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VALUES

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RIPOSTE

Why build these cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows.

—Edwin Markham.

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of the general good.*

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EDITORIAL : Floating in the Middle of Nowhere

*Calm soul of all things ! make it mine
To feel amid the city's jar,
That there abides a piece of thine
Man did not make, and cannot mar !*

—MATTHEW ARNOLD.

WHEN we started telling anybody who could read, five years ago, that modern civilization was a fraud, we were alone (but with all the philosophers who pointed to nauret, the birds of the air, the foxes and the lilies of the field). From all reports so far the most popular piece we have published was American Indian Sam Grey Wolf's article last month, "We Don't Want Civilization.". Now, even that lost soul, *The Readers Digest*, has picked on an article which originally appeared in the *Saturday Evening Post* entitled "Sweden; Paradise with Problems" by Peter Wyden. The subtitle summed up: "Poverty and hardship are virtually unheard of in this most highly developed of the welfare states. But the worry-free life has brought a new set of troubles".

The Swedes have everything, but they feel empty and "floating in the middle of nowhere". There is less and less family life, no home life. Mothers get \$54 (Rs. 254) annually per child; they have free school lunches and college tuition; free hospitalization; free marriage counselling; free holiday homes for tired

On Other Pages

ONE WORLD COMMENT	...	195
SADHUS BEWARE	...	198
SAMNYASA AND SANKARA by Kashikananda Yati.	...	199
CIVILIZATION IS NOT ENOUGH by the Rev. E. H. Burgmann.	...	202
CAUSERIE—8 (KALIDAS AND SAMSKRIT) by Nataraja Guru.	...	203
REVIEW : THE BRAHMIN, OR HOW TO WIN FRIENDS AND DOMINATE THEM.	...	207
I AM A GOVERNMENT by Garry Davis.	...	210
LETTER TO THE DAUGHTERS OF THE AMERICAN REVOLUTION	...	212
PLANNING FOR ONE WORLD : URBAN-RURAL DIALECTICS—by John Spiers.	...	215
ATMOPADESHA—SATAKAM by Narayana Guru.	...	218

housewives ; loans upto \$600 (Rs. 2,800) to newly married couples for home furnishings ; while everybody has cars, refrigeration, television, washing machines and all the rest "in the most Americanized country in Europe" The horizontal Paradise is here, is here !

And they are unhappy ! They "have nothing for the soul". The report continues that Sweden has the world's highest per-capita consumption of hard liquor. Car thefts have gone up four times since 1950. The suicide rate is one in 5,000, twice as high as in USA and only exceeded by West Berlin. Youth has nothing to find interest in except the adventure of crime...." they just shuffle through the streets, dull-faced and encased in jeans and leather jackets, gaping and searching for adventure." Car-stealing is their pastime.

What is the missing element in this consumers' paradise ? Surely it is the lack of vertical values ? that man does not live by bread (even presliced cellophane) alone. No wonder, when life becomes all packaged and "square" it is time to become "hip" and romantic. For the secret of happiness rests in the maintenance of WONDER ; in questions rather than pat answers : in saints rather than in clergymen ; in the differential calculus rather than in analytic geometry, in an unknown Negro rather than in a well-known white ; in a mysterious yogi rather than in a fact-quoting Nehru ; in inches, feet, ounces, annas, furlongs and miles rather than in the prosy metric system ; in soul-satisfied, belly satisfied barbarians rather than in super-civilized package-minded and fed gentlemen ; and so on and so forth ; everything, in short, that directs humankind to the Absolute which itself is not a *thing* but a wonder. People can be sick with the worst kind of psychic ills when they have lost the joy of being unsophisticated. The much-boosted Welfare State, here climaxed in Sweden, but echoed in all the Western countries inclusive of the USSR, and targetted for India and for all the ancient lands of Africa and Asia, is proved to be no answer to man's all-round needs. Even if the whole world had the political peace about which newspapers and leading politicians are fussing, even if they co-operated to make the whole world into a Swedish paradise of horizontal luxury, we come to the same deadlock of " what then ? " in terms of true human values, as we concluded last month. This really is THE question today. And we say that the answer is in the very question itself, known to all wise men, whether of ancient Greece, China or India. All other problems are really dependent on this primary one. Man will never be happy without discovering his proper values. He is no sputnik floating in the middle of nowhere like a bit of unconscious costly ironmongery. He has a true Centre, which, when once found, as it can be found, as affirmed and proved by dynasties of Gurus, will alone provide the method for quickly solving all the nightmare problems of our time.

[END]

Krushchev Likes Yogis !

A NEWS report from Moscow says the current exhibition of paintings by Svetoslav Roerich is as great a success there as it was recently in New Delhi. The one picture which held Mr. Krushchev's attention was a painting of a group of yogis beside a Himalayan temple, entitled "Where the Yogis Gather." Mrs. Roerich (film star Devika Rani) recalled how, when someone suggested to Nikita Krushchev that he should move on, the Soviet Premier insisted on being allowed to contemplate the picture. "It gives me a sense of peace", he said, "which I have rarely experienced." Both artist and yogis are to be congratulated. Lazy yogis doing nothing have won over—what do they call him?—"the ebullient" Mr. Krushchev !

Indian Tribals to be Taught "Political Awareness"

IN the course of an address at an All-India Tribal Conference at Ootacamund, (7300 ft. high summer resort), South India, at the end of May, Indian Vice-President Radhakrishnan, it is reported, "stressed the need to devise practical measures to teach tribals 'the mechanics and the art of living.'" He also said "We are not satisfied with the progress made in the last ten years in the matter of promoting political awareness or economic progress of the tribal people." At the same time, contradicting this motive, he wanted them protected from the "assaults of modernism." On the Nilgiris itself where he was speaking, there are now less than 500 Todas, a pastoral people who have lived there since time began, grazing their herds of half-wild buffaloes and living an easy-going "lazy" life. If they are "civilized" they become the dregs of the modern Indian civilized world. To subject them to any sort of modernization is a crime, when they are happy as they are. In reality it is they who have more to teach the politicians and the interfering welfare workers how to live carefree happy lives. Civilization does not agree with normal, innocent, jungle-free, happy people, any more than with the Swedes (See our Editorial). But who's going to believe this when it comes to making people vote-conscious, power-crazy, gadget-wanting and "civilized" which just means living in a vast commercial slum?

Scrambled Eggs

ONE hundred million hens in Great Britain keep on laying eggs, eggs, eggs.....more eggs than people can eat, and the British Government have done all they can to *discourage* egg production, by cutting the subsidized price and other measures. Farmers rarely sell direct to customers, but through the Egg Marketing Board. Besides contradicting the statement of "not enough food" this egg affair may be useful in showing who eats cheapest. In the Indian countryside an egg sells at about

one anna (about 1d or $1\frac{1}{4}$ c) and in the towns two annas ($2\frac{1}{4}$ d, $2\frac{1}{2}$ c). In England town or country the price is 3d ($3\frac{1}{2}$ annas, 4c); in the USA it is 4c. ($3\frac{3}{4}$ d. $4\frac{1}{4}$ annas); in France $5\frac{1}{2}$ annas ($4\frac{3}{4}$ d. 5c) and in Germany 6 annas (5d. $5\frac{1}{2}$ c.).

The Vitamin Cult

LIKE homeopathy (much ado about—almost—nothing) the cult of the vitamin is easy money for those who believe in magic. There are people in India who are too scared to eat even a banana in case they pick up some tropical disease, and who sustain themselves by faith in little multi-vitamin capsules. But in the wonderful civilized countries, the sales of vitamin preparations soars high, making fabulous fortunes for manufacturers. Supavite, Vykmin, Vitafort and Super Plenamins are some of the forty trade names. The propaganda is all superlatives: These pills overcome the hidden hunger which food does not supply! They add to your expectation of life! Stay healthy! Feel young! Look fitter! Avoid tired heart! Guard against nervous upsets! Sale price average is 4d (5 annas) per day, per dosage. Actual cost is perhaps one anna. As Dr. Abraham Marcus writing in *The Observer*, London, (March 27, 1960) concludes, "The multivitamin preparation, as advertized to the adult British public, is an outstanding example of a product built upon an unreal idea of need."

Out of Their Own Mouths

CONFESIONS of spying are not the only ones to emerge from the USA. *The Saturday Evening Post* of Dec. 12, 1959 carried an Editorial entitled 'Quiz Scandals are only a Symptom' wherein it gave a "capsule picture of the seamy side of the United States," in which it mentioned, among other items, cheating in schools and "automatic promotion—that sleazy practice of sending dullards from grade to grade when they can't or won't do the required work...and...Ultimately they are 'graduated,' ill-prepared for jobs they will seek with their fraudulent diplomas." Other items of what it termed "a phony value system" included "fee-splitting in the Medical world," "lawyers whose special skill is to teach the willing pupil how to beat the law" and "income tax!" it went on, "Cheating on it is now a national game." Executives openly boast of living off their expense accounts." "Washington! The home freezer and the mink coat are old stuff by now..." The Federal Trades commission is quoted as saying that "advertising abuses were at an all-time high." And, bowing his head low, low, the Editor concludes "And all of us—newspapers and magazines alike—are wide open to the charge that we have abetted the national delinquency...by our preoccupation with the bosomy starlet, the sweetly smiling faces of television, we encouraged our readers to accept phony standards of success, helped the creatures of publicity to rewards that their contributions do not merit." After all this *mea culpa* you would expect a clear purge

in the *S.E. Post's* advertisement pages, but the bosomy starlets and the creatures of publicity are still smiling in its colourful pages and so, the "phoney value system" remains. But at least one thing is clear, that they can't say, and readers can't say, that they don't know !

I Spy, Thou Spyest, We Shall Have Spied.....

HISTORICALLY, Krushchev had a day of fun and larks over the spy-plane. Commenting, *The Radical Humanist* (Calcutta) concluded "it seems clear that air-intelligence is anything but intelligent." Bases of modern missiles don't need to be located in any case. They appear to be everywhere, ready to blow up everybody anywhere, and as for photography, there are satellites up there doing their job round the clock, around the globe. The days of the spy are practically over, and those deep in the job know this very well. Even cross-checked reports, by spies on spies, can't be taken seriously. It's goodbye to an Oppenheim world long outdated.

Result of Civilization

HERE are some points about London life as reported by Manobina Roy in *The Illustrated Weekly*, Bombay, of May 8, 1960 :

"I was always moved to pity when I saw very old men or women shuffling by to get a packet of cheese or a loaf of bread from a store which might be half a mile away. They may have grown-up children—but they are left to themselves and it is "sweet of the son or daughter" to invite the mother or grandmother on a weekend to spend a day at his or her place. I could not bear the idea of such a bleak and lonely future. That is why they keep pets as companions, I felt.

"The younger generation seemed to be living in an intellectual void [floating in the middle of nowhere—]. With higher wages and higher standards of living, family ties are becoming loose, especially among the working class. I was astonished to learn that among young couples there were very few who trust each other with money. The husband gives the wife the bare allowance needed for housekeeping and himself spends the rest on drinks or at dance clubs. The wife earns also, but is so harassed with the very hard life she has to go through 'pinching and pinching her nails to the bones,' that she is liable to become a nervous wreck. To counteract such national neuroses more and more tranquilizers are coming on to the market." But after telling us all this, we wonder why the writer concludes by admiring the "efficiency", the pure foods, the free medical care, the free books, pencils etc. in schools and "felt miserable at the thought of the long way we have to go to achieve as much in our country." We commend her to read the article on India's Real Wealth, "Samnyasa and Sankara" by Kashiknanda Yati on page 199.

[END]

SADHUS BEWARE !

A Peculiar USA University Quiz Probe Exposed

BY THE EDITOR

A STRANGE document has been shown to us. It is from the Maxwell Graduate School of Citizenship and Public Affairs, a department of Syracuse University, New York. Entitled "Information to be supplied by all Sadhus" it is a massive questionnaire containing one hundred questions. These are so worded as to cover all the aspects of a sannyasin's life and such as would enable any one who had the intensive training to completely play the part of a sannyasin. For example: education, name of guru, how and why one became a sannyasin, relations with people in villages, meaning of terms, whether a sannyasin sings, recites, etc., whether welcome in *maths*, and about what powers a sannyasin might possess and whether people believe in them, about performing marriages and taking part in village affairs, the place of *bhajans*, effect of radio and modern books, movies, etc., and how people know a Sadhu, and so on.

The Questionnaire also wants to have answers to questions about signs used to recognize a sannyasin between themselves and recognized by the public.

The word India is not used, but the term Bharat which has a political taint in the USA.

Hidden away here and there are questions whose relevance to any spirit of scholarly inquiry is extremely dubious: "What do the following mean to you? Explain fully. Nationalism, Five-Year Plan, Communism, Democracy?" "What has been the significance of independence for India to you as a sadhu?"

This almost third degree type of inquiry itself raises many questions. We can ask (1) "Why such an interest in sadhus?" (2) "Why do you want to know the political attitudes of Sadhus?" (3) "Why do you ask pointed questions about whether Gandhi was a Sadhu, and Nehru, and Hitler and Subhas Chandra Bose, as if you are so innocent?" (4) "Have you the consent of your Government or of the Indian Government?" (5) "Has the US State Department a hand in this?"

Sadhus may not live in the world of espionage and Captain Powers. They do not operate intelligence departments in the secret service of nation states. But that does not mean they are either fools or lack intelligence enough to smell something queer and fishy. Anything coming from dubious sources, even under the name of a famous University, with political implications, is even more suspicious to the wary Sadhu or Sannyasin than the recent "interest" taken in them by the Indian Government. There may be innocents among Sadhus and Sannyasins who might mistake this for a genuine interest in their spiritual welfare. To have Sadhus and Sannyasins possibly involved and embroiled in the infiltrations, intrigues and undercover goings-on which have been openly stated to be the policy of great modern States would be disgraceful and disgusting.

This is a dangerous hour for all innocents, for all spiritually inclined people, for all Sadhus and Sannyasins in India particularly. Be on your guard, we say! Be on your guard! [END]

SAMNYASA AND SANKARA

BY KASHIKANANDA YATI

The author of this essay is a samnyasin affiliated to the Sankara line. As the name indicates, he is from Kashi or Benares (Banaras in the new spelling). The "ananda" or "joyous person" is the common appellation for all who change their names in order to hide their identity from their family etc. The word "Yati" means one of restrained ways. Swami Kashikananda is a scholar of eminence with honours from Benares. The interest of this authentic testimony is to show the extant vigour of these venerable lines of institutional samnyasa, and the basic objection there must be to any sort of uninformed interference from whatever source it may come. Here is an insight into the world of the samnyasin, the living upholders of the real glory of India which politicians are all too ready to exploit and ignorant outsiders from abroad ready to mock at, a glory which is being by-passed for entirely unspiritual values. The meanings of all Samskrit terms are given in brackets.

JAGAT GURU (World Teacher) Sankara in the Introduction of his *Bhashya* (commentary) of the Bhagavad Gita refers to *margas* (ways of life). They are *pravarti lakshana* (of the nature of engaging in action) and *nivarti lakshana* (of the nature of renouncing action). We find references to these two ways of life in the Upanishads and in almost every other literary work coming from ancient India. The *pravarti marga* is also known as the *karma marga* (the way of action) and the *nivarti marga* is known as the *Samnyasa marga* (the way of renunciation). The literal meaning of the word *Samnyasa* is to renounce action. *Samnyasa* is used in the same sense in the *Samnyasa Upanishad* also. There, in chapter II, verse 6 it states the *Samnyasin* "should give up *dharma* (socially right) and *adharma* (socially wrong) ways, and *satya* (naturally or factually true) and *rita* (logically and ritually true). Thereafter one should renounce also that which induces one to renounce these pairs of opposites.". This view is also endorsed by the *Bhagavad Gita* (XVIII, 66).

Wrongly interpreting the *Gita* verse which says, "He that performeth such action without depending on the results of action, he is a renounccer (*Samnyasi*) and also a unitive contemplative (*yogi*), not he who has (merely) given up sacrificial fire, or who (merely) abstains from ritualist (or other) action," some people hold the view that the *Samnyasin* should necessarily engage in action. Sankara therefore takes great pains in his commentary on the *Gita* and elsewhere, to treat *Samnyasa* as a state of the renounced.

Parampara (Guru-lineage): Samnyasa in India dates back to prehistory. It is generally held that the institution of *samnyasa* was founded by Narayana (the primal Deific Man). In the *Guru-Dhyana* (meditative prayer on the Teachers) the *parampara* (line of succession of Teachers) is given as Narayana, Padmabhuva, Vasishta, Parasara, Vyasa, Suka, Gaudapada, Govinda, Sankara, Padmapada, Hastamalaka, and Trodaka, ranging in a vertical succession of Gurus and concluding with the present-day Guru. According to another tradition, the *parampara* begins with Dakshinamurti (the Guru-Deity image of the South). For those who understand both Narayana and Sankara as Paramesvara (the Supreme Lord) the variation in names does not matter. The wisdom of the Absolute was passed on to posterity through the Gurus, and this is the meaning of *parampara*.

In the course of history, this succession method of Gurus was threatened by heterodox forces and at the time of Sankara it was about to become extinct. Sankara therefore found it necessary to revalue and re-establish *samnyasa*. But by no means was he the founder of the institution of *samnyasa*. This is evident from the Jabala Upanishad (chap. II) which describes the fourth *ashrama* (spiritual stage) as *samnyasa* and also recognizes it as proper for those who have sufficient dispassion to enter it, without becoming either *grihasta* (householder) or a *vana-prasti* (forest recluse) which, regarded vertically, are intermediate stages.

During the time of Sankara those who influenced the masses in India most were the *karma-kandis* (the advocates of action based on the ritual side of the Vedas), and the Buddhists. The *karma-kandis* were the orthodox ritualists. They glorified the merit of action and sneered at the idea of *samnyasa*, holding the view that *samnyasa* was mentioned in the scriptures as an alternative for those who were incompetent for action (e. g. the blind, the deaf and dumb, etc.). On the other hand, the Buddhists were the heterodox group who accepted *samnyasa* but rejected the validity of the *sruti* (the text as revealed by the personal instructions of the Gurus). Sankara had to correct both the orthodox ritualists as well as the heterodox Buddhists. Sankara silences the ritualist orthodoxy in the introduction to his commentary on the Taittiriya Upanishad. In various other contexts Sankara treats the Buddhist schools as representing the *purvapaksha* (old standpoint to be revised) for the revaluation of Vedanta (teaching beyond or after that of the ritual portion of the Vedas), as well as *samnyasa*. His contribution to *samnyasa* was not merely theoretical. He himself lived the contemplative life of an absolutist *samnyasin* and, for the preservation and protection of this precious spiritual tradition of India, founded four *samnyasi mathas* (resident establishments with Heads, for *samnyasins*) as four citadels in the four quarters of India. In the North

he founded the Jyothi Math, in the East the Govardhan Math, in the South the Sringeri Math and in the West the Sarada Math.

Dasanamis: Those who become affiliated to the *parampara* of samnyasins re-established by Sankara are known as the Dasanamis. The *dasa* (ten) *namah* (names) are the ten titles given by Sankara to his followers in the four maths he founded. To the samnyasin in the lineage of the Sarada Math he gave the titles of *Tirtha* and *Asrama*; for those in the Govardhan Math the titles of *Vana* and *Aranya*; to those in the Jyotir Math the titles of *Giri*, *Parvata* and *Sagara*; and to those in the Sringeri Math the titles of *Saraswati*, *Bharati* and *Puri*. He himself also gave the interpretations of the meanings of these names. Thus he did all he could to preserve the precious spiritual tradition of India.

According to Sankara no treasure is more precious than *samnyasa*. *Samnyasa* alone brings lasting peace and liberation. The very sight of a samnyasin brings peace and joy to those who suffer from the conflict of the pairs of dualities. Those who place their faith in the spiritual tradition of India still believe that the mere sight of an emancipated samnyasin can cure all the ills of their lives. Some recent examples of samnyasins were Sri Ramakrishna, Narayana Guru, Ramana Maharshi and Tapovana,

Udasinis: The Dasanamis are not the only *paramparas* of samnyasins in India. There are many others both in North and South India. A well-known *parampara* in the North is that of the Udasinis. They were originally the followers of Guru Nanak of the 15th century. Guru Nanak, who was intimately related with the Vedanta tradition, found himself caught in a situation of drastic conflict between the Muslim invaders and the Hindu inhabitants. To preserve the social amity and spiritual life of the people Guru Nanak founded a new sect known as the Shishyas (disciples). As "sh" can be interchanged with "kh" the Shishyas came to be known as the Sikhs. Among them there were two groups. the one known as the Viraktas (the Heroes) who looked after the spiritual needs, and the other known as the Grihastas (Householders). Later the Grihastas had a clash with the Viraktas and deprived them of their spiritual institution. So the Viraktas adopted Sri Chandra, the son of Guru Nanak as their Guru and called themselves the Udasinis. The Udasinis also accepted all the disciplines of the samnyasins and today they have many important Maths in North India, with a very large following.

Samnyasa the Only Wealth of India: The samnyasins of India still keep the torch of wisdom burning to this day. Millions of people come to the various samnyasi ashramas and

maths in Kashi, Haridwar, Rishikesh, Uttarakashi and various other spiritual centres in North and South India. *Tapas* (disciplined austerity) and *jnana* (spiritual wisdom) are the true treasure of the samnyasins. Apart from the spiritual wealth earned by samnyasins India has nothing to be proud of. The *swadharma* (self-ruled right behaviour) of the samnyasins is to turn away from the competition of life and to resort to *tapasya* (self-discipline) to acquire the spiritual wealth with which they can give lasting peace and joy to all. To drag them away from their norms into the field of cruel competition and harsh programmes of action, is to undermine the age-old tradition of *samnyasa* as well as the spirituality of India. May samnyasins ever live in freedom to bring *kalyan* (virtue, grace and blessings) not only to themselves but to the whole world !

[END: translated by Nitya from the Hindi original.]

CIVILIZATION IS NOT ENOUGH

BY THE REV E. H. BURGMANN

(Bishop of Goulburn, New South Wales, Australia)

IN our Aborigines we Australians have the remains of a most interesting people, a people to whom we should, if we could, make amends for treatment which past ignorance and acquisitiveness explain but do not excuse. The first white settlers found the Australian Blacks still living in the Stone Age. They were all over Australia. Today the majority of Australians have probably never seen a full-blooded Blackfellow. Only some 70,000 remain. And we are beginning to understand why they have died.

The Hylozoic World.

It is not easy for us to recapture the Black man's point of view. For us the earth is no longer a living thing. We are far too sophisticated to believe in spirits haunting rocks and glens and water-holes. Trees no longer house our pre-natal souls. But to the Australian Black these beliefs would never be questioned. Spirits, land and people were one close-knit community, each needed the other for life to be possible and complete.

The white man broke into this Black man's paradise like a bull into a china shop. He was too conscious of his own superiority to take the Black very seriously. The Black could not put up any organized resistance, and the white man has not, as a rule, respected anyone who could not meet him in battle. The Black was pushed aside or destroyed by the white man's superior equipment and ruthless aggressiveness.

(Continued on page 214)

Causerie-8

The Journal and Reflections of an Absolutist

By NATARAJA GURU

This month's theme is the Indian culture-complex which centres round the poet-dramatist Kalidasa and the uniqueness of Samskrit as a language for dialectics

I AM still looking at Doddabetta, the highest peak of the Nilgiris * South India while I write these lines, looking through the window at the changed aspect of the scenery. The blue-sky days have now gone and the head of the peak now rises above the clouds that come from two different monsoon winds that have their dialectical intermingling at this time of the year.

The monsoon itself is an expression that applies specially to the physical geography of south or peninsular India. Billows of air, hundreds of leagues in their wing-span, touch the peak from the south-west and the north-east, to greet each other after one year's estrangement, and one can feel the events and the affairs that take place overhead. Wild and boisterous at times, and at other times much mellowed and soft in their tender, tearful relations, the rainclouds rumble or crash with shrill shrieks of light and thunder. They race each other like isolated ghosts across the blue vault, set off with shades of colour in the background, never violating any law of colour combinations that are pleasing and soothing to the sympathetic human eye.

There is a forest that one can imagine, lazily gazing at the sky, which has afforded a handy example for philosophers like Narayana Guru to refer to different grades of representative powers of the mind. The child can imagine a wooden doll to be alive as easily as a contemplative can imagine a forest in the sky. The sky is the nearest analogy to the Absolute. The blue of the sky is not out there but inside our skulls, as has been experimentally pointed out recently. Doddabetta is the common rendezvous for both the monsoon sets of clouds to exchange their greeting or laughter. The Upanishads compare the east to the head of a neighing horse and extend the analogy to an extent which respectability would consider shocking, but which in the setting of the dawn of Samskrit civilization was only normal and natural.

*8600 ft. above sea level.

Steeped in Writing Works: Now, (I write this on May 19th, 1960), I come back to the Nilgiris for the third time since my speech at Prem Kutir at Bombay (on December 13th, 1959). Between these dates I have been mainly absorbed in work on a Monograph entitled "A Scheme of Integration of Elements of Thought in View of a Language of Unified Science." (I might mention for any possible news value that I have neglected to shave all this time. The result is unimaginable !)

Although my writing work was at times a task that was beyond my powers, and, at other times during the four months I have been at it hammer and tongs or attacked it tooth and nail, I can still say that I was able to see the light, as it were, at the other end of the tunnel. After strenuous efforts I am now satisfied I am out of the woods and have turned the worst corner. Alternately looking for letters on the white keyboard of my new typewriter, the only faithful companion of my old age, and alternately gazing at the changeful and coquettish scenes that were above me, I have passed many a month now, with years of preparation farther behind, for this cherished life-work which I have always considered very important. Future generations may judge its value long after this eternally-present moment has shifted its world line in the space-time continuum. A *brahmachari* brings me my meals thrice a day, and, dug in among my reference and special books, I have spent many a quiet hour for which I shall ever be beholden unto the great Principle of the Tao.

Nature in Terms of States of Mind: The *Yoga Vasishta* refers more than once to the exalting effect of dark rainclouds on the soul of a peacock. Whether natural science corroborates this or not, the peacock is like the bird of paradise, a semi-celestial entity that has inspired many a poet. The swan with its white neck sailing in a lotus pond, the exalted peacock, and elephants in the rutting season when jasmines put out their flowers and the mango blossoms perfume the heavy-laden air of the spring-summer season of India called Vasanta, have all everlastingly inspired generations of Samskrit poets ever after what is called the golden period of Samskrit literature to which Kalidasa belongs. Add to this the tender and liquid strains of the koel or the Indian cuckoo, and we have a complete picture of an India that haunts the subliminal consciousness of all Indians, making them home-sick for this land of dreams and lazy sleep under the trees and bathing in the rivers.

The Counterpart of Harsh Renunciation: The endless refrains of Indian music, hauntingly and everlastingly reflect that relaxed and lazy attitude which is the dream of the busy Occidental. The Buddhist *bhikku* and his more Samskritized version in the *sannyasin* are verticalized and visible remnants that give character to this civilization.

As a language, Samskrit has a history of its own, and it combines within the amplitude of its contemplative content, not tragedy as with the Greeks, nor the harsh megalomaniac exaggeration of human passions as in Shakespeare, but all that could be comprised within the poles of natural eroticism and mysticism, (sometimes severe and harsh) that is its numerator or counterpart.

A modern family in Europe or in America, reading a Samskrit book, if they have been respectably brought up, would have many occasions to be shocked at the erotic references or to blush to their finger-tips. Instead of the movement of literature oscillating between the limits of pity and fear, we have austerity and eroticism weaving a fanciful fabric of oriental tapestry.

The golden period of Samskrit literature was another of the factors that contributed and will always contribute to the legitimate homesickness or patriotism that I might still feel for this land to which I have now returned, now five months ago. India is the land of Rama and Sita and of the gentle Sakuntala who would not pluck a forest flower for her personal adornment for fear that it might spoil the festive bridal joys of its flowering season. Art does not excel here in the tragic note, but nevertheless absolutism touches here the highest watermark of unitive thinking where man and nature blend into a unity that is of the essence of the absolutist attitude. The *Yoga Vasishta* and the *Bhagavad Gita* itself may be roughly said to belong to this golden period of Indian civilization, when man and his environment blended imperceptibly into each other.

The Linguistic Merits of Samskrit: Within the limits of eroticism and mysticism with the harsh note of austerity thrown into the bargain here and there, we have in Samskrit literature a kind of word confection that finds nowhere its equal. In Samskrit poetry the order of the words do not matter. Here is thus a language that has a fluid syntax as opposed to the mechanistically constructed languages where each word or thought element has to be rigidly fixed horizontally to where it must belong to make sense. Linguistic experts have two main rival theories about the origin of language. Some say that it originated near the lakes of Africa where head-hunting tribes used noun-verb imperatives like "Help," "Strike," "Kill" etc. Others, like the Italian philosopher Vico, trace the origins of language to poetry and song. The gender that is not compatible with the sex of nouns in many modern languages like French and German, he thought proves the poetic origins of language.

The former group, based on the harsh aspects of human nature, may be said to be horizontal in its content of values.

The poetic and imaginative elements of other languages give quite another dimension. Richness of mythological literature is another factor that modern linguists recognize as giving a depth of character to language. The inflexions and compounding of words making for atomic and molecular sentences of a high degree of integration give to Samskrit a power like that of a mystic formula.

Kalidasa's Cosmology and Psychology : Kalidasa represents how one and the same person could be both a philosopher and an artist without any conflict between the two.

The best cultural elements fuse into him and, with the possibilities of the thought vehicle that he used, in which the mind could soar or sink between the hypostatic and the hierophantic with ease, he created around him a psycho-physical environment which has persisted in its pattern unaffected by the flow of the river of time.

The bold flights of imagination in which the intimate and the grandiose met and mingled in such compositions as the *Megha-Sandesa* (The Cloud Messenger), and the amplitude that is subtly indicated as he, in *Vikrama-Urvashiya*, portrays the love affair between a celestial and a mortal, in which the various possible hierophanies and hypostases possible in the vertical scale of human values, have their rivals only in the reference to angels going up and down the golden ladder exchanging drinks as they move, in the imagery of Goethe's *Faust*. Even as a rival it is weak. Kalidasa refers to another cosmological dimension which is not as between heaven and earth but extends horizontally when he refers to the Himalaya as Earth's Measuring Rod which fore and aft, touches the great oceans.

The amplitudes vertical or horizontal within which his imagination lives and moves, is a generous though intimate one. The human spirit can soar as high as it wants, or sink into the insignificance of a plant as Urvashi did when she had to spend a phase of her life as a humble flower of the valley. The first ten verses of the *Kumara Sambhava* (The Birth of the War God) contain a detailed scheme of cosmological and psychological correlation in which the mind enters into unity with matter and helps us to release the spirit from the inert and heavy limitations of what is referred to as the mortal coil. The cultural heritage of India has no name so significant for its contribution to human solidarity and freedom as that of the poet philosopher Kalidasa.

Are Linguistic Loyalties Justified ? It is true that, like tribalism and parochialism, linguistic loyalties are not to be encouraged. When, however, a noble thought-vehicle helps
(Continued on page 221)

The Brahmin, or How to Win Friends and Dominate Them

BY THE EDITOR

FOR some months we have had by our side a very remarkable book, "The Dynamic Brahmin", by Mr. Balakrishna N. Nair (Popular Book Depot, Bombay 7, Rs. 15). Mr. Nair is a sociologist and a senior official in government service. We delayed reviewing it because it required time-off to study its detailed analyses.

The brahmin is a confidence man. He makes friends and loots them. Having now had over 2000 years in which to entrench himself, in which to propagate his self-styled superiority, he knows how to charm and how to turn the screw, come socialism or what will you. His greatest victory is charismatic (the concept that he is sacred) and his greatest technique is mimesis (the build-up of a status worth copying). By domination outside and subtle brain-washing inside, the brahmin achieved his goal. That is why India may have a kind of pale pink socialism but still has an ineradicable ideological odour of caste present in unexpected places up and down its whole social structure and particularly at bureaucratic levels.

All this is explained in "The Dynamic Brahmin". Brahmins declare solemnly their own emancipation from brahminism, but present unconsciously behaviour patterns proclaiming the virus still there.

Mr. Nair exposes the techniques and the roles of the brahmin, as the bureaucrat supreme with one status group inside another like a Chinese box, as the highbrow teacher and culture hero, and as the exponent of a modern politics in which he will retain his position.

Not the Custodians of Wisdom: Samskrit as the sacerdotal instrument of the Great Priest is dealt with in detail. The answer to the Samskrit objection is of course for the non-brahmin to use it. Indeed, brahmin assumptions of superiority based on supporting texts from say, the Gurus of India, would vanish, for, far from being Indian wisdom custodians, the brahmins have been just priests. They deceived innocent western Samskrit researchers on this point and still do. But one has only to read the Samskrit texts for oneself to discover that the brahmins have never had this wisdom, or if they did, it was from the "pariah" teachers of the people they despised—e. g. it is the non-brahmin Ajatasatru who is the Guru of the brahmin Gargya in the oldest Upanishad of all, the Brihadaranyaka (II, i, 15); it is Vyasa, greatest and most respected Guru throughout India, whose mother was a "pariah" fisherwoman; and Krishna, the Guru of the Gita, the text supreme on Brahmavidya, is not a brahmin priest, but a prince. The word Krishna itself means a man who is "black." Even the great Sankara was ousted by the

Nambudri brahmins (but later assimilated when the same Nambudris knew they had more to gain thereby in temporal authority). Again in the line of the Mahratha Gurus, there are included both brahmins (who were outcasted) and non-brahmins. Wisdom has always been outside the whole stupid notion of caste. This knowledge has been consciously veiled by the brahmins by praising and monopolising Samskrit, withholding it from those who might learn the truth.

The author of "The Dynamic Brahmin" uses many words from the science of sociology which may be new to the lay reader, although he makes amends by explaining the more difficult terms in chapter VII on "Concepts and Hypotheses". Part II of the book could very well be read first as it helps in the understanding of Part I.

Love of Clean Soft Jobs : Indian bureaucracy is of course the great territory of the modern brahmin. Just for the sake of satisfying ourselves on this point we inquired a few days ago while in the Accountant-General's Office in Madras (a fine modern building full of Victorian furniture and with a water cooling system which had already broken down), about the proportion of brahmins employed. We were informed that it was about 80 per cent. Looking at the types of clerks as they milled around this was obvious from their behaviour and dress.

Clean collar jobs of course clicks with the charismatic pattern of purity. The cut of pure ghee, of the strict vegetarian among a horde of dirty meat-eaters, and so on and so forth, is all part of the set up. Mr. Nair exposes this also, telling us how the brahmins of the Vedic age were the meat-eaters, and got alarmed when the Buddha made headway with vegetarianism and henceforward edged into this field also. The brahmin has wits enough to step into anything that keeps him from doing physically dirty tasks. He can be a cook but not a barber. In Bangalore there are "brahmin bakeries" where, presumably they don't use eggs (taboo), but in the same locality a friend of ours has a little shop selling eggs and his customers are almost entirely brahmins.

The practice of sambandhan in Kerala mentioned in this book may need some explanation for the Western reader. It is the temporary union of the brahmin Nambudri and others with the non-brahmin Nair women. The point of it is that the brahmin usually disowns the offspring of such unions. This leaves the sons (Nairs or Menons etc) with a split personality, one part half-proud of having brahmin ancestry, and the other part conscious and ashamed of the enormity of the injustice to the mother.

The Pariah and Samnyasin : The brahmin is greedy under the cover of holiness, and it is he, and not the samnyasin (with whom he is eternally confused somehow) who might be scrutinized if this is desirable by any government. He takes the best of everything in the name of that "purity"; The best

houses (can't mix with the pariahs), the best and choicest food (as we have noted, he feels himself entitled to the special), the best jobs (he can't sweep floors or wash other peoples' laundry), and he boasts of his superiority up and down not only India, but up and down the scholastic world. It is high time all this was exposed and our author has begun a task which needs boldness and thoroughness more and more.

A similar study might very well be made of the non-dynamic pariah, whose humility, while so admirable, and also on the side of spirituality, we might add, enables him to be walked over socially, which is wrong. Jesus said long ago when dealing with the caste-conscious orthodox brahmins of his time, the Jews, with their fastidiousness about food etc., that it was not what went into the mouth that was so important, but what came out of it. On this ground the honest pariah is far superior to any brahmin. These things need saying, even if they hurt. Every dynamic Westerner has a touch of the brahmin, and one has to have experience of that touch in order to know the situation, the dangers, the crime against humanity, that any kind of caste represents.

Vertical and Horizontal Personalities: Many pariahs in India hope to achieve the status of brahmins. The answer is not really there. They should aspire rather to be more human, to be absolutely men and women with a sense of dignity and kindliness which is higher than that of a mere charismatic-conditioned power-lover. The current brahmin is a horizontal personality pretending to be vertical while the pariah is very often a vertical personality wrongly called horizontal and believing himself to be so. The thoroughly verticalized personality, brahmin or pariah, is of course the aim of the samnyasin, whose social status is hidden by a shaven head, absence of caste-marks and sacred threads and every vestige of social belonging. Yet even here, as in the case of a very famous samnyasi organization whose name we will spare our readers but who will nonetheless probably know which is meant (!), brahminism has infiltrated. They can take it that their ways are transparent to all. From bureaucrats, ministers, dewans of old, politicians all down the line, to clerks and cooks, the brahmin, as Mr. Nair shows, has penetrated. They knew the methods of infiltration, sabotage, internal heating-up and transformation from within long before the Commies learnt the tricks. Given the chance, no doubt the brahmin would brahminize Communism itself. It is no accident that Communist techniques appeal to the more modern brahmins or that the ex-Communist chief minister of Kerala was himself a Nambudiri. One might expect as much.

But we have said enough, God knows, on this "touchy" subject, as Nataraja Guru calls it in his Envoi or Send-off, to this book. Dr. A. R. Desai of the Department of Sociology, University of Bombay writes a critical foreword. Apart from printer's errors, the book is well produced and we highly commend it as in a class by itself. [END]



I AM A GOVERNMENT

Harry Davis

This is a historic document. It is an excerpt from a speech delivered by Mr. Davis at the City Hall, Ellsworth, Maine, USA, on September 4, 1953.

HERE in this City Hall of Ellsworth, Maine, in the sovereign United States of America, I, a World Citizen, exist in a world anarchy.

By the authority vested in me as a world sovereign, it is my duty and my responsibility to myself and to my humanity to hereby proclaim for myself a World Government with full legal powers and prerogatives based on the three Prime Laws of One God, One World, and One Mankind. This Government for the moment exists only in my person, but since all men are World Citizens with full world sovereignty based on a full recognition of the three Prime Laws if they affirm them, the proclamation of World Government is everyman's right, privilege and responsibility.

A World Government is here born and if there be wiser and better men, let them come forward challenged by its obvious failings and helplessness. Let the spiritual leaders and Gurus, the World Teachers come from their ashrams, their meditative retreats and monastic centers in this grave hour of our common need, and give us their moral counsel and guidance. Let them breathe into this newly-born government the spiritual substance it must have if it is to prosper and serve men wisely.

To solve the problem of managing our common world community for the mutual benefit of all, the most able scientists, technicians, managers, and administrators must come forward to give us their services.

One for all and all for one must be the prime basis of a World Citizen's economy.

The World Government here proclaimed and open to all, will undertake to initiate a World Citizens' Corporation as its proper corollary on the physical or economic level of human activity.

Then we call to the common citizenry from which we have come, to our brothers in the world community. We call them in all corners of the globe, in every market-place, in every secluded retreat, and from all walks of life. We call to the reason and conscience which we know to be a part of each man. In the name of Humanity of which he is an integral and valuable unit, we ask him to identify himself, not only as a citizen of his own hearth, his local community, his region and his nation, but also as a citizen of the entire world as his natural and fundamental right as well as duty.

COMMUNICATIONS

THOSE seriously interested in World Government may write to Garry Davis, World Government Co-ordinator, World Service Authority (Executive Agency of World Government), Post Office Box No. 119, Village Station, New York 14, N.Y., U.S.A. or they may write in care of VALUES for their communications to be forwarded.

“World Government News”

We have advance information that a magazine of the above title will be published soon from New York, under the Editorship of Garry Davis.

And in Humanity's name, I, a world sovereign, hereby claim the territory of the entire earth as the proper home and the rightful possession of all mankind. As an actual symbol of that ownership, and for the now existent World Government, I here claim in the soil of my birth, the dot of land on which I now stand, as World Territory. Let it be henceforth known as World Citizen's Point, and marked only as 68° 25' 30" W. Longitude, 40° 32' 30" N. Latitude.

Let all World Citizens accept this point as the territorial symbol of their highest allegiance, whereas this World Citizen claims it as the only legal territory within the continental limits of the United States whereon he can reside.

As a world sovereign, existing legally only in a wordly sense, I am able to give this point a legal existence in a wordly sense based on the three Prime Laws of Mankind. So be it. Now every national citizen throughout the world is able to make a valid extension of his loyalty to the world community through his legal world territory without at the same time renouncing any humanitarian local or national responsibilities which are a part of the whole.

At this moment, this is the only neutral but inclusive government in existence. It has no foreign policy, no political parties, indeed no politics even, no army, navy or air force. Its door is open to all and will be closed to none.

The completing of mankind, so long talked about by philosophers and spiritual leaders, so long dreamed of by the persecuted down the ages, is at hand. It is started here tonight. A World Government exists if only in one common man and having but one dot of territory. No longer need we argue about the principle, or about how long it will take, or whether the neighbour will come in. This neighbour *is* in, and it but remains for everyone to recognize and apply his own in-ness.

The main job is over, that of completing the microcosm. Each microcosm completed brings the macrocosm that much nearerer completion. This work is unprecedented in these modern times. Thus we are all youths in this task. But experience can only be gained by living our goal from the outset, by *being* members of the world community. And if we stumble, falter, even fall, there are others to carry on, for the reality of Man's unity is a truth that cannot die.

I am a world sovereign, a forefather of the Human Race. Its Government is here proclaimed.

Brothers and sisters, fellow World Citizens, join me in this glorious destiny.

[END]

Letter to the Daughters of the American Revolution

THE D.A.R. (Daughters of the American Revolution), a body of conservative females in the United States, have been holding their 69th Continental Congress in Washington. As reported in *The New York Times* of April 21, 1960, they propose calling for "deletion from school text books of all materials that promote 'World Government (including UNESCO propaganda for one Socialist Communist World), class struggle, socialism....and which make disparaging comparison with free enterprise.'" On reading this report, Garry Davis, Coordinator, World Government, wrote to the Chairman, D.A.R. on April 26, and asked :

" We would be glad if you could give us further information as to what school text books contain references to World Government and secondly, we would be glad to know how this particular call was received by your membership.

" As you will note by the letterhead, the World Service Authority is the executive agency of World Government declared September 4, 1953 at Ellsworth, Maine, by the undersigned which has received subsequent support from all quarters of the world. I enclose relevant documents for your information.* Please note that in all documents, we stress first the continuance and protection of the wisdom values of mankind, and secondly the protection of the rights both of mankind itself and of each human. There is no reference, you will note to the relinquishment of sovereignty by nations or the superimposition of a super-state above nations. World Government in short operates in the area today where nations do not, i.e. between all citizens of our one world community.

" Viewed this way, one cannot be 'against' World Government since it is instituted to safeguard humanity's highest values. In the interests of absolute fairness however, World Government must allow dissenters that right as it takes the right to dissent. If, after studying our documents therefore, your membership wishes to be put on record as against World Government, please so state in writing and we shall duly file such. We have not yet set a fee for this as we do not yet issue forms for dissent or further, renunciation. We shall provide this service free of charge for the moment.

Yours in One World,

GARRY DAVIS, Coordinator, World Government"

*The documents mentioned included (1) "I Am A Government" (excerpts from which we publish on page 210 ; (2) The World Passport ; (3) United World Government Proclamation (Bangalore, India, June 10, 1956) ; (4) Proclamation of World Government (New Delhi, India, October 5, 1956); (5) Pledge of Allegiance and Official Registration Form ; (6) World Authorization Order No. 1 (Hannover, W. Germany, August 20, 1957) ; (7) World Authorization Order No. 2 (Cologne, W. Germany, September 7, 1957) and (8) World Ballot.

The land was taken over, sacred sites and all. All the things that a Black man would not dream of doing were done as a matter of course by the white man, and instead of the white man dying as he should have done as a result of the broken taboos, he lived and prospered.

For instance, the Black man would never think of tilling the soil and growing crops. To interfere with nature's ways would seem to be sacrilege in the Black man's eyes. He would assist nature in its own methods of production by sacred dances and magical rites. He would, no doubt, enter sympathetically and sensitively into the spirit of nature and feel himself one with it as it died in winter and sprang to life again in spring. He would in his rites encourage the kangaroos and wallabies to multiply. They were kindred spirits who would do their part as he did his.

The Death-Touch of Civilization: When, therefore, the white man came with axe and saw and fire, with gun and plough and harrow, the Black man saw his world, spiritual and physical, ravaged and destroyed before his eyes. The faith by which he had lived from time immemorial was rudely shattered. There was nothing left to him by which he could live.

The speed at which he died was astonishing. The guns and the poison of the white man assisted the process, but that by no means explains it all. Many whites were kind and tried to be just, but it made no difference. By faith the Black man had lived, and had lived joyously enough, but when he could no longer dance the rites of his ancient faith he had no alternative but to die.

It is clear from the Black man's fate that to destroy a people's culture totally is to end the life of the people. The Black man in Australia faded away at the touch of western civilization.

Outmoded: It may well be that the white man in his turn no longer feels too secure about his own future. He notes that a confident faith is now not a strong element in his own culture; and he may well wonder, if, through loss of faith, creative virtue is not drying up in him. Western civilization has gone for a ride on a tiger and does not know how to dismount. The method of violence has entered so deeply into its self-creation that it has now become the dominant element in its nature and being.

There is the feeling after co-operation between the various interests in industry to replace the old forms of coercion. There is the vision of one ordered world...but to win the race against disaster and chaos there will need to be a vast renewal of moral and physical energy sustained by a strong and enduring conviction that the possibility of achievement is present and the family of man is worth the struggle. As it stands at the moment our civilization is outmoded. Civilization is not enough. [END]

5. Urban-Rural Dialectics

As an introduction to the next section of our study of planning for one world, we are giving here a brief anthology of poetry and philosophic thought, all of which has its own absolutist message and indicates those contemplative values which the vulgar mechanised civilization of our time has either lost or is fast losing.

WE begin with the Chinese *Tao Teh Khing*. *Tao* means *Tat Sat*, "That which is absolutely Real", and *Teh* means *svadharma*, its "own-rightness." *Khing* means "classical text." One of the shortest and most beautiful works on the nature of the Absolute, it was composed about 500 B.C. by Lao Tzu.

*When the World lives in accord with the Absolute (Tao),
Racing horses are turned back to haul refuse carts.
There is no greater curse than the lack of contentment.
No greater evil than desire of possession.—(chap. 46)*

But where and how is contentment and peace? In the giant monolithic advanced State? No, says the sage, and goes on to speak of—

Natural Planning

*Let there be a small country, with a small population ;
And even if there were clever men with the abilities of a hundred,
I would not have them ;
And I would make the people regard death as the most grievous thing
but at the same time not to try and run away from it.
They might have boats and carriages, but would have no use for them ;
Similarly they might have military uniforms and weapons, but no
occasion to display them.
I would also abolish book-keeping (which encourages theft) and have
the people use knotted cords or something like that for their
day to day calculations.
You might think their food coarse, but they would think it sweet ;
You might think their plain clothes crude, but they would think of them
as beautiful ;
Their dwellings might look poor, but they would be places of true rest.
You might laugh at their primitive simple ways, but these would be
sources of enjoyment.
And supposing there should be another settlement within sight, and
even if one could hear the dogs barking and the cocks crowing,
Even then to the end of their days, to their old age, even to
death, I would not encourage the people to be curious about their
neighbours, but to remain in their own place. and to have neither
intercourse nor interference with their neighbours.—(chap. 80)*

WE leap across the centuries to William Blake who published this poem on London in 1794, when the first ravages of the mechanistic way of life were noticeable :

London

I wander thro' each charter'd street,
Near where the charter'd Thames does flow,
And mark in every face I meet
Marks of weakness, marks of woe.

In every cry of every Man,
In every Infant's cry of fear,
In every voice, in every ban,
The mind-forg'd manacles I hear.

How the chimney-sweeper's cry
Every black'ning church appals ;
And the hapless soldier's sigh
Runs in blood down palace walls,
But most thro' midnight streets I hear
How the youthful harlot's curse
Blasts the new-born infant's tear,
And blights with plagues the marriage hearse.

And Wordsworth, lover of lakes and mountains, writing also on London eight years later, cried in anguish :

I am opprest,
To think that now our life is only drest
For show ; mean handiwork of craftsman, cook,
Or groom ! We must run glittering like a brook
In the open sunshine; or we are unblest :
The wealthiest man among us is the best :
No grandeur now in nature or in book
Delights us. Rapine, avarice, expense,
This is idolatory ; and these we adore :
Plain living and high thinking are no more :
The homely beauty of the good old cause
Is gone ; our peace, our fearful innocence,
And pure religion breathing household laws.

ROUSSEAU, of course, was the exponent *par excellence* of the countryside. In the Appendix to the *Discourse on the Origin of Inequality*, he protests :

Rousseau

" In proportion as arts and industry flourish, the despised husbandman burdened with the taxes necessary for the support of luxury, and condemned to pass his days between labour and hunger, forsakes his native field, to seek in towns the bread he ought to carry thither..... The more our capital cities strike the vulgar eye with admiration, the greater reason is there to lament the abandoned countryside."

And of course it was the same writer who opened his great book *Emile* with the memorable words : *Tout est bien sortant des mains de l'Auteur des choses, tout degeneres entre les mains de l'homme.* " All is good coming from the hands of the Author of things, all degenerates in the hands of man."

We do not need to quote Robert Burns, champion of Universal Man, himself self-taught from the field and plough, whose words are still apt, or more so, today ; who stood for the honesty of the countryman, and who epitomized Scotland and Europe's lost values in great poetry, of which *The Cottar's Saturday Night*, and his love poems and his *A Man's a Man for a' That*, are typical.

There are still outlying places in the hot deserts and the icy north, where man retains that " goodness " of Rousseau. What do these people think of civilization or city life ? Read *Arctic Village* by Robert Marshall (Penguin, 1940). Here is what one Eskimo visitor to Midwest America said :

" Oh these people here have everything a person could wish for—modern homes, electricity, radio, all the good things like eggs, butter, milk, fruit, berries, gardens. I wonder what they could wish more in heaven. Still, they are only half-awake—dull routine slaves, tied down to follow each other."

We conclude with a prescient passage from Narayana Guru (1854—1928).

Narayana Guru

" The animals have no exaggerated needs like man. Man trots about the earth as a veritable demon of destruction. As he marches, he carries behind him a trail of devastation. He cuts down the trees : and blasts and bleeds into paleness the green beauty of Nature for the sake of the plantations and smoky towns and factories which his unbridled desires necessitate. Not content with destruction on the surface, he tampers with the crust of the earth, making it weaker and weaker day by day [note : did the recent tidal waves and earthquakes result from the underground and underwater atomic tests ?] The innocent monkeys and birds in the forest have to forego their peaceful life because of man. The rest of Nature would be thankful if, in the process of self-destruction, man would have the good sense to destroy himself if he must, alone, leaving the rest of creation at least to the peace which is its birthright."—Nataraja Guru in *The Word of the Guru*, pp,10-11.

[TO BE CONTINUED]

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WISDOM'S MAGAZINE

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

28

Bereft of bottom as of top from bottom to the crest
What transparent awareness has, *turiya*
consciousness that is ;
The inert no knowledge has : what it cogitating
tells
From in-between, is no knowledge at all, do mark.

THERE are two aspects of consciousness within, as given to the contemplative vision. They are to be understood as dependent and independent, as the physical and the psychic, or the psycho-physical aspects functioning simultaneously. One has a transparency and clarity, filling the whole of being as from within, without any remainder, spreading from our consciousness of the soles of our feet to the top of the crest of the head. The other kind of awareness is not total, and, like reflex-action in the muscles connecting them with the central nervous system, functions transversely, hesitating and using halting syllogistic reasonings which are only probable, possible and indirect in their nature, and weak in their degree of certitude. Stimuli are translated into total responses by the transparent consciousness. This latter is to be recognized as the *turiya* as opposed to the consciousness dependent on the physiological aspect, which is there called inert, and which, by its very nature, is against the notion that life represents. The vertical axis is the dynamic, and the peripheral bodily responses are static. These two antinomian aspects make up the whole of the consciousness as the interlocking psycho-physical factors, both dependent and independent of each other, and, what is more, the physical has an inhibitory effect on the other. Between them, they represent knowledge and nescience.

The Guru here leaves out of account the usual classification of the consciousness into four as in the *Mandukya* Upanishad (*jagrat*—the waking; *svapna*—the dreaming; *sukshma*—the sleeping; and *turiya*—the “fourth”). In the Guru’s *Darshana Mala* as in the *Mandukya* Upanishad, the fuller description is given. Here, conforming to the necessities of the context, the Guru selects only the *jagrat* (the waking) and the *turiya* (the clear inner all-pervading consciousness), for the sake of contrast. The intermediate aspects of the four “limbs” are represented by the two others omitted here, which refer to the dream world and that of sleep.

The definite reference to the limits of foot and head here is not to be understood in a mere physiological sense, but in a neutral psycho-physical sense.

29

The mind-blossom, plucking, who offers to the Great Master,

No need has he, other works to perform ;
Else, let him pluck blossoms wild, and if none
is there,

The *maya*-spell let him repeat ; then *maya* goes.

A SERIES of intermediate forms of meditative self-discipline are passed in quick review here so that the Guru could pass on to subjects of more seriously contemplative import. There is the constant question put by spiritual aspirants about the regimes or disciplines to get rid of error and arrive at wisdom. The *Gita* refers to them as sacrifices after the model of the fire-sacrifice. Here the Guru adopts the analogy of the idol worship of South Indian temples where, instead of graded sacrifices leading up to the culminating wisdom sacrifice, there is the flower offering. The flowers represent the blossomings of the mind which are impediments to real wisdom. The mind is defined by Sankara as the seat of representative functionings (*Sankalpa*) and wrong resolves (*Vikalpa*). The mind functionings have to be sublimated from the lower to the higher levels by graded self-disciplines, before wisdom could abolish the possibility errors of judgment in respect of values or realities that affect our lives by their attractions and repulsions. This constant conflict of interests in which we are caught each moment of our lives, has to be made fluid and flexible in the light of higher contemplative wisdom, when the possibility of error weakens and wisdom prevails more and more.

The reference to flower-gathering (or rather plucking, with some effort) is an inner event corresponding to an outer one, beginning with the first degree of self-discipline. We have to imagine an aspirant who, as may be usually expected in South India, goes to the temple in the morning to offer flowers, gathered in his garden, perhaps, in the city where he lives.

If he is one who happens to have arrived at his second stage of self discipline, in which he has already left behind his home in favour of a forest habitation, then he cannot have garden flowers, but must content himself with wild flowers. The more removed he is from society, the less available become the flowers. He might prefer to live at a seaside or in a desert, so that he would avoid the crowded competitive world altogether, where even flowers that are wild may not be available. In proportion to his aloofness the need for ritualistic or necessary action weakens, and finally he comes to a stage when the mere mental exercise of repeating words of wisdom-content would have the effect of conquering the forces of illusion.

30

The inert aspect, no awareness it can have ;
knowledge no cogitation needs ;
Nor does it any discourse hold ; knowing knowledge
to be all,
And then renouncing, transparency of spirit
he gains,
And in body-bounds confined, he suffers nevermore,
indeed !

THIS verse closes another section by marking out a stage in self-realization. The transcending of the vestiges of the physical and the heavily material aspect of consciousness which is referred to generically as the inert, is the subject-matter of this verse. The renunciation is in favour of what is not bodily but what belongs to pure reason to which the higher consciousness, by its very constitution, directs its attention. We should not mix up cogitative thinking or even discoursing, with this higher affiliation to wisdom which is preferable when it is silent and whole-hearted. Rival interests do not enter into such a verticalized affiliation of the true contemplative. Knowledge must help to gain more knowledge and then arrive at the term of knowledge where one becomes aware of the absolute status of Knowledge. A transparency of spirit comes, which has other attendant states of mind like peace, calmness or grace, etc. enumerated in the Gita (Chap. XVII. 16)

The reference to release from bodily bonds belongs to the idiom of the soil of India, where the "mortal coil" as in Latin or Greek thought is an evil to be cast away. This way of speaking about spirituality is not very modern, but it is natural and time-honoured. Even in the modern sense, however, it could be understood without any of its vulgarized connotations. The physical and the psycho-physical are two ways of viewing our consciousness. The former leads to bondage while the latter leads to release. The contemplative way is one which begins by taking a unitive and neutral position as between the body and the mind.

[TO BE CONTINUED]

the human spirit to release itself and move freely within the extended and expanded world which is the habitat and the home of the body and mind thought of as one, the whole complexion of the language issue changes.

The claims of the South of India in favour of the Tamil language which links prehistorical with modern life, like the *amritasya-param-setu* (the bridge of transcending immortality) of the Upanishads, are considered, and when we think also of the Marathi language with its parent Samskrit on one side and on the other, the southern pre-Aryan roots, we are bound to appreciate cultural values that have dynamic elements of value that help to liberate rather than to bind. No wonder, therefore, that there is much affirmation now of the value of certain linguistic sub-groups on the Indian scene. Cultural expressions cannot be stifled. India needs a new language other than what comes from outside its non-geographic world, to preserve its unity and solidarity, so that the highly cultural heritage may have in that language a receptacle to transmit the implied value to the whole of humanity and for enduring years. The birth of the Maharashtra State may be excusable if linguistic loyalties in this larger sense may be brought to the service of the solidarity, not only of India as a geographical or national unit, but as an offering to the whole world.

The Rival Claims of Mount Meru and the Himalaya :
The cultural or contemplative maps of countries differ from their vulgar physical or political versions. Such maps have other longitudes and latitudes derived from other considerations. Time and quality count in culture, while space and the present gain supremacy where merely geographical frontiers are concerned. The unity of India is insisted on against all claims of physical geography, when Samskrit topological geography calls India a *Jambu-dvipa* (Island of White Berries) where the mysterious personality whose name gives unity of culture to India finds his resting or reclining couch, as the name *Krishna-dvaipayana* (the Dark Island-Reposer), applied to none other than Vyasa, would suggest.

The Himalaya of course, is earth's measuring-rod, but it has its rival in Mount Meru, which is not a massif but a peak. Meru, in the inner contemplative geographical language represents the principle of values such as precious minerals and the gems that Dharitri the wealth-bearing Mother Earth yields for the benefit of mankind.

Parvati is the daughter of the Himalaya and the Earth itself figures in the opening verses of Kalidasa's *Kumara Sambava* as the cow that is milked under the superintendence of Meru,

the tall mountain, and under the orders, as it were, of Prithu, the symbolic ruler of the whole earth. A cosmology and a psychology based on a theory of vertical values is implied here, which touches the wisdom heritage of India, which would make any loyalty to this country excusable.

When we contrast this picture with the present one; where blatantly non-contemplative factors overwhelm and overcover the face of this dear land in the name of population-control and distorted values, one might have some reason to take a subdued and sobered view about the usual brand of patriotism that is demanded of a citizen of India.

One Can Look at India Through Many Kinds of Windows: The tourist who passes from one end of India to the other can view it through the windows of air conditioned railway compartments or better still through the portholes of the planes.

Some Indians sit in Government buildings with tall windows and think of plans for improving the country's lot. Others live in forests and their eyelids are their only windows. Each sees a different country corresponding to the values precious to each within, and the vision that is interpreted accordingly.

Kalidasa's ample world of contemplative freedom gives place to various degrees or versions of a blatantly horizontalized character in which killing out of possible great-grandchildren sounds normal in terms of present welfare. The dimension of depth, which is like the square-root of minus one of the modern mathematician, is missed and we have a godless state all should deplore.

But there is one saving feature. The multi-coloured window of Maya is what all of us are looking through all the time, and if the Summit Talks fail and the coloured lights in which we live happen to be switched off with the Welfare State which is only a cross-section of reality, the sannyasins of India who do not contribute to the population and already live apart in the Jambu-dvipa of Vyasa, would not miss anything.

The day is dawning on the 19th of May, 1960 while I write these words. I have drawn the curtains of the window to look at our Meru of South India. There are bright bands of pink and orange across the sky, as if some naughty boy had been playing with the colours. The head of Doddabetta is clearly visible and the wildness has given place to the softness of the morning hours.

I lift my eyes to the vision and repeat to myself the wish, "God Save Indian civilization for the World."

[TO BE CONTINUED]

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