HANNOVER—GERMANY."

N. R. Balakrishnan, Madurai, India: "From every issue of VALUES I get something new from your writings and one thing that I personally like is that you are free from the cult of external forms and modes of worship which in these days separates man from man. But yours being a sharp and intellectual approach, it is hard for the common people to understand it easily. However, let the best get the best."

Jnan Chand, Calcutta, India: "It is ideal work you are doing ... VALUES is deep and reasonable. It must prosper by leaps and bounds."

Fred A. Cline Jr., San Francisco, Cal., U.S.A.: "My heart goes out to you in your noble undertaking."

T. P. Santhanakrishnan, Retd. Depy. Director of Education, Madras: "The World Education Manifesto is a great document and very timely: its value demands more publicity."

Dr. M. Varadarajan, Hon. Secy., Academy of Tamil Culture, Madras: "We wish to congratulate you on the broad, uninhibited and frank study you have made of the prehistoric and pre-Aryan culture of South India. It is in refreshing contrast to the generally biased studies of the so-called Indologists, both Indian and foreign, which have flooded the country and which unfortunately pass for sober history."

Fred'k J. Haas, New York, U.S.A.: "VALUES is a true blessing for me. I know of no magazine over here in America that is of the same splendid caliber. I feel a magazine is not worth its salt unless it can be re-read. I always find that one or two re-readings of an issue is not sufficient. VALUES helps me in my everyday experience. I go back over a copy and find that the Wisdom expressed helps me find my way through the everyday problems, which cease to be problems, but just human situations!"

O. K. Shanmukham, Trichinopoly, India: "Tributes to VALUES for its global interest in presenting the revalued perennial wisdom of humanity! VALUES unties wrong notions and deeply rooted misunderstandings among human beings. I hear the general complaint that the language is difficult. But in my humble opinion it is not the language but the subject that is difficult for common comprehension. The magazine is for studying. It embraces all religions and faiths so as to proclaim silently the words of Narayana Guru that 'whichever the religion it

suffices if it makes a better man.' Each volume is a garland of twelve gems. I think it will have a place in the archives with the Quran, the Dhammapada, the Bible, the Gita etc. I wish VALUES all success."

Mrs. Marvel B. Cotton, Montana, U. S. A. : "I must thank you for all the good philosophy you have given me through your magazine. I copy down most of the contents for future reading and mail the originals on as I expect you wish to reach as many readers as possible. It is very difficult if not impossible to find this information (in VALUES) in the U.S.A. papers. I prefer studies of far Eastern beliefs because I feel the answer to our problems can be found there. We must learn why you people do not suffer nervous breakdowns and mental disorders which plague us here. I work as a nurse so I see much of what I speak. Again many thanks for the inspiration of VALUES."

Shiva Darshan Lal, Lucknow, India : "Yours is a magazine which caters to the needs of those who wish to have a clear vision of everything. I have been a regular reader of VALUES for about a year and I can assert that things about which I had a hazy and vague conception have been exemplified and so well expounded by you and Dr. Natarajan that I can now boast of matured knowledge and vision about things which really go to make a perfect man"

Avatar Meher Baba, Ahmednagar, India

"Baba asked me to send Nataraja Guru and yourself His endearing love and blessings. He said he appreciates your work."

—ADI K. IRANI (*Private Secretary*).

Khasa Subba Rau, Editor Swarajya, Madras : "I like your journal immensely."

Dr. D. K. Laddu, Poona, India : "I find VALUES instructive and thought-provoking. Your exposition of the Advaita Vedanta is bound to appeal even to those who do not know the Advaita portion of Indian Philosophy. Yours is a good service to people of different shades of opinion on the subject."

Veera Sivam, Research Scholar, Tiruvavaduturai, India : "Immediately on receipt of VALUES, I leave as idle other matters.... You do have a message for this universe. I love the phrase 'universally, impartially and globally.' A word about the language. Some may say it is above the heads of the average or it is un-english. It has to be. So go ahead. Yours is the book for all time."

Harry S. Jokobsen, The Gurukula, New Jersey, U. S. A. : "Thanks to yourself, VALUES is now beginning its third year and congratulations are in order, for your undefeatable persistence. Among experienced business people here in U.S.A. it is said that when a business venture passes its third year mark, it has a good chance of self-sustained survival. Let that be as it may, success or failure, even now after two years in spite of... (details omitted—EDITOR!) VALUES is the best value in the field of honesty, known to me."

"At least know this, that VALUES secretly is recognized as a wealthy source of true knowledge for the more successful publishers and educators to copy from as their own. We have already observed the effect the Wisdom in VALUES has had on certain prominent intellectuals here.

"Spiritually impoverished though they are and too jealous to accredit their sources of information, these small beings nevertheless serve as carrying vehicles of forgotten Wisdom no longer known to the world, and that, one can say, is the next best.

"It is to be expected today as in past history, that a living knower of Self, especially one who can *teach* the Science in word and deed, and not a mere enthusiast, will be sidestepped, overlooked and slandered (except by those who know him), until he is dead and well out of the way, until the egotistic promoter-personality can take over and pervert the original Wisdom without the risk of exposure by the one he pretends to recognize.

VOM GARRY DAVIS

WELTBÜRGER UND STIFTER DER WELTREGIERUNG

VALUES hat sich jetzt den Status einer Weltverordnung erworben.

Dient als Archiv der Wissenschaft Vernunftslehre Weisheit-Dialektik richtig verbessert für den modernen Zusammenhang.

Der Unterzeichnete bietet seinem Lehrer und Ratgeber Guru Natarazan und Seinem Stifter und Verleger John Spiers seine bescheidene Würdigung und Dank an für die monumentale Unternachmung und als unumschränkter Weltbürger Stifter und Mitbestimmen der Weltregierung sanktioniert er VALUES im Namen der Humanität oder Menschlichkeit die erste offiziellbezeugte Bekanntmachung der Weltregierung und bevollmächtigt die Herausgabe für alle registrierte Weltbürger.

—GARRY DAVIS, (HANNOVER).

"That situation is THE conflict between Wisdom and confusion, and it is our hope that VALUES will go on with ever more power and daring and the Dialectics to survive neglect. Moreover, it has happened more than once in South India that a genuine Guru has been recognized in general. Perhaps it may happen on a global scale now also—remote, perhaps, but a chance worth considering.

"One of your latest issues dealt with Wisdom's relationship to

Mokshapradeepam, (The Lamp of Liberation)

THE world today knows Kerala as the "Red State" of India, and this redness which is really the passionate political protest expressing itself by the commonest available means, is not restricted to the merely economic side of life. It traces itself back for over fifty years, and, as we note from the general tone of this volume by Brahmananda Swami Siva Yogi, a Guru who attained Maha Samadhi in 1929, the sense of rational revolt could also find expression in Sanskrit and take on a philosophic coloration.

Here in this book, a translation into English (the Sanskrit is far superior to the translation, but that by the way), this noted Guru condemns idolatrous ritualism, prayers and sacrifices and gives primacy to the *ananda* (happiness, joy or bliss) aspect of wisdom. He sweeps away notions of caste distinction, etc. and it is hardly surprising that so many were attracted to the rationalism of the yogi, and felt him to be an unforgettable presence in their lives. His followers have kept up the work that the Guru courageously initiated and much credit is due to the loyal devotion of Sri Yogini Devi, the present head of the Ashram at Alatur, Palghat, South India, and her fellow devotees for their efforts to spread the message of this great Guru. The book is available from the Ashram and is priced at Rs. 5.

Love, that is, the Wisdom-Eros nature of true being. Your presentation is the boldest and most sensible yet observed here, and thrills to the core. It is one's opinion that if Wisdom education is more extensively dealt with in the Ardhanarishvara (preserver or balancer) context, Wisdom will find open ears in many influential quarters here in the West. The open study of this side of Being has been forbidden by repressed humanity, and it is the least understood, and has the most taboos, and yet holds the most secret interest for the individual. Everyone from Freud to the latest I.Q. expert drones on in near or total darkness adding more and more to the chaotic pandemonium. All this is caused by centuries of education dissimulation, and the resultant non-existence of knowledge of Values."

G. Rajagopal, Philadelphia, U. S. A. : "Congratulations for the last issues of VALUES. Having worked as a teacher in Canada for two years and with the prospect of teaching for another year here these articles on Education are a God-send to me. I wish to thank you and Nataraja Guru for this. As VALUES enters its third year I would like to add an appeal to all my fellow-readers and friends to give their practical support. Knowing as I do the difficult conditions under which each issue of VALUES is printed and published, I would request all friends who are convinced of the worth of this true wisdom magazine to give it and its editor their support, especially those who can easily afford the small expense of subscribing or of getting their friends to subscribe. May this wonderful magazine and its absolutist editor continue from year to year in bringing a proper sense of values into the homes and hearts of confused people all over the world."

The Absolute Sceptic

By JOHN SPIERS

To gain their own happiness
All people do varied efforts undertake;
Know this to be the one religion here on earth.
With such conviction, conflict avoid
And keep thy inner self in peace.

—NARAYANA GURU*

ENVIRONMENTAL changes intensify the need for deep changes in our thinking. A new kind of absolutist thought of which humanity's social unification is an expression is more and more generally understood today, because the world is drawn much closer together. In places where formerly there were rigid divisions of Brahmin and Pariah, Sahib and Coolie, White man and Coloured, Master and Slave, Cosmopolitan and Isolationist, Imperialist and Colonialist, there is now an ironing out of differences. This is due less to political or ideological revolutionary propaganda factors, than it is to the very technological advances made primarily for the benefit of the dominant side.

It is a dramatic age in which to live, and also a glorious global age of absolutist opportunity for the proper philosopher. He can now find easy instances to prove the point of what formerly were idealistic principles.

It is also an age of distress of mind, for both the old and the young. The old with their conservatist prejudices and their orthodoxy, come into conflict not only with actual living conditions, as when isolationists come to live in the new mental climate of places like Malaya or Brazil (or for that matter have to travel on any long-distance flight), but they also come into conflict with the youth of today who find old values quite threadbare, and who bring a new kind of scepticism which has a global pattern implicit in it. But youth feels trapped within the hard crust of the past. Scepticism is not limited to one or two notions, but extends on all fronts. We have a new kind of sceptic, an absolutist sceptic. In the past this sort of scepticism was limited to but a few rare individuals. It is now comparatively common.

Dialectical Problem: All this poses a dialectical problem which can only be solved by an absolutist method, plunging right into the heart of philosophy as a science.

Without the all-round unitive vision of humanity there is bound to be much suffering and mental agony. Stressing the suffering and bringing it out into actual warfare is a relativist answer and fatal to the happiness of all. Both the major ideologists in the world, capitalist and communist societies, only intensify the problem by keeping it at this relativist level.

* *Self-Centiloquy*, verse 49.

Travel, wide reading, the movies, the radio, are all aids in the transformation from old to new. Some like Engels have written of the withering away of the state. But the real withering away is that of relativistic notions.

Unitive understanding is also required in the pattern of our religious attitude or belief. In many cities of South India you can see Hindu temple tower, Mohammedan minaret and Christian spire standing almost side by side. These are silent architectural witnesses to the fact that it is possible for many sorts of religious beliefs and practices to flourish in harmony together. Granted that it is due to the special liberal religious attitude of India; but why should this not be general when it contributes to an atmosphere of toleration and freedom? What to the one track mind of a single-belief missionary coming on it for the first time in his life may appear as a shock, may appear later, given time and tolerance, as enriching the cultural variety of mankind without disturbing its basic unity.

No Uniformity: The unification of mankind does not mean uniformity, either of behaviour, worship, belief or custom. It does mean the *abolition of rivalry* and prejudice, and the *expulsion of pride of race, religion and tradition*.

White, black and brown cows show no concern either for their place of birth or colour. Remember Whitman's words about them?

They do not sweat and whine about their condition ;
They do not lie awake in the dark and weep for their sins ;
They do not make me sick discussing their duty to God ;
Not one is dissatisfied — not one is demented with the mania
for owning things ;
Not one kneels to another, nor to his kind that lived thousands
of years ago ;

Not one is respectable or industrious over the whole earth.

That men should fight about the colour of their skins and beliefs put them actually on a lower grade than the animals. If we are to be proud, let it be for the whole frame of life. What links us with all mankind, and with the animals too, is our common pursuit of happiness. Aristotle pointed out that people are not good for its own sake, but for the sake of happiness : "For we choose happiness for itself, and never with a view to anything further; whereas we choose honour, pleasure, intellect. because we believe that through them we shall be made happy."*

Each however, must find his happiness in his own way without violation of the general good. If we consider the happiness of others while pursuing our own happiness, conflict, both of mind and of action will be removed.

Another's wish, that is yours too ;
Your own with another's accords also.
Such is the choice, know, of wisdom's course.
Acts performed for man's welfare, therefore
Must rooted be in love of another man.

*Ethics, i, 7.

Distinctions this or that to persons as applied
On thought, conformity gain with the one Self-form—
Prime architect universal.

Acts therefore that one performs for one's own sake
Should aim at once the good of another man.*

In these verses, the unity of thought or aim between oneself and others, is balanced with the action.

All Beliefs Under Scrutiny : For the last fifteen years at least we have been living in an actual global climate. Our values in life have not been revised, however, and hence the ensuing conflict and also the scepticism involved. We all have the choice of remaining relativist or of becoming absolutist in accordance with the climate of our age. We continually talk of "world" war and "world" peace, and at the same time wave flags and shout nationalist slogans. There is not a single leader today who is not doing this doublethinking. "World" and "global" are the operative key-terms of this present time. These clash with nationalism, when nationalism is taken as absolute. The sovereignty of all states today can only be relative and not absolute. Our suffering lies in trying to believe in two realities at the same time. The only way in which there can be reconciliation is to see one as absolute and the other as relative, and also to remember that the higher notion has priority always.

When old values come under scrutiny for purposes of revaluation we become proper sceptics. There is a general shift of thought. This shift, from national to world citizenship, from national to world patriotism, from regional to world law and from state to world economy, is not intended to annoy but instead to help the individual or regional patriot, lawyer or economist. The global thinker is not so foolish as not to understand the enormous difficulties of the relativists. He is concerned with their own welfare. It is they who will be hurt by trying to stem the forces they themselves have brought into being, and the absolutist can save them from further disaster.

Theologies Religious and Theories Scientific : From the time of the publication of Darwin's *Origin of Species* in 1859, the believer began to leave religion in favour of science. But today it is not only religious beliefs that are doubted. Belief in the goodness of science is in as great dispute as belief in the benevolence of the kind of deity held up for approval one hundred years ago.

It is this *new scepticism* which makes a great deal of rationalist and atheistic literature (including Marxist) boring and out-moded, as belonging to a dead Victorian period.

The abuses of the notion of God are fairly well balanced by the abuses of scientific invention. Over-emphasis on the ideal of material success and evolution has been shown (by the threat to all life of atomic fall-out for instance) to be just as unsatisfactory a solution of the problem of immediate human happiness as the over-emphasis on a life to come, or a happiness hereafter, of the theologian.

Both theologians and materialist scientific progressives want to convince us that it is enough to have jam tomorrow. It is a teleological

* *Self-Centiloquy* of Narayana Guru, verses 22 and 24.

error based on the belief that everything will be perfect and complete tomorrow or five or ten years hence, and vies with the eschatological error of religious systems who see a grand far-off divine event, or pie in the sky.

The sceptics of a hundred years ago pointed out to the theological enthusiasts the existence of child labour and slums. The sceptics of today point out the existence of enormous military establishments armed with hideous ICB missiles. Baby Moon is a *world* menace. Both sets of beliefs are on a par.

At any rate the existence of thermonuclear weapons suggests a very real hell here and now as frightening to peace of mind and as contrary to human welfare and happiness as the hell of Torquemada and Calvin. We have secret police everywhere, the threats of deprivation of civic rights and passport confiscation or passport refusals, the forcible conversion of "enemies" or "rebels" and "occupied territories", the compulsory drafting of the flower of youth at its most wonderfully impressionable age into the disgraceful business of training for war purposes (euphemistically called defense) and the spending of half the world's income and the utilisation of the finest intelligence of all mankind for this end, and all the frontier miseries of disrupted human beings, particularly of the poor migrant workers, artists and people of culture (who are generally not people of wealth or social pull).

This situation is supported by all states, old and new, east and west, democratic or communist, and those followers of the scientific theory or belief (taken dogmatically for a law) in evolutionary or so-called revolutionary progress, must put this factual evidence alongside their supporting evidences from million year-old rocks, and ask themselves whether the retention of this belief, unbalanced by other factors, is worth while.

The New Scepticism: Human values here have to take prior place before beliefs, theories and assumptions. Happiness comes first, before theology and before science and invention. Happiness is absolute and these are relative.

Thus the living memory of two hot wars and the tension of the present cold war have not only produced scepticism about the thousand year-old beliefs of religion, but also about the century-old beliefs of science.

This is a new kind of scepticism.

It is an all-out doubt. It has an absolutist character requiring an absolutist solution. Mankind has really surpassed the relativist spirit-matter scepticisms, advanced in attitude beyond creeds and systems. It is between this overall scepticism and an overall belief in humanity as a whole, that the dialectical revaluation of our global age has to be met and determined.

Given enough faith in the sincerity of the new sceptic, the situation is quite favourable for the entry of the point of view of the unitive philosopher. It is wisdom's province properly to make sense out of it all.

Inclusive of the new Asian and African generations, the typical youngster of today in any part of the world has a far different spring-board of thought from that of his parents. He is universalized or globalized by many factors.

However relativistic or indoctrinated or selective the news may be it does come from all parts of the world. Frontierless planes and satellites fly freely in a global sky. He sees all this. In the Orient and probably elsewhere, he sees movies from both east and west. Paperback world literature (never mind its flossy content) is at his disposal in his own language.

To the young person of today the global world is no dream. He willingly assents to notions like the unity of mankind and world government and instead of opposing it, asks how. For why should he doubt its validity in the only situation he knows? What puzzles him is the obsolete obtuseness of his elders whose basic adolescent conditioning belongs to a crumbling devalued past.

Freud and the Leaders: Youth submits bitterly to war conditioning, to lies and double-talk, to forced military training, and listens with apathy to the ancient tribal notions of "my country" and "the faith of our forefathers". But submission nowadays is countered by thinking. These notions and compulsions cut no ice. Freud has seen to that.

For a past generation the clinical observations and conclusions of psychologists were the privileged reading (often furtive) of a few daring intellectuals. This is not the case today. Quite apart from a frank attitude to sex (when they are with their own age-group) and the widespread reading of novels of sex-violence which would amuse De Sade and Casanova, this new psychological information has had other effects on modern youth. When you have heard all about delusions of grandeur (paranoia), showing off (exhibitionism) and getting your own back (over-compensation), as modern youth has heard, *all leadership is exposed to a severely critical and sceptical scrutiny.*

It becomes harder every day for the commercial, political or religious advertiser to put across his goods. The consumer is aware of the tricks of the trade. Every new device brings up its counter protective defenses. The modern leader can't get away with it, as he did in the past with uniforms and struttings. There is the candid camera, the intimate revelations of T-V, tabloid press, and radio. The "Great Man" idea is deflated. Hitler, Mussolini and Stalin were the last of a pre-war vintage. Monarchs and princes have also joined the new "democratization." This is not due to the devilish propaganda of Marxists. It is largely due to the doctrines of Freud and the psychiatrists. In the past at Christmas time people wore coloured paper hats. Even sedate uppish elders became human for once. Now see the leaders patting little children's heads, or in India, Russia and other leaders wearing the white Gandhian hat. But do you think young people are seriously taken in by all this? Not on your life!

Failure of Relativism: Socrates attempted to stir up a sceptical attitude in the youth of Athens and was charged with corrupting the young men. Jesus dragged his disciples away from the relativism of home and family. The vastly more amplified, tangled and agonizing condition of the world today represents a similar Socratic situation whose parallels are not difficult to see. But where are the philosophers to meet it without compromise, to meet it on its own absolutist level, to meet it, that is to say, in the dialectical manner, with the fine reverence for life and the godlike, and the simple courage of a Socrates?

How can a global solution come about without an absolutist approach?

The number of zombies, the bourgeoisie, the living dead, is large. Teachers of wisdom in the past called them names, hypocrites, pharisees, philistines, and whitened sepulchres. Even the Upanishads draw attention to the people who are hindrances to wisdom, those who argue in closed circles and the sophisticated pretenders who cannot distinguish between learning (*veda*) and wisdom (*vidya*).*

The dead are the stultified, unadaptive confirmed relativists. They can't take a new look. They are all people of little faith. But youth has confidence, idealism, enthusiasm, invisible to the thorough-going relativist. Youth is not dismayed by the magnitude or complexity of the situation which causes death to the irretrievably fossilized. Cynicism is a sign of defeat in the old; a device to conceal their secret idealism in the young. Socrates and Jesus were young in spirit. One sat sober while his companions rolled in drunken stupor under the table. That was youth! The other remained awake while his companions slept. That too was youth! Socrates and Jesus were not martyrs. They were wilful absolutists having a last tilt at all the relativists.

For the blithe-spirited, the stresses and strains which alarm the living dead don't exist. The disciples hand over their terrible woes and burdens to the teacher and think he is carrying a terribly heavy cross. Nonsense! It just doesn't exist, this cross and burdens. This is a rare secret of the absolutist. All the wailing goes on about bearing heavy burdens and troubles, when the frightened little relativist can't carry a tiny matchstick of absolutism. In the *Kena Upanishad* all the relativist gods of nature are unable to blow away a little straw which the personified Absolute places on the ground. But actually, in the skilful and unitive treatment of all problems there is ever more health and spiritual vitality.

This the absolutist sceptic of today knows full well. Do you think youth wants to be handed a ~~tranquillising~~ pill of readymade life? Risk is the dream of youth. The all-out gamble. The interstellar voyage into the depths of space.

The Absolute Exploration: A still bolder search awaits youth. The absolute sceptic needs and seeks the absolute knower. It is a knower and not a mere believer who is sought after. The relativistic sceptic fails — lands himself in esotericism or into theologies and theories and systems. His position is neatly presented in *Omar Khayyam*:

Mysel when young did eagerly frequent.

Doctor and Saint, and heard great Argument

About it and about: but evermore

Came out by the same Door as in I went.

People go to church and to the United Nations, and to World Citizenship rallies in that same mood. They are too scared to ask for wisdom. They are content with a belief.

Plotinus had to go the weary round of all the teachers of philosophy in ancient Alexandria before he found the Guru Ammonius Saccus. Sankara wandered for years before he came on the Guru Govinda on the

**Maitri Upanishad*, viii, 8.

banks of the Narbada River.

Faith by itself is not enough. The reasons for holding it may be all wrong. It can lead to fanciful delusions and a zeal which ultimately interferes with the happiness of a great many people. Karl Marx had far more faith in the brotherhood of man than most Christians. But his limited reasoning led him into a very narrow sector of human interests. Yet without his great initial faith he would never have troubled to sit so long and so studiously in the library of the British Museum.

Rationalism by itself is not enough. Anything can be rationalized. In that amusing novel, *The Nutmeg Tree*, Margery Sharp shows the heroine Julia sitting for ten minutes before a stained glass window and her priggish daughter Susan imagines her mother is taking an interest in art. But as a matter of fact the mother is sitting there because her feet are sore. Susan has rationalized her own interest. Rationalism can lead to all sorts of wrong conclusions, empty talk, bigotry and dogmatism, until it is balanced by right belief and insight. A great many scientists, statesmen, philosophers, lawyers and business executives are clear-minded logicians and rationalizers in their special fields, but they are terribly weak in their general faith in humanity. Their idealism has been sealed off and they consider all belief to be wish-fulfilment.

Sceptic and Disciple: The ultimate sceptic is the bold person who has made the single step across the relativistic razor's edge into the apparently fearful no-man's-land of the Absolute. He has faith to bear him along, faith in an ideal of truth. He is a disciple of truth as well as a sceptic. That is the position of thousands today.

If the socialized beliefs, opinions and views of religion and science had ever been enough, no Guru would ever have appeared in the world. The very appearance of the Gurus of mankind is continual proof that such beliefs are not enough and can be surpassed, revised or revalued.

And it is the real questioners and doubting Thomases who are the stuff of the solid core of wisdom and its transmission, and not the lukewarm fellow-travellers.

The bunglers of wisdom who have distorted its teaching have been the over-zealous rationalizers and the over-faithful protesting yes-men and the crowds of hangers-on who wait until everything is "safe" and who delight in a new kind of emotional exaltation. The exaggerations of spirituality, the visions, transports, miracles and puerile superstitions can all be laid at their door, as aberrations of absolutism interpreted by relativists in a relativistic context.

In India scepticism has an honoured place as a very real form of spirituality. The devotee (*bhakta*) can argue with the deity. There is no fixed creed or dogma to confine the limits of spirituality. These important features of Indian spirituality are not well known in Europe. Europe gets its information mainly through non-philosophic sources, from matter-of-fact scholars, from unqualified Indians, or from disadptive Christian missionaries.

With all the spokesmen of Indian spirituality or philosophy always talking of Lord-Lord, with the fervour of an evangelical Bible thumper, it is not always remembered that there has always been a place for the materialist or hedonist (*charvaka*) as well as for the rationalist

(*samkhyin*). In classical Vedantic literature, they are treated with equal respect along with the devotee and the other grades of religious attitudes to life.

Much of this has sunk down into the general consciousness of the people of India, spreading itself into a general attitude of toleration. Wherever it is absent one must look for external alien causes — e.g., the political religion of the Aryans with caste impositions, or the bigotry and forced conversions of the Moghals. Tolerance is the deepest layer and has only to be tapped to rush to the surface again.

The notion therefore, that discipleship is meant only for one group, for religious believers, is wrong in the context of Indian thought. Indeed, the greater the scepticism, the greater the discipleship.

Debunking of Old Values: Conflict there must be when relativist values are treated as the last word, as absolute and final. One of the chief disciplines of proper philosophy is to distinguish between what is relative and what is absolute.

When the mistake of confusion here is made, the political, moral, legal, economic and religious expressions stemming out from such values come sooner or later in conflict with others of the same sort. Then we witness the inevitable clash of two worlds of closed value-systems. The rivalry usually ends in war, cold and then hot.

All this can be avoided by a primary proper inquiry about premises and values, whether they are of temporary, particular and local validity, or, whether they are perennial, general and universal.

Take, for instance, the word "independence" as applied to states. In what way and with how much validity can a state be independent within the existent absolutist pattern of a global world? And the same with religion. How much of religion is true in the relative sense and in the absolute sense?

Here again, these can only be determined by the trained discrimination of the skilled dialectical, yogic or unitive philosopher.

When the know-how is there, it doesn't seem difficult. But to get that know-how requires a minimum discipline. And when we have a crisis on the stupendous allover scale as at present, due to the rupture and disintegration of old values, such a know-how is indispensable for the general good. For, as we have noted, war is the end result of this loss of values. It represents chaos in society, since society is not held together so much by mechanical devices as by the general goodwill and understanding of its common organic and spiritual interests.

The question then arises: how is this relativity to be known? The answer is: only by a recognition of the absoluteness co-essential with the scepticism which the discarding of values implies. Absolute values being of a perennial nature have always been there, but it takes a breakdown in relativistic values, an all-out cracking-up of values, to clear the way for the rediscovery of such absolute values. Not the lukewarm but the absolute sceptic is the fit disciple for a Guru. It is here that the function of the Guru begins.

The Central Value: The understanding of the Guru is the single consolation, the human rock of ages, upon which an absolute sceptic can hold, in a deteriorating world hostile to his state of mind. Thus Krishna

meets the troubled Arjuna in the Bhagavad Gita, and Yajnavalkhya the discontented Maitreyi, or Yama the exiled Nachiketas, or Jesus the puzzled Nicodemus and the ostracized Mary Magdalene. By adoptive sympathy and by a careful revaluation of the whole situation, the Guru invariably solves their problems and mental depression. Whatever is under review is given a revised absolutist assessment.

For example, Yajnavalkhya tells his wife-disciple Maitreyi :

This Self is the value for all things and all things are value for this Self . . . Verily this Self is the overlord of all things, the king of all things. As the spokes are held together in the hub and felly of a wheel, just so in this Self all things, all gods, all worlds, all breathing things, all these selves are held together.*

Contemplatively, one may take any spoke on the wheel of values and, moving steadily inwards from the rim, reach the central area where distinctions and differences grow less and less. A mystical and intuitive sympathy is formed. Finally the central hub is reached where radial differentiation is absent. The source of the sceptical attitude and of the believing attitude now become the same.

Here "Pagan" dialectics lost to Europe but still surviving in India comes to the rescue. The Self as the Absolute and all its functions, variety of expressions, thrown out in dreamlike play (not evolved or created) and therefore relative, is an easily accepted doctrine. This *accent on the centre of life and not on the circumference* sums up the main contrast between the freedom and variety of Indian beliefs and the rigid, spokelike and spiky dogmas of the Western world in general.

The endeavour to give finality and absoluteness to radial spoke is dogma, whether called theology, progress, logical positivism, existentialism, historical materialism, evolution (material or spiritual), and all the varieties of the four hundred sects. In each case an error in judgment has been made, and the central Self sealed-off. So the way is clear for exploitation. The values-dream becomes a nightmare madness.

Absolutist Revolution : The lost dialectical clue is the relationship between circumference and centre, between Absolute Self and relative play. Probably the rediscovery of this is what Nicholas Berdyaev meant when he said :

The present state of the world calls for a moral and spiritual revolution, revolution in the name of personality, of man, of every single person. This revolution should restore the hierarchy of values, now quite shattered, and place the value of human personality above the idols of production, technics, the state, the race or nationality, the collective.†

The suppression of any kind of introspection, *a priori* deep reasoning, or of ontological inquiry, and the emphasis all the time on the sole validity of experimental action as the determinant of values, has led to a state of almost total philosophical ignorance. There is a blackout on the Self. But the discovery can be made. Then and only then can

* *Brihadaranyaka Upanishad*, II, v, 14-15.

† *The Fate of Man in the Modern World*.

Comrade Mao's hundred flowers blossom in peace!

It will be an absolutist revolution where headaches and not heads will be destroyed. Not humans but conflicts must be liquidated.

Deity without Frontiers: In the relativist approach the vacuum of values gets filled in queer ways. Flag-waving rituals do what bells and candles did; sex has its own mystiques; in the bank like a Greek temple (hushed and marbled) the great substitute religion of money is enshrined; there is the cult of Beauty, of sport, of sterilized kitchens and measured diets; and there are all the varieties of soothsayings and magic, mediumship and numbers, the cards, omens, the moon, symbolisms and esoterics, and so forth. Each of these has its own relative validity to be understood only in the light of the Value of values which is Selfhood. This all-inclusive coverage means an absolutist revision of all beliefs, and not only the orthodox but the heterodox substitutes as well.

In all this we have to note that, whatever historical relativism has taken place, the absolutist values in the teachings of the Gurus of humanity have a striking accordance in principle. The supreme Value (the Nirvana of a Buddha) or the God held up, has no boundary. God is not set in the middle of space; rather space is set in the midst of God. As St. Augustine declared : *Deus est figura intellectualis, cuius centrum est ubique, circumferentia vere nusquam* (God is an intellectual figure, whose centre is everywhere and circumference is really nowhere) a surprisingly modern, post-Einsteinian definition, where mathematics becomes the servant of absolutist analogy. It does not matter who says this, Jesus or Lao Tzu, Plato or Sankara. The absolutist content is free from historical necessity.

Revaluation: Relativist values come and go with the societies they condense around them—the extinct civilizations. Greece is no more, but Platonic thought survives, perennially valid. The Christian churches and the sects of Christendom and the solidification of ambivalent theological-theoretical religion-science values which is the dominant unilateral civilization of our own time can also vanish. But the universal teaching of a Jesus has survival value. Humanity is a surviving constant, whether in conceit we talk of "cave-men" as people tomorrow may talk of "skyscraper-men" or not. And always the Son of Man equates with the Son of God. The absolutist God is FOR Man and not against him. Humanity wrongly takes to relative standards, mistaking them for gold. These short term currencies—belief in the special role of nation, church this or that, science, and ideology, become exhausted in time. But the true Gold of absolute Selfhood is inexhaustibly stable, like pure hunger and food.

Deity postulated neutrally and equated with universal Selfhood becomes free from the need for hypostatization and can be recognized without the need for priest and hierophant. "Within you!" is the cry of all the Gurus. This is not pie in the sky. The pie in the hand of a hungry man is the deity in this sense in terms of daily bread. No jam yesterday or jam tomorrow, but jam in the ever-present now. No regrets and no crying tomorrow either. The flood of world citizenship naturally includes those within and without the imaginary frontiers set on our mental maps. The revalued notions also of God and

Guru transcend the exclusive frontiers of closed religions. There is no more impiety in the notion of revaluing God than there is in giving a proper picture of the physical universe. To give the greatest glory to the Highest is not profane.

Similarly, just as existing states can function freely but without rivalry since rivalry is opposed to the global concept of humanity represented by the overall primal expression of world citizenship, so in the same way religions can still flourish, even as many beliefs as there are humans, with as many cherished little rituals and so forth as they please, but again without rivalry. Revaluation can rid them of notions of jealousy or partiality, when there is the overall adoption of a revalued absolutist Godhead and due recognition of the function of Guruhood and wisdom.

All relativist values can have their due place as long as the absolutist Value of values is recognized. If one can enjoy the paintings of widely different artists, of the aborigine of Australia, the latest Picasso, the Ajanta frescoes or the water-colours of Blake each in its own setting ; if one can enjoy the folk song of Spanish peasants and the complicated musical compositions of Bach and Beethoven ; if one can enjoy Chinese or African carvings, as well as Michael Angelo's sculptures ; it is not impossible to conceive a similar generous eclecticism under the spirit of a unitive world religious value which can be applied to all the beliefs dear to each single human being. The whole notion of rivalry is at basis a closed irrational fear that something is being lost. It is due to the main fear of all relativists, a fear of insecurity. This results in a bullying, compulsive, dogmatic attitude. The greatest bullies and proselytizers are at heart not quite sure of their own faith. They must get their assurance by converting others. The restoration of the notion of the Absolute alone can guarantee that security which they seek.

Happiness is Holiness : In the strictest sense the notion of holiness belongs alone to absolutism, where the idea of duality is abolished. For everything of value is holy when treated unitively, without duality, while everything falls away from holiness and becomes a disgrace when treated relativistically. For the end of relativistic holiness is that monstrous relativistic absurdity, the holy war.

The unholy is the unhappy. Happiness is holiness. Legalized religion leads often to unhappiness and is therefore unholy. Wedlock, where a couple of incompatible temperament are compelled to live together can never be considered really holy. All marriage, even though called "living in sin" is holy when there is happiness around it.

In India happiness or *ananda* is equated with the Absolute (*brahman*) and hypostatized as Siva. Humanity needs therefore to equate holiness with happiness and wherever people all together are happy should be considered a place or a situation of holiness. All mankind can believe in a non-authoritarian principle of religion of this kind which stands firmly on the notion of holiness as happiness.

The sceptic's real point of departure is that existing values and beliefs make him unhappy. The dialectical end of the absolutist sceptic is the achievement of happiness, and a happiness which shall not exclude the happiness of all.

It is here that the absolutist Guru can take both the sceptic and the believer hand in hand and show them their common Humanity, their common aim or faith in a religion of Happiness, and their common dependence in a principle of absolute Good or Selfhood called God.

This is the global absolutist solution for the modern sceptic. It has been summed-up by Narayana Guru in his motto :

“ Of one God, one Religion and one Kind is Man.”

[E N D]

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The Narayana Gurukula

News and Notes of Events Past and to Come

[The Narayana Gurukula is an institutional body comprising the disciples of its Head, Nataraja Guru, the foremost disciple of Narayana Guru, in order to sustain the wisdom of Guruhood. Under the motto "Of One God, One Faith and One Kind is Man" it is open to all. For particulars, write in to VALUES.]

Narayana Guru 103rd Birthday Anniversary: Widespread celebrations as usual, with more and more people getting to know the message of Absolutism. To give detailed reports would require many pages, referring to enthusiastic individual members, etc. Special mention however, should be made of the celebrations at Bangalore, Bombay, Fernhill (Nilgiris) and Trichinopoly, where various members all helped to present Narayana Guru faithfully, as a Guru of Humanity with a unitive message for all. Without the link of discipleship, he and his wisdom are misrepresented always to some degree great or small. At all these celebrations, there were public functions, thousands were fed, with processions, music and speeches, in half a dozen languages.

Singapore Report: This Centre for S-E. Asia had a two days' programme of music and speeches and, for the first time a short broadcast on the Narayana Gurukula and Narayana Guru was given over Radio Malaya. Many Chinese are getting interested, and there is a demand for information in Chinese. Ex-Chief Minister David Marshall has shown interest and also Miss Pit Chin Hui, President of the Buddhist Association and Principal of the Maha Bodhi School in Singapore. The Rev. Narada of the Buddhist Association presides over the ¹⁹⁵⁷ first anniversary of the Gurukula S-E. Asia Centre on Oct. 20, and the Commissioner for India has also promised to come for the occasion.

Bangalore World Conference: (see announcement on page 47 of this issue of VALUES). This is looked forward to with great interest as an experiment in bringing many loyal devotees of the Guru together under our common neutral flag. The Head of the Gurukula and many affiliated members will be there. The date is October 27, the place 13th mile, Kankanhalli Road, Bangalore South.

Values Campaign: Nataraja Guru intends giving at least one month to secure very necessary support for VALUES. This is the one and only publication representing the teaching of the Guru.

Annual Convention at Varkala: This will be held in the last week of December at Varkala, Travancore. An intensive course of instruction in the wisdom of the Guru will be given by Nataraja Guru. Fine entertainment is also promised. Serious students and members should register early: Write to Manager, Narayana Gurukula, Varkala, Kerala State.

Publication of Gita Commentary: This is being negotiated and printing is expected to begin early in 1958.

Second Edition of Word of the Guru: Members and friends in Bombay intend getting this done, also in 1958.

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