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A HOPI INDIAN (See "Don't Sell Your Birthright"
by Brig. Gen. H. C. Holdridge, page 229)

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EDITORIAL : The Absolute Gesture

ONE may wonder why statesmen have such meetings as Summit Talks at all, when their terms of reference keep them within the straight-jackets of fixed ideologies. Presumably they meet because of public pressure, or because it's a habit, or perhaps because they secretly hope for a wonderful gesture of promise. Certainly the official gestures so far, even the best of them, the Khrushchev proposals, have all strings attached.

When it comes to disarmament, the principle of "you do it first" must result in the same stalemate. This is the approach of exclusive nationalist, ideological or bloc interests. A proper way out must rise above this division into power blocs. World human happiness belongs to that level where neutral co-existence, instead of being something new, is taken for granted.

To regard existing problems from a totally world level, involves a new dimension in thinking. It means examination of the present from an overall position. Only then the emergence of a new method is possible.

Profit and Doctrinal Fears: One fact facing the USA and her supporters is that armaments is a profitable business for large numbers of people. All along the line it means fabulous gains to manufacturers, investors, inventors, contractors, traders, transporters and any number of "little people". Anybody who has ever visited military stores knows that all sections of the productive business world are involved. Besides the enormous numbers willingly or compulsorily drafted into the armies, it means also innumerable jobs within the armaments business and its correlative commercial complex.

From this fact it follows that to the millions of directly economically affected people, even a modest measure of disarmament would seem disastrous in terms of livelihood and profits. We believe that the majority of such people do not want a hot war. At the same time they would certainly hate losing their jobs and incomes. For them, other jobs or state support, for a while, would be necessary under any scheme of disarmament. When the Summit Talks failed there was actual relief and what is called "improvement" on the stock market of New York. That itself indicates the relativistic nature of the "democratic" approach, and the elements involved.

If economic considerations have first place on the American side, with fear of Russia second ; then from the Russian side fear of America is dominant with a doctrinal hope or ideological belief taking an almost equal place. There is a belief that Marxist ideology can spread by strategical threats of force. There may, for example, be some truth in the suggestion that the tiny expenditure of a few hundreds of Chinese troops,

creating irritating episodes on the Indian or Nepal border, may induce the Indian Government to spend a much larger force than would normally be necessary on a Himalayan defence line of about 2000 miles. The object would be to weaken Indian economy through defence expenditure and then "prove" the inefficiency of any other economy than that peculiar to Chinese notions of Communism. Here on this assumption, ideology has a place more important than the general considerations of humanity.

Both the USA and USSR blocs exhibit the same front. We witness fears and threats, propaganda reports of a proud nationalistic and disgraceful character of ever-deadlier nuclear weapons, bombs and all the other arms-race rivalries, whose joint effect only ties ever tighter the Gordian knot of possible war, screwing up the nerves of all of us. How long is the world going to await its Alexander with an absolutist sword to cleave that knot right through?

Temporarily at least the relativistic side of human nature would seem to prevail, but, because after all, there is a nobler absolutist side of human nature, statesmen are driven to attempt the way of conferences, even though they are wrong in method and result in frustrations, recriminations and futility.

Problem and Solution : The problem first of all is not whether armaments are reduced, but whether any armaments at all are in the interests of humanity as a whole. Since they are obviously not, then total disarmament, not in bits and pieces, degrees and stages, but outright, is the only answer. All brasshats, all ministers of defense or war, and all the personnel, right down to little Joe or Ivan, must go—along with the atom bombs, the ICBMs, the spy planes, the elaborate "intelligence" and propaganda systems, the rifles, guns and all the rest of the works intended to injure some human being. The personnel can be switched to other ends, in the service of mankind, clearing slums, building homes for the poor and so on. Both Capitalist and Communist would surely be satisfied. There would be no loss.

For, secondly, the interest of humanity must be equated with the interests of all ideologies; and if anything is to change, it should be in the use of ideologies which are at present invariably relativistic and dualistic and not at all absolutist and unitive. Both profiteering (or its euphemistic synonym "free enterprise") and Marxian Communism or Party Line have disgraced themselves in the eyes of humanity, and have lost any initially valid historical justification they once may have had. It ought to be recognized all round that there are dozens of alternative societies either existent or possible which are more suitable in terms of peace and justice for the integration of a global humanity.

Thirdly, it follows that there is no need for meetings of statesmen in order for any state to totally disarm. Any sincerely motivated state can do it. Such a great absolutist gesture is needed. Men and women everywhere would be entirely on the side of any such government today which took the imaginary risk involved in such a global gesture. Both businessmen and politicians as well as party theoreticians and propagandists would soon divert their minds and energies into more ethically correct activities, of greater interest to their own peace of mind and conscience as well as of lasting benefit to all. World transformation is easy when somebody sets the example.

India Could Do It : The real difficulty is in changing the mental or spiritual climate. Such a change of vision however, has never been absent from the depths of every human being. The vertical or idealistic dimension of humanity is always there, but it usually only gets tapped by the religious leaders. But today, with all the awareness of human universal unity spreading everywhere, wisdom can flow just as easily through the statesman as it used to flow through the religious leader and with more lasting effect, since both the values of happiness and economic well-being are brought together and treated as one.

The giant states might find this gesture of total disarmament both awkward and hard to initiate. But a smaller or less powerful state would find it easier. India particularly, being already publicly committed by much talk of her disinterestedness, her Gandhism, her neutrality, and above all by her inspiration from a spiritual past, would find it easiest of all to make this gesture. Where else have the very principles of non-hurting and peace and the spirit of renunciation (which is here demanded) been so much advocated by generations of wise men supported by hundreds of millions of people ? If there is such a thing as destiny, then India is destined for such a role.

India would not be a laughing-stock. The warring giant states would welcome an excuse for copying so magnificent a gesture. And even supposing they did not disarm, from the point of view of what is right, from that of the unity of mankind and of wisdom itself, India would not lose. She would have humanity behind her. And whether India or any other state does this, the spiritual effect is so big as to raise such a state and such a people to a leading position in the world. India cannot really lead in any other way. Mere copycat material prosperity is nothing so wonderful. It only means hard work and contributes nothing to the world at large. But the world as a whole needs a unified spiritual-material gesture to save it from nuclear destruction.

In the final analysis, in our actual world situation, is there any other lasting solution ?

[END]

ANOTHER FIRST FOR GARRY DAVIS



ON June 15, 1960, newspapers all over the world carried the news that First World Citizen Garry Davis had scored another "first" by obtaining the First World Driver's License and World Registration Card for his motor scooter. Copies of the documents were sent by registered mail to the U. N. Secretariat. Below is the official World Government release. As it makes clear, World Government is the only agency which gives full citizenship rights (inclusive of such items as motor licenses) to stateless persons. In gestures like this, Garry has both logic and law behind him.

Statement on Issue of Motor License

IT may surprise some people to learn that a World Government has existed both actually and legally almost six years.

Founded in September 1954, at Ellsworth, Maine, USA, having developed from the World Citizenship movement born in Paris in 1948, the World Government has since registered over 100 citizens in 38 countries, issued over 800 World Passports, many of which have been recognized by various States, organized the first World Guard Corps, issued its own currency, printed its own stamps, found moral and legal support from some of mankind's greatest thinkers, represented as its means and circumstances permitted, both humanity's rights in toto and the rights of those individuals who by pledging allegiance permit the World Government to represent them individually.

Yesterday's issuance of a driver's license and vehicle registration for government purposes was entirely in keeping with stated principles and former practices. As I myself enjoy no legal relationship with the United States Government, there being as yet no legal recognition by that Government of the World Government, I am obliged to represent myself via the institution of the World Government in all public matters.

Further, as no United States citizen has yet pledged his or her allegiance to World Government, I have been obliged to act also in the capacity of Commissioner of the new Bureau.

DON'T SELL YOUR BIRTHRIGHT !

A Message to the North American Indians

From HERBERT C. HOLDRIDGE,

Brig. Gen. U. S. Army (Retired)

ISOLATIONIST egotists believe there is only one or may be two kinds of human society, the one they live in, and may be the "enemy" society, whether capitalist or communist, outside of which there is a dark hinterland of barbarism. Anthropologists and historians such as Toynbee on the other hand, can point out at least 60 surviving complete-in-themselves major human societies as well as perhaps 500 distinct patterns of social life.

There is growing up more and more concern for the so called "uncivilized" societies of humanity. Of these the societies of the Red Indians of the American continent is an important one which figures largely in the imaginative or fictional life of white America, largely to the disadvantage of the Red-skin and the glory of the Paleface.

We do not necessarily agree with everything that Herbert Holdridge has to say, or with his methods, but we do think he hits many a home truth in his appeal here to the American Indians. It may be that he attaches too much importance to particular governments, but what he says could easily be applicable to most "civilized" governments in relation to their attitude towards peoples whose ways of life they want to "improve."

Indigenous and often far older societies all over the world, not only in the USA but in India, Papua, Australia, Africa and South America, are being subjected to disruptive pressures. For the joys of life, the dance of Africans and Polynesians, a dismal form of low-grade Christianity has often been substituted, alongside the parallel exploitation of their lands and their lives by entirely unscrupulous businessmen, traders and politicians. Civilization means for most of these non-western societies, the whisky bottle, the money-making rat race, the labour strike and the jukebox. In the big cities of South Africa there are all-Black *shebeens*—speakeasy liquor and rock-n-roll etc. The white's attitude (and one that is copied by their sycophantic coloured imitators by the brahmin-technique of mimesis, because it is thought to be modern and *therefore* irreproachably the best!) is to treat those who can live without watches, fountain pens or even money (imagine living without money, with no idea of the price of anything!) as impossible pariahs of this day of satellites

and atom.bombs and jet flights and pre-sliced bread.....But when man leaves the good earth and dwells, not even in a village, nor in a town, but in a city, he is almost lost, and knows not what he has lost nor what is the matter with him when he has to resort to stomach powders, tranquilizers and the forgetfulness of alcohol. The urge to convert simple people to his perverted way of anti-life might be called a form of anger and revenge. And as the affected peoples are largely defenceless against the tremendous powers of the mad but dominant civilized world, and as these peoples are also bewildered and usually inarticulate, it is worth while, with some imagination, to read what this courageous writer, ex-Brig.-Gen. Holdridge has to say.—*Editor*]

BECAUSE of my love for the spiritual principles established in the great Charters of Liberty of the United States ; the Declaration of Independence and the Constitution ; of my love for the American people ; and of my love for the Indians whom I have only recently come to know through the Hopi Indians,* I feel that it is my duty, as one who has lived a long life in the midst of the white man's 'civilization,' to give a word of advice.

Before Accepting Civilization : I am told that conflict exists within the various tribes as to whether to accept the civilization of the white man. This is true especially of the younger generation of Indians which speaks contemptuously of the old Indian ways, and sneers at returning "to the blanket." These young people are attracted by the white man's material life...his television sets...indoor plumbing...automobiles...schools...juke boxes...and whiskey !

Let Me Pound It Into Your Minds : You do not know the value, the importance, of your own civilization or you would not be willing to exchange it for the white man's civilization at any price. It is taught that you come from the great continent of Atlantis. While the white man was still a barbarian, your ancestors had developed a civilization higher than anything existing in the world today. You had learned to live in peace, democratically, co-operativeiy ; to honor your fathers and mothers ; to raise your children in obedience and virtue ; to live in harmony with the Great Spirit. Your civilization has been preserved from age to age, by word of mouth, by your dedicated leaders who have tried, under the most difficult of situations, to protect you against the white man's corruptions, and who have known from your prophecies,

*The Hopis live in a tiny portion of the Arizona desert.
(See our cover).

that a day would come when the Indians would again take their rightful place in the affairs of men. Your prophecies, as those of the white man, tell of the day when the white man's civilization will degenerate into unbelievable corruption..... when the Great Spirit will destroy the corrupt members of this corrupt age, and that a time of purification will come which will lead to a new "Golden Age" of peace and brotherhood.

Now, at this fatal hour which has already arrived, many of you choose to surrender to the white man's degenerate civilization. Think well what this means !

Wars Past and Present: The white man has waged war against the Indians with the musket. Today he wages war with the atom bomb, slaughtering the youth of America and murdering foreign peoples by the millions. He commits these crimes in order that he may grow rich through promoting wars.

Renegade white men in the colonial days sold whiskey and guns to the Indians to incite them to drunkenness and violences, so that they could more easily be defrauded or destroyed. Today the Congress of the United States and the President, have turned renegade ; pushing the sale of whiskey on reservations, and drafting Indians into the armed forces to fight bloody wars for the forces of corruption.

Through his methods of mass production of food, clothing, homes and other things for the well-being of men, the white man has won the long fight against poverty. Because of his senseless greed he prevents the full enjoyment of these abundances by the mass of the people who have produced the abundances, and drives forty (40) million people, including Indians, into such destitution that they starve in the midst of vast supplies. No nation in the history of the world has fallen so low as to starve its own people when there is plenty for all, and so much more that might be produced. They even destroy the abundances on hand in order to make bigger and bigger profits, though women and children starve.

Fraud and Violence: He has penned you up, often in the least productive areas of a great continent, which he took from you by theft, deceit or gunfire. But if you should find oil or other mineral resources on these lands, he will take them from you by fraud, with the help of a corrupt government, and then scatter you ruthlessly on other desert areas.

If you send your children to his schools they will be exposed to all the tricks of juvenile delinquency which infest the 'white' schools, alcoholism, narcotics, excesses and crime.

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BUT WHERE SHALL WISDOM BE FOUND ?

One of the world's wealthiest men, Harry Frederick Oppenheimer, anti-apartheid financial king of South Africa, boss of a business empire in diamonds, gold, copper and many other minerals, whose assets in 150 companies runs to about two and a half thousand million dollars (over 18,000 crores of rupees), is reported to be fond of this quotation from Job, chapter 28. It is particularly apt for the gross know-how world of modern science and business.

IRON is taken out of the earth, and brass is molten out of the stone.

AS for the earth, out of it cometh bread ; and under it is turned up as it were fire.

THE stones of it are the place of sapphires ; and it hath dust of gold.

THERE is a path which no fowl knoweth, and the vulture's eye hath not seen :

THE lion's whelps have not trodden it, nor the fierce lion passed by it.

HE putteth forth his hand upon the rock ; he overturneth the mountains by the roots.

HE cutteth out rivers among the rocks ; and his eye seeth every precious thing.

HE bindeth the floods from overflowing ; and the thing that is hid bringeth he forth to light.

BUT where shall Wisdom be found ? and where is the place of understanding ?

MAN knoweth not the price thereof ; neither is IT found in the land of the living.

THE depth saith, IT is not in me ; and the sea saith, IT is not with me.

IT cannot be gotten for gold, neither shall silver be weighed for the price thereof

IT cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

THE gold and the crystal cannot equal IT ; and the exchange of IT shall not be for jewels of fine gold.

No mention shall be made of coral, or of pearls ; for the price of Wisdom is above rubies.

(Continued on page 250)

A GUIDE TO THE IDOLS

BY THE EDITOR

WHEN people in other countries look to India, they think of its ancient culture, rooted in religion and philosophy. President Brezhnev of the Soviet Union is no exception, for he made a reference to this in his speech of welcome to Indian President Prasad at Moscow airport on June 20. And we saw a sumptuous book the other day, far beyond our purse, which consisted of wonderful photographs of temples and statuary, which bore the title *Inde Sacree* (Holy India).

The Pagan Puzzle: But the holiness of India is definitely neither the sanctimonious kind nor the doleful black-robed variety associated in the public mind of Europe. Even for those to whom India is only vaguely known to be a geographical region of Asia and the East, it evokes the notion of idolatry with, on the one side the mysterious yogi or Buddha figure, sitting cross-legged, wrapped in contemplation, and on the other side an endless vista of stone idols and mysterious rituals ; and Westerners regard with a mixture of repulsion, attraction and wonder India's millions of people worshipping idols of stone.

The mind of the typical follower of Christianity, Judaism or Islam, the great Semitic trio of monotheistic religions is baffled by the spectacle of an admittedly culturally mature people like the Indians, with an equally deep intellectual philosophy, according to the assessments of their own Western scholars, at the same time clinging, despite all the "advances" of science, to a religion of paganism ; of many-armed images, of sculptured deities of an apparently innumerable variety of expressions and postures ; of gods blissfully reclining on a bed of snakes ; of gods dancing wildly waving four arms within a circle of flames ; of gods amorously surrounded with milkmaids ; of gods reduced to the limit of austerity, contemplatively seated, with matted locks and with garlands of skulls and serpents ; and of gods with six heads or with the head of an elephant.....and equally the goddesses—some frightful apparitions, dripping with blood and others of exalted appearance seated on the lotus. It all seems too much to comprehend, for the roving, inquisitive eye of the typical monotheist who asks in bewilderment - Is there any know-how in all this ? Can sense be made of this profusion of religious expression and experience ?

Interpreting A Stone Language: Well, for such people here is a booklet, entitled *An Intelligent Man's Guide to the Hindu Religion* by Yati Nityachaitanya which in 67 pages attempts to answer these questions. In very simple language intended presumably mainly for those whose mother tongue is not English, this book will help young Indians who belong to that curious cultural no-man's-land which lies between the worlds of East and West, who are, so to say, at the crossroads of culture. For Indians who have, due to their Westernized education, broken loose from their Indian geographical and historical traditions, and who cannot either, for obvious reasons, transform themselves into the best patterns of an alien European way of life which has other soils and other roots, even if they so desired, this book will be useful in giving them cultural stability.

The main purpose of the book is apologetic, an explanatory defence of what to such alienated minds as well as to thoroughly alien minds seems at first sight like the grossest superstition.

The author is a disciple of Nataraja Guru and has adopted much of his arguments and explanations from what he has gathered from his Guru's teachings. He has also found a rich source of comparative symbology in the writings of Dr. G. H. Mees.

Among the many subjects explained and described by the author are the relation of the structure of the temple to the spiritual needs of the seeker of wisdom; how every image in stone discloses some aspect of the Absolute; the processes of historical revaluation which through revised and transformed meaning attached to atavistic or ancestral idol figures, has endowed them with values of a more unitive philosophical character; and above all, we are given a freshly presented key to the secret language of gestures and postures, the stone-language, as Nataraja Guru described it in his book, *The Word of the Guru*.

This little book will surely fulfil the modest aim of the author, which, he says is "to evoke an interest in the mind of young people who look for an intelligent interpretation of temple imagery and religious ritual." It certainly gives a deeper insight into the value of the Indian legacy of sacred forms and legends.

As I have already written an Introduction to the book itself, I need only add that the printing and format are excellent, and that it carries illustrations by a modern artist, R. V. Juvarkar. *An Intelligent Man's Guide to the Hindu Religion* is published by Hari Kishendas Aggarwal, Devidayal Ltd., Bombay-10, and is priced at Rs. 2. Orders may be placed through VALUES Office, Kaggalipura P.O., Bangalore District South.

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Causerie - 9

The Journal and Reflections of an Absolutist

BY NATARAJA GURU

Here we have a fascinating insight into the actual production of an absolutist opus, an account of the secret process, the agonies and ecstasies that occur within the scientific mystic, with their relationship to both the cosmos itself and the ancient and modern thought of those who have trodden the same path of wisdom.

WHAT is called "the season" in the hill station called Ootacamund in the Nilgiris (the Blue Mountains) officially comes to a close with a flower show about the last Sunday in the month of May. Then the monsoon sets in and there is a general exodus to the plains. For me these events had not much meaning as I sat independent of social or other affairs as one disaffiliated from usual events of importance to others. I was no breadwinner of any family, nor father of any children. I was but a witness. Like the wind that passes through a tunnel, I enter life, to go out of another end, untouched and unaffected except in the matter, perhaps, of a clearer dream of the Absolute. How I understand the Absolute is all that really matters in my life. Other thoughts of sadness or happiness are baseless and of no import. If I have spoken of cultural or other values, they are incidental to my life in the light of the Absolute. To share this joy in the Absolute with any other fellow human being is, in reality, my only concern. All other matters are of secondary importance.

The Need of a Worthwhile Occupation : In the final analysis the absolutist way of life may be said to be a variety of laziness. It is not, however, a laziness without a content. Our mind is constantly related with its thoughts and, between the inner factors of consciousness that the mind represents, and the outer factors that correspond to them, there is a direct bi-polar relation. A passing cloud across the blue sky is an event which has its counterpart within us and both the events put together tend to equate to the peace that passeth understanding, which is really derived only from the Absolute that knows neither inside nor outside.

Modern phenomenology is based on the recognition of this simple bi-polar relation between our mind and the world. It thus touches the core of the doctrine of the *advaita-vedanta* and

of the science of the Absolute which the world needs very badly at the present moment of its history. The most worthwhile occupation for the mind is to be absorbed in the Absolute.

World Unity Must Come from the Mental Side : It was generally realized by the end of the last world war that "wars begin in the minds of men." The Charter of the Rights of Man signed at San Francisco, put these words at the beginning of its statement. This is sufficient evidence that intelligent men can arrive at wisdom, if only momentarily, after disastrous events. The moment, however, soon recedes into the background, and leaves humanity again pursuing its faith in outer values. Those who love humanity and understand its needs best, will not be those who carry the sceptre, but those who have the begging bowl as the symbol of their power over man.

In this respect, as we tried to say in our last causerie, India has rich opportunities of serving humanity which it is now beginning to mistrust in favour of outer values. According to the law of the "first being the last", India's place could be at one extreme or the other according as she can pin her faith on inner or outer values. The hour has come for the decision.

India could lead the world with her state of mind, if she wanted, at the present day. She is perhaps the most fitted for such leadership, and missing which, she must slide back into the mediocrity of utter non-initiative in human affairs. India represents a spiritual value implicit in a state of mind which can help to a new orientation to world events as they unravel in Time. Action as against action is not the rule for peace, but mind as against mind. It is here that the contemplative way has its role to play in world affairs. Mind against action or action against mind are wrong for positive neutrality. Action against action needs no theorization at all. Brutes are better here than humans.

The Language of Unified Science : Swearing or bragging across frontiers ideological or actual, consisting of real parallels or imaginary curtains is still in fashion in the world. Flinging mere words like "the free world" or "free enterprise" as against a "regimented world" and using nicknames like "capitalist" or "communist" without any scientifically determinable content may be said to be the major menace to the dignity of mankind at the present day. Schoolchildren are no different. Some wiser counsel must prevail, and, to the extent that it can prevail, the world will be better for it. During the whole of the month of May 1960 this one thought was present in my mind: words wrongly used and wrongly understood are the worst single enemy of mankind.

Ever since the days of the Tower of Babel there has been talk about the "confusion of tongues" that kept humanity divided. Of all the people who had the bold ambition of conceiving a common language, the philosopher Leibniz may be said to have been the most daring as well as the most promising. Even many such failures have had a sobering effect.

One universal tongue, like the idea of a Utopia, is no more talked about by serious-minded people. Even the integration of all knowledge under something like an *organon* of thought, has had several sponsors in the past like Aristotle and Bacon. Recent writers have even referred to a *tertium organum*. Fantastic ideas of bringing all knowledge under one head have been discarded in the history of thought, one after another, many times. *La Societe Linguistique de Paris* has even gone so far as to prohibit, by official rule, anyone to submit to it papers pertaining to a universal language or in respect of the origins of language. Such subjects are not considered respectable any more in well informed circles.

In spite of this, however, I have been at close grips for the past year almost incessantly on a Scheme of Integration of Elements of Thought in View of a Language of Unified Science. The month of May 1960 will remain in my memory as the month of the worst agonies in this respect. The task seemed alternately possible and impossible to me. Utter faith was demanded.

The Normative Notion for Thought and Language : No scientific language can result without a normative notion to which it is related organically. Science is of two kinds; normative and experimental. Even experimental science has an implied norm, because pointer readings in laboratory or workshop could not be trusted to speak truth if there were no norms, of at least cause and effect, relationship, considered as valid. Whenever we say something is valid, an intellectual theorem or corollary is implied, and this presupposes a norm of thought.

The Absolute is the norm of all thought. No science could be considered to have scientific validity if some absolute normative notion were not implicit in it. Thus there is a vicious circle implied in all thought-processes, which can make sense and resolve paradoxes only to the extent that the Absolute is first postulated. The Absolute could be conceived as having a content in the first person, the second person or in the third, as in grammatical syntax. Devoid of syntactical taints, the Absolute is one and this brings us the central notion of all philosophy and science. There could be a philosophical science, a scientific science and a scientific philosophy according as *a priori* or *a posteriori* elements enter into the composition of each of these kinds.

What is more, normalization and re-normalization as between the tendencies of any language to tend to be a *proto-language*, and the opposite tendency to tend to be a *meta-language*, are two of the secrets of the possibility of a unified language. Such were the problems and some of the thoughts that challengingly occupied me in May 1960.

The Agony of Thought: This May month will be ever remembered by me for the agony it meant to express my thoughts on such topics. Language is the key to human thought, because what two men can communicate purposefully on the basis of common interest must constitute any content that the word Absolute could have.

Propositions, relations, judgments, predication, theorems, or their corollaries with axioms and postulates which consist of various relation-relata complexes or categories, in fact, whatever the mind can construct operationally, functionally or mathematically with the various elements of thought, which can vary concomitantly or independently, have all their life and motion within Absolute Consciousness which can accommodate all mental events within it.

Logic, grammar, syntax, meaning and pragmatical events all have their being in the Absolute. There is nothing outside of it. Analysis and synthesis, the *micro* and the *macro*-cosm, the Self and the non-Self, refer to various ambivalent aspects of the Absolute which is Existence, Subsistence and Value at once.

A science of the Absolute with a proper methodology, epistemology and axiology could alone satisfy the intelligent human being of today about the noble purpose, hope or dignity of man implied in the notion of the Absolute. A special kind of agony is implied in the research of the Absolute and language or the Word is the key to it. The self-tortures of the pure mathematician and the agonies of the mystic combine in the research of the content of Absolute Value.

Enjoyment and Tragedy. I have written of enjoyment of nature in the sense of Kalidasa's poetry, and now speak of the agony of thought. How can these go together? How can hot and cold blow together? Laughter and sadness can co-exist alternately in the same person. Viewed horizontally they conflict with each other, but in a vertical view of life one transcends the other and solves the implicit paradox by sheer thought which itself could contain elements of agony and exaltation.

The amplitude of contemplative life ranges between these antinomies, so that the sweetest songs at the same time contain the saddest thoughts. One enjoys a tragedy in this sense only,

and even a funeral moves persons to tears as it passes with Gregorian music along the high road, and when it has passed we catch up with the horizontal world of work-a-day life again.

Such is the alternation which persists at the point where, so to say, the roots of life meet the branches of life. To discover the happiness residing at this zone, through the content of agony, is the secret of the contemplative way. When Shakespeare writes paradoxically, "sweet are the uses of adversity" and when the popular adage puts it that we have to die to live, the same vertical or dialectical version of a living truth is aimed at. Contemplative literature of any part of the world and of any tradition is replete with such enigmas, which are sometimes described as revealed secrets.

Agonies and Ecstasies Come to an End: My inner conflicts were being transcended vertically and dialectically while the season itself changed around me correspondingly. Mystics have felt this correspondence in various ways, and some of them have even gone so far as to identify a pain in some part of their body with a corresponding event in some part of the outer cosmos.

What is there above is also here below is a hermetic dictum much repeated also by the Rosicrucians in recent times. There cannot be anything of significance outside which does not have its corresponding counterpart within, or, so to say, micro-cosmically. As the *Isa Upanishad* puts it, there is nothing contemptible for a man who is able to see "all beings in himself and himself in all beings." This is the ancient formula of secret wisdom. When the alternation between these two antinomian, synergic or dichotomous aspects of the Self, which vary concomitantly, come unitive together, we have a contemplative state of mind resulting; and both agonies and ecstasies will then come to an end in a peace which is Happiness.

This Happiness is the term of all spiritual progress. As May progressed into June the gentler showers that alternated with sunlit skies and mountains had this unitive content which touched the essence of what is called the mystical feeling. Mysticism is in the eternal poetry of nature as also within the mind of man understood phenomenologically.

The Philosopher's Stone and the Pearl of Thought: The philosopher's stone is thought of as a stone that has the power of transmuting baser metals into nobler ones. The idea of such a stone is an interesting one and has persisted in the collective consciousness of humanity in one form or another. The philosopher's stone is likely to be, not a material object itself in its usual sense, but one that has its reality where mind and matter meet each other.

The pearl of thought or the *chinta-mani* is the counterpart of this ancient idea on the Indian soil. The *Yoga Vasishtha* has the story of a man who wanted salvation through wisdom and by chance came upon a *chinta-mani* (the gem of wisdom). He picked it up and looked at it, but doubted if it was the veritable gem spoken of in books. He dropped it, after more thought, saying that he was too humble a person to deserve to find the veritable *chinta-mani* itself so easily. It was too good to be true, according to him. He left it, but continued his research all his life for the veritable pearl of thought, but never found it again. On the contrary, he became more and more convinced that the original gem that he had picked by chance was after all the real one.

Modern philosophers like Bergson speak of crystals or solids or elastic balls which resemble very nearly the idea of this pearl of thought of the *Yoga Vasishtha*. Bergson has the following paragraph which is strangely reminiscent of a similar image in the *Yoga Vasishtha*, described in detail independently of the above story :

..When I take a survey of myself, taking a walk, as it were, in my person, supposed to be inactive, in my introspection of my consciousness, I see at first, like a solidified crust on the surface, all the perceptions are clearcut, distinct and juxtaposed or juxtaposable with one another; they seek to group themselves into *objects*. I perceive after this, memories which cling together, more or less closely to these perceptions, and which serve to interpret them; these memories are as if detached from my person, attracted to the periphery by perceptions which resemble them; they are posed on me without being absolutely myself." *

Thus we see that the idea of a solid representing the mind is still haunting philosophic thought.

Even a modern pragmatic philosopher such as Bergson is represented to be, has the idea of a solid which represents or corresponds to our own consciousness or thought, making up what we call our own Self or Personality.

My own thoughts in respect of the basis of human language have been in terms of a 'colour' solid as visualized in psychophysics.

On the 22 May 1960 I finished a hundred-pages monograph on this all-absorbing subject and on 10 June I received a letter from the Administrative Secretary of the Union Academique Internationale of Brussels that he would place it before the Bureau of that body for its recognition. This brings my journal to the end of May, 1960.

[TO BE CONTINUED]

* translated from p. 175, *La Pensee et le Mouvant*, H. Bergson, Geneve, 1946.

A WOMAN'S ROAD TO GRACE

Multiplicity Versus Simplicity of Life

BY ANNE MORROW LINDBERG

The author is the wife of the well known aviator. She is the daughter of a diplomat, the mother of five children, a noted novelist and poet. She answers several problems here that more particularly confront women who want to lead the life of contemplation. Her complaint is that of the many Marthas in the world, but she finds the way out, which shows that all the Marthas are really secretly on the side of the Marys. It is the cry of all the millions of women caught up by nature in the web of necessity. This excerpt is from her book "Gift from the Sea".

I WANT—to borrow from the language of the saints—to live "in grace" as much of the time as possible. I am not using this term in a strictly theological sense. By grace I mean an inner harmony, essentially spiritual, which can be translated into outward harmony. I am seeking perhaps what Socrates asked for in the prayer from *Phaedrus* when he said, "May the outward and inward man be at one."

I have learned by some experience, by many examples, and by the writings of countless others before me, also occupied in the search, that certain environments, certain modes of life, certain rules of conduct are more conducive to inner and outer harmony than others. There are, in fact, certain roads that one may follow. Simplification of life is one of them.

I mean to lead a simple life, to choose a simple shell I can carry easily—like a hermit crab. But I do not. I find that my frame of life does not foster simplicity. My husband and five children must make their way in the world.

The Caravan of Complications: The life I have chosen as wife and mother entrains a whole caravan of complications.

It involves a house in the suburbs and either household drudgery or household help which wavers between scarcity and non-existence for most of us. It involves food and shelter; meals, planning, marketing, bills, and making the ends meet in a thousand ways. It involves not only the butcher, the baker, the candlestickmaker but countless other experts to keep my modern house with its modern "simplifications" (electricity, plumbing, refrigerator, gas-stove, oil-burner, dish-washer,

radios, car, and numerous other labor-saving devices) functioning properly. It involves health; doctors, dentists, appointments, medicine, codliver oil, vitamins, trips to drugstore. It involves education, spiritual, intellectual, physical; schools, school conferences, car-pools, extra tips for basket-ball or orchestra practice; tutoring; camps, camp equipment and transportation. It involves clothes, shopping, laundry, cleaning, mending—letting skirts down and sewing buttons on, or finding someone else to do it. It involves friends, my husband's, my children's, my own, and endless arrangements to get together; letters, invitations, telephone calls and transportation hither and yon.

For life today in America is based on the premise of ever-widening circles of contact and communication. It involves not only family demands, but community demands, national demands, international demands on the good citizen, through social and cultural pressures, through newspapers, magazines, radio programs, political drives, charitable appeals, and so on. My mind reels with it. What a circus act we women perform every day of our lives. It puts the trapeze artist to shame. Look at us. We run a tight rope daily, balancing a pile of books on the head. Baby-carriage, parasol, kitchen chair, still under control. Steady now!

Circular Pattern of Distraction : This is not the life of simplicity but the life of multiplicity that the wise men warn us of. It leads not to unification but to fragmentation. It does not bring grace; it destroys the soul. And this is not only true of my life, I am forced to conclude; it is the life of millions of women in America, I stress America, because today, the American woman more than any other has the privilege of choosing such a life.

The problem of multiplicity of life not only confronts the American woman, but also the American man. And it is not merely the concern of the American as such, but of our whole modern civilization, since life in America today is held up as the ideal of a large part of the rest of the world. And finally, it is not limited to our present civilization, though we are faced with it now in an exaggerated form. It has always been one of the pitfalls of mankind. Plotinus was preaching the dangers of multiplicity of the world back in the third century. Yet, the problem is particularly and essentially woman's. Distraction is, always has been, and probably always will be, inherent in woman's life.

For to be a woman is to have interests and duties, raying out in all directions from the central mother-core, like spokes from the hub of a wheel. The pattern of our lives is essentially circular. We must be open to all points of the compass; husband

children, friends, home, community; stretched out, exposed, sensitive like a spider's web to each breeze that blows, to each call that comes. How difficult for us, then, to achieve a balance in the midst of these contradictory tensions, and yet how necessary for the proper functioning of our lives. How much we need, and how arduous of attainment is that steadiness preached in all rules for holy living. How desirable and how distant is the ideal of the contemplative, artist, or saint—the inner inviolable core, the single eye.

What is the answer? There is no easy answer, no complete answer. I have only clues, shells from the sea. The bare beauty of the channelled whelk tells me that the answer, and perhaps a first step, is in simplification of life, in cutting out some of the distractions. But how? Total retirement is not possible. I cannot shed my responsibilities. I cannot permanently inhabit a desert island. I cannot be a nun in the midst of family life. I would not want to be. The solution for me, surely, is neither in total renunciation of the world, nor in total acceptance of it. I must find a balance somewhere, or alternating rhythm between these two extremes; a swinging of the pendulum between solitude and communion, between retreat and return. In my period of retreat, perhaps I can learn something to carry back into my worldly life.

The Road to Grace: With a new awareness both painful and humorous, I begin to understand why the saints were rarely married women. I am convinced it has nothing inherently to do, as I once supposed, with chastity or children. It has to do primarily with distractions. The bearing, rearing, feeding and educating of children; the running of a house with its thousand details; human relationships with their myriad pulls—women's no mal occupations in general run counter to creative life, or contemplative life, or saintly life. The problem is not merely one of *Woman and Career, Woman and the Home, Woman and Dependence*. It is more basically: how to remain strong, no matter what shocks come in at the periphery and tend to crack the hub of the wheel.

Simplification of outward life is not enough. It is merely the outside. But I am starting with the outside. I am looking at the outside of a shell, the outside of my life—the shell. The complete answer is not to be found on the outside; in an outward mode of living. This is only a technique, a road to grace. The final answer, I know, is always inside. But the outside can give a clue, can help one to find the inside answer. One is free, like the hermit crab, to change one's shell.

[END]

ALBERT CAMUS

ALBERT CAMUS, winner of the Nobel Prize for Literature, and an outstanding World Citizen, died suddenly a few months ago in a car accident. He was one of the band of intellectuals who rallied round World Citizen Garry Davis during the latter's famous episode in Paris at the United Nations meeting there in 1948.

The son of a poor farmer who was killed one year later at the Battle of the Marne, Camus was born in Algeria on Nov. 7, 1913. He was urged by the prevarications of his youth to intense creative effort. Camus worked his way through the University of Algiers, taking his Master's degree in Philosophy, the thesis being on Plotinus and Augustine. His whole life was indeed a philosophic quest.

This is revealed in his many novels, plays and essays. All exhibit a questioning anguish with an awareness of the value of the universal and the human. He quickly ran through the solutions of science and religion, discarding them with Marxism and Existentialism as being hostile to man. He was a writer in revolt and was still unfulfilled when he met his death.

In saluting the memory of this distinguished absolutist thinker, and man of global understanding, we give below a typical passage from *Actuelles* (reproduced from the translation in *Toward World Democracy*, Paris) :

NO MORE ISLANDS

"TODAY we know there are no more islands, that frontiers are meaningless. We know that in a world whose pace is ever faster, where it takes less than a day to cross the Atlantic and only a few hours for Moscow to talk with Washington, we are forced either into a community of interests or into complicity, depending on the case in point. We learned during the 'forties that the wrong done a student in Prague hurt the worker in Clichy at the same time, that blood shed on the bank of a Central European river led a boy from Texas to lose his life in the Ardennes, mountains he had never seen before. There was no longer—there is no longer—a single isolated suffering, a single torture in this world that doesn't touch our daily lives.

"Many Americans would like to go on living in a closed society they find good. Many Russians would perhaps like to continue pursuing the experiment of State Socialism, separated from the capitalist world. They cannot and they never will be able to. Similarly, no economic problem, however secondary it may appear to be, can be solved outside the community of nations. The food of Europe comes from Buenos Aires, the machine tools of Siberia are manufactured in Detroit. Nowadays tragedy is collective.

"We all know, beyond the shadow of a doubt, that the new order we seek cannot be purely national or even continental, and particularly not occidental nor oriental. It must be universal."

[END]

Atmopadesha-Satakam

One Hundred Verses of Self-Instruction

BY NARAYANA GURU.

Translated from the Original Malayalam
with a Commentary, by Nataraja Guru.

(Continued from last month)

Narayana Guru (1854-1928) was a Guru of humanity who revalued the spirituality of India. Here in one of his major works, his disciple reveals the depths of his teaching, bringing together the philosophies of Asia and Europe

31

Unless there is prior experience, deductive inference
could not be made.

Since we have never perceived with the senses
The agent of functional expression, the reality
Of such a basis is not one to be known by such
inference : do mark !

DEDUCTIVE inference is knowledge that follows experience by the senses. Such an inference is called *a posteriori* in philosophical terminology. Philosophers like Mill have in the West given importance to another kind called inductive inference which corresponds more to the *a priori* where the experience comes after the process of thinking has taken place.

The visible world is an expression of a function or event in consciousness or underlying phenomena. The mind is neither inside us nor outside, but mind and matter refer to consciousness phenomenologically. Understood in this manner, rather than as empirical facts rigidly as existing in outer space alone, we have to recognize here two kinds of inference, one that is *a priori* and the other that is *a posteriori*.

The Guru here makes pointed reference to the latter kind of *a posteriori* inference, which is technically called *anumiti* in Samskrit logic or *Tarka Sastra*. The correct term for inductive inference is *anumeya* which would correspond to the movement of thought to the general from the particular.

These two movements in thinking are important to distinguish if we have to arrive at fundamental philosophical verities such as the thing-as-such which Kant refers to in Western philosophy. The phenomenal world has as its substratum or basis, the world of the *entelechies* which Aristotle refers to, from which, as latent potentialities of phenomenal expressions, whether mental, material or both, the manifested world becomes or takes being.

Dharmi and *dharma* are the two simple Samskrit words used by the Guru to distinguish the two aspects respectively of impression or innate potentiality, and overt expression or manifestation of the same absolute reality implicit in them both. The Samskrit root *dharma* (to bear or support) is at the basis of the two terms, and the *dharma* when overt may be said to be the horizontalized version of *dharma*, the potential agent, which is innate. Spinoza's terminology might refer to these two aspects as the *natura naturans* and the *natura naturata* respectively. Whatever the technical terms that different philosophies might employ, the distinction is between two kinds of thinking in making inferences ; one which has sense experience as an anterior condition, and another which is independent of sense experience but still carries with it a high degree of conviction.

It is true that empirical science gives primacy to the phenomenal aspects of reality, although scientific method, as is generally admitted now, is largely based on the inductive reasoning which may properly be said to belong to the other theoretical or metaphysical kind of reasoning. The Guru is here particular to caution the seeker of Self-knowledge about the limitations of the *a posteriori* form of reasoning. If one wants to be a philosopher one has to change the method of reasoning from the *a posteriori* to the *a priori*. The very first *utra* (or aphorism) of the *Brahma-Sutras* (Aphorisms of the Absolute) insists on this recognition of the *a priori* approach when it states that *Brahman* (the Absolute) is to be proved not ontologically but by appeal to the *a priori* ; for, as it puts it, if *Brahman* were not true all the *sastras* (texts) would refer to nothing significant at all which would be absurd to suppose. *Sastra-yonitvat* and *samanvayat* which are the second and third of the *utras* (or aphorisms) insist on the importance of the *a prioristic* approach so inevitable as the basis of all metaphysical or philosophical thinking.

32

It is not the inner agent of manifestation but the expression
That we know ; since the said agent of expression
remains unseen,
Do remember the earth and all else is naught ;
While the supporting outline of awareness
is all there is.

THE type of reasoning adopted in this verse is called the *sat-karana-vada*, i.e. the way of reasoning that gives primacy to the cause and not to the effect. Philosophy may be said to be the research of basic verities as opposed to knowledge based on

mere appearances. If we should give primacy to the effect rather than the cause, the chain of effects with their future possibilities would lead us to the specific multiplicities of phenomenal life till philosophizing itself would have endless multiplicity to pin its faith on, which would be impossible and absurd. The research for reality is for some firmer basis and thus proceeds from effects to causes rather than inversely. The multiple effects have no philosophical status as reality at all, and are thus here referred to as consisting of nothingness, or of no significance.

The supporting outline of awareness is the resultant of the meeting of two movements in consciousness referred to in the previous verse. *A priori* knywledge has to be understood in terms of the *a posteriori* aspect of the same event in consciousness considered without psychic or physical prejudice, as it were neutrally. The outline is like the geometrical notion of a point that occupies no space, or a line that is meant to represent length only and have no breadth implied in it. On final analysis it is a result of consciousness wherein various pure events could take place. The stuff of the events is neither mental nor material but belongs to that unitive "stuff" which has to be distinguished as above duality and thus belonging to the absolutist order.

When we say that a table is two feet *by* three feet *by* two and a half feet, the complete significant notion that results is the resultant of the meeting in the consciousness of two different sets of reasonings which are of the broad divisions referred to above. Two plus two equals four is pure reasoning and the table is what is given to the senses *a posteriorily*. Both these meet in the significant or meaningful notion of the table as it enters into the reality of our lives. The Guru emphasizes in the verse here the correct methodology implied in all knowing. After various aspects of the subject of Self-knowledge have been first examined in the earlier part of the work, the Guru thus enters into more fundamental epistemological and methodological problems from the previous verse onwards. This section may be said to give place to a more penetrating analysis after verse 36.

33

Awareness, in order that it could know its proper state,

Itself the earth and other manifestations became ;
In inverted state thus now mounting, now
changing over

Like a circulating faggot of fire it keeps turning
round.

ALL things as seen manifested are phenomenological events in consciousness. The phenomena themselves have a double origin psychically or physically. In terms of unitive awareness the duality is reduced into vertical self-awareness instead of being conceived as two distinct functions in consciousness. Reflexive Self-knowledge is what, as neutral awareness which is neither subjective nor objective, witnesses from a central position both the events called perceptions as well as conceptions. The *a priori* and the *a posteriori* thinking processes are events or chains of events in pure contemplative consciousness which is capable of envisaging them both as part of one single process.

If two opposite forces act on a particle of which the negative one is considered as the cause of the positive one, we are able to imagine, under such conditions, a circulation of thoughts in consciousness, made up of a chain of cause-effect links. The cause-effect links are monadic units of thought which could be spoken of as sparks of light. Pushing the analogy further, it would not be too far-fetched even to think of this fire as circulating, inasmuch as there is actually as experienced by the contemplative, a rising and a changing over and a fall of thought elements in keeping with a certain inner order or law of thought in a living being. The pulsations of thought are not static but dynamic and circulate within the amplitude of two poles, one belonging to "matter" and the other belonging to "mind".

The *alcta* (or faggot of fire circulated) analogy for the phenomenological chain of events in consciousness, is a very time-honoured one in vedantic literature, and brings us to the pulsations of thought-processes to somewhat the same picture as what is implicit in modern quantum mechanics. Poets have compared the pulsations of the mind to the firefly, but the circulating fire-faggot is better in that the successive positions of the luminous fire trace a continuous line instead of an intermittent one. The mind has what Bergson would call the cinematographic action which makes discontinuous events seem continuous. The chain of events could be treated as *kshanika* (momentary) repeated, instant after instant, or, with the help of the mind, as a continuous unbroken process. The two ways are treated complementarily by the Guru here.

The reference to the "inversion" here is nothing more than a corollary or consequence of the methodology which gives primacy to cause rather than effect. The subtle inversion is implicit in the *sat-karana-vada* which is part of the correct methodology of *advaita-vedanta* when understood merely as a science and not merely as speculative metaphysical lore.

Half-a-second is what makes the primordial hub
 Of the car-wheel, mounted whereon, the world
 rolls on ;
 Know this is to be His sport divine, beginningless
 Going on in the domain of consciousness.

THE vedantic idiom permits us to conceive of thought as taking place within the general consciousness or awareness as its matrix or general background. No strictly philosophical answer could be given to the question "why" this should be so. The answer to "how" this could be so is what is attempted by the scientists who explain that science is concerned with *how* a candle burns and not *why* it burns. Metaphysics or theology has to step in to deal with the latter question. The personal pronoun here attributing events in consciousness to an absolute agent, whether theologically or metaphysically understood, is to indicate this limitation and not because of any superstition about a personal God. Vedantic idiom permits such a use and as the Guru has to pass on to another aspect of Self-knowledge after this verse by way of summing-up, the Guru lapses into the current idiom of Vedanta by which all events, including what takes place in pure awareness, are treated as belonging to the notion of the normative Absolute of all thought without which thought itself would have no basis. The personal pronoun is to be treated as incidental and those who can do without thinking of a personal Absolute could do without it perhaps with greater difficulty as pointed out in the Bhagavad Gita (xii, 5) :

" Greater is the difficulty to those whose mind is attached to the unmanifested. For those who are conditioned necessarily by their own bodies the way of the unmanifested is difficult of accomplishment ".

The dialectical moment or the eternal present is a notion familiar in the West in the writings of Plato. Time and eternity meet neutrally in this notion. In modern times Bergson has restated this same notion by his idea of eternal change and becoming in the context of pure time. The contemplative vision which pre-supposes the Absolute, at least as a normative principle, if not in personal terms, could see the circulation of thought as taking place round a nucleus, as it were, of thought, which is the hub where the *logos* or the verb may be said to represent mental events, in its most basic or primary form. The *karu* (core) which referred to the same thinking-substance, located in pure time, in the very first verse of this composition, conforms to this same central substance, as we have already explained.

The analogy of the wheel is found in the Upanishads in several places. The rim, the spokes and the hub have been

used to explain the various aspects of the structure of thought, and, in the Upanishads, the Buddhist writings and the Gita itself, the idea of a wheel and a circulation is employed many times. The duration of time which we think of when eternity is given a content, and the half-a-second referred to here, allude to the same substratum of Absolute or Pure Time that figures even in modern times in the philosophy of Bergson which in turn has become acceptable to the pragmatists of today. There is therefore nothing old-fashioned in referring to Time as constituting the hub of the car-wheel representing the more peripheral events, when viewed phenomenologically.

[TO BE CONTINUED]

But Where Shall Wisdom Be Found?—*Continued from page 232*

THE topaz of Ethiopia shall not equal IT neither shall IT be valued with pure gold.

WHENCE then cometh Wisdom? and where is the place of understanding?

SEEING IT is hid from the eyes of all living, and kept close from the fowls of the air.

DESTRUCTION and death say, WE have heard the fame thereof with our ears,

GOD understandeth the way thereof, and he knoweth the place thereof,

FOR he looketh to the ends of the earth, and seeth under the whole heaven;

TO make the weight for the winds; and he weigheth the waters by measure.

WHEN he made a decree for the rain, and a way for the lightning of the thunder:

THEN did he see IT, and declare IT; he prepared IT, yea, and searched IT out,

AND unto man he said, BEHOLD, the fear of the LORD, that is Wisdom; and to depart from evil is understanding.

[END]

VALUES is the WISDOM Monthly.

Have YOU Subscribed?

Don't Sell Your Birthright ! (Continued from page 231)

If you listen to his so called 'music', his 'rock and roll,' your very personalities will be disintegrated by the lunatic discords as if by some secret weapon.

If you attend his churches you will lose the freedom of the spirit taught you by the Great Spirit and become trapped in the religious hypocrisies of the white man who has betrayed spiritual principles for the "fast buck". You will be emptied of the great spiritual understanding which is the heritage of the Indians.

If you engage in his corrupt politics you will become the accessories of political outlaws who have betrayed their government and their people.

If you become part of his corrupt society you will weep with the millions of white people who have become the victims of every violence perpetrated against you.

Each one of you can add many instances of fraud and violence perpetrated against the Indians.

.....It has been truly stated in the religious services of one of their sects...."we have done those things which we ought not to have done, and have not done those things which we ought to have done, and there is no health in us ! "

Your Own Spiritual Traditions: Is this what you wish for yourself, or your children, or your children's children? Is the proud "Red Man" to surrender to the corrupt "White Man" at the very depth of his corruption? Better a corner on your own blanket, living a simple, truthful, honest life, than all the 'gadgets' of television, automobiles and indoor plumbing, which will surely be accompanied and offset by the white man's corruptions, as you should well remember. The trusting Indians of our early colonial days were the laughing-stock of the white man because they bartered away their rich lands for a few bright beads, but that poor trade will be as nothing when compared to your bartering away your spiritual inheritance in the hope of gaining a few pieces of worthless moncy, when you have no real assurance you will receive even this much from the marauding white man.

This is no time for surrender! It is too late! The white man's civilization is destroying itself NOW by its own corruptions!

After that process of destruction is completed, a New Age will dawn for both the white man and the Indian; an age of brotherhood, co-operation, abundance for all, truthfullness and peace.

Return to your own spiritual traditions which are far higher than anything the white man's civilization now offers. It will be your part to teach the white man how to live in harmony with the Great Spirit.

The righteous white men who survive the time of purification will contribute to you methods of producing and sharing abundances of all good things, at far higher levels for all, than even the more fortunate can achieve today. It will be the problem of the Indians and the white men to learn to live righteously with abundances, and not to permit degeneracy to overcome them through greed for even more.

The two races will then live side by side as brothers.....in friendship, in peace, and work together with all other peoples and races to build the "Golden Age."

Those who surrender to the corruptions of this evil age, will perish with it.

Those who remain steadfast to their integrity and spiritual power will survive to share in the brighter days which will soon appear. I say to you, *be patient a little longer!* Do not sell your birthright of the higher Indian civilization for the white man's mess of pottage of materialism and corruption.

May the Great Spirit Watch Over You !

[END]

Proverbs of Hell

Drive your cart and your plow over the bones of the dead.

He who desires but acts not, breeds pestilence.

A fool sees not the same tree that a wise man sees.

Eternity is in love with the productions of time.

The hours of folly are measured by the clock ; but of wisdom, no clock can measure.

Bring out number, weight and measure in a year of dearth.

No bird soars too high if he soars with his own wings.

If the fool would persist in his folly he would become wise.

Prisons are built with stones of Law, Brothels with bricks of Religion.

The pride of the peacock is the glory of God.

The lust of the goat is the bounty of God.

The wrath of the lion is the wisdom of God.

The nakedness of woman is the work of God.

Excess of sorrow laughs. Excess of joy weeps.

Joys impregnate. Sorrow brings forth.

The cistern contains ; the fountain overflows.

One thought fills immensity.

Enough ! or Too much.

—WILLIAM BLAKE.

THE LION AND THE LAMB

BY HENRY WILLIAMSON

The famous author of 'Tarka the Otter' and numerous books on animals, here reviews 'Born Free, A Lioness of Two Worlds,' by Joy Adamson (Harvil Press & Collins, 25s.)

ONE of the main instincts in all mammals, which naturally includes man, is love. The tensions of wild living confine this instinct to its proper place, which is the tenderness of the female for her young and the regard shared between both parents. The term animals nowadays includes nearly all winged, scaled and footed life. Earwigs are faithful mothers, so are some spiders; and the viper; and the stickleback, that tiny fish, the male of which builds a watery nest of shreds and fibres, in which his mate lays her eggs, to be guarded by the male.

With man it is not always true love, as with wild living; a state which D. H. Lawrence tried to show, succeeding always in the spirit of reality if not at times in the letter, 'which killeth.'

Love of course is service. One of the alternative titles for *Lady Chatterly* was *Tenderness*.

Having stated where we stand, we can now get on with an assessment of this remarkable book, for which I have unqualified praise. It is, as many people will know by now, the story of three lion cubs taken from a clutter of rocks in the Kenya hinterland.

Two of the cubs were lusty. The smallest of the three was gentle, as often happens with the smallest of a litter or farrow of animals. In Yorkshire such a piglet is called the wreckling, in Essex, the cad, and the nestledraff in Saxon Devon. Often it is, if allowed to live, the most intelligent.

These three lionets were adopted at once by a small whisky-drinking (when she could get it) rock hyrax called Patti, one of the household pets. The growing cubs proved too much for this small nanny, who soon got up and out of their way to avoid being bowled over in play. But they never turned "nasty," protruding their claws, or hurt her. Nor did they injure their human parents, whom they stalked from behind and toppled by a paw-stroke around an ankle with judo-like proficiency. Eventually the two stronger cubs went to a zoo, and Elsa was left to mourn alone for a while.

You may recall the poem of William Blake, and this verse :

And there the lion's ruddy eyes
Shall flow with tears of gold :
And pitying the tender cries,
And walking round the fold :
Saying, "Wrath by His meekness,
And by His health sickness,
Are driven away
From our immortal day."

William Blake knew the truth of the universe ; that, despite all, it was founded on the spirit of love. We all know what terrible 'necessity' drives men to mass murder and denial of their 'higher' instincts ; that the owl lives on mice and small birds ; that the lion is a ruthless killer, sometimes of its own kind ; we also know that a mother rat will go through fire, and be singed to the skin, and death, to save her own young ; that a dog will sometimes die for its master. Some of us know that the Germans at the battle of Loos in 1915 ceased firing when our attack broke down on Hill 70, and let our wounded get away ; again at La Boiselle on July the First, 1916 ; again below Passchendaele in October 1917. Love often breaks the iron constriction of war. What made Elsa return, when mated to a wild lion, to her foster-mother, Mrs. Adamson ? And eventually—although this is not in the book, for it happened after the book was printed—bring her own litter of cubs back to that human being ?

Not far away from where this is being written are the old silver mines of Combe Martin, wherein live and hibernate in the cold months, many horse-shoe bats. A young man had once one of these large mammals for a pet. It flew away, and a year later when the young man visited the caves again, the bat flew down and fluttered on his shoulder, uttering cries, which were surely of joy, to see its friend and protector once more.

There, surely, is the answer ; its friend and *protector*. This age fears Science ; and we all know why ; but Science serves both courage and fear, love and hate, freedom and enslavement ; and it may be that the love, which is inborn with life, will one day on this planet be served by Science, so that, not only will Man be seen to be one species, with variations due to soil and climate, but animals, also freed from the dreadful necessity to kill, be under Man's government, and then, in the words of Blake (and the Bible) the lion will lie down with the lamb.

This is a brave book, bravely told ; and it deserves its success, as the reader deserves such a gift, from the once-dark continent.

—*John O'London's Weekly.* [END]

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