

VALUES



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EDITORIAL : The One Nation of Humanity

IF the goings-on at the U.N. have any lesson, it is the lack of unitive wisdom in the world. No one spoke for Humanity, because the notion of the United Nations is itself based on an error. All men are committed as humans to the One Nation of Mankind. When leaders come before humanity they have the clear duty of leaving their smaller sovereignties behind and orientating their minds, switching their loyalties towards the welfare of all unreservedly. That they have not done so, only shows the need for wisdom of that unitive kind for which



EDITOR JOHN SPIERS

Narayana Guru above all else stood. That is why we honour him and with him all those who speak for the inviolable integrity and singleness of man, and above all, of Nataraja Guru, through whom today his wisdom is mainly channelled.

In spite of the unpopularity of such wisdom, moving along on a shoestring-budget as ever, and only able to move at all, thanks to the unfailing support of the few, we enter our sixth year of publication with the same optimism as when we started. Let Guru-wisdom prevail !

[END]

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NOTE : Due to lack of space several features have been left over this month. They will be continued next month.

THE WORD OF THE GURU

Sayings and Compositions of Narayana Guru.

My Mission

IF people think of me as an avatar and ask what my mission is, tell them it is to remove caste.

Don't Interfere

IT is said that Gandhi was disturbed about many followers of Narayana Guru joining the Christian faith. He suggested the Guru should advise his followers against this, and ask them to remain within the Hindu fold.

"No," was the Guru's reply. "If they feel they are happier and better in becoming Christians, we should not interfere."

The Secret

To an outsider's view a certain faith is low ;
The cardinal doctrine of one is another's measure, lacks.
Confusion in the world there shall be .
While the unitive secret herein remains undiscovered.

A Critique of Caste

Man's humanity marks out the human kind.
Even as bovinity proclaims a cow.
Brahminhood and such are not thus-wise ;
None do see this truth—alas !

One of kind, one in faith and one in God is Man ;
Of one womb, of one form ; no difference is there herein,
Within a species, is it not, that offspring truly breed ?
The community of Man, thus viewed, to a single caste
belongs.

The Way of the Recluse

For the hermit whose attachments are gone,
His arm, makes it not for him a pillow ?
The earth whereon his footsteps fall
Gaining sin-dispelling power,
Makes it not for him a couch ?
For such as he, what use of goods here ?
Ever merged as his mind is in the verity of " That thou
art "
His bliss transcends inclusively all forms of joy.
Let him live in his own home, or in the forest,
Or at the water's edge—no matter.
With mind ever fixed on the Absolute
The yogi ever dwells seeing all here in terms of Selfhood,
Like a mirage in a desert land.
He enjoys bliss, that Silent One,
Contemplating That Absolute supreme which is beyond
compare.

**"One Humanity" is a Prime Principle of the
Teaching of Narayana Guru.**

RECENTLY World Citizen Garry Davis, Co-ordinator of World Government, sent out an appeal for personal support in his forthcoming Court Case in U.S.A. over the status of World Government in the particular instance of issuing a license for a motor scooter, which he claimed he had the right in principle to do, if World Government means anything... Among replies to his appeal, that of Nataraja Guru may be of some historic interest to the future when World Government is fully established in actuality. We print his reply.

Nataraja Guru Supports Garry Davis

Dear World Citizen :

As one holding one of your World Passports bearing a number prior to the very first one, I have been related to the Principle of World Citizenship that you represent in your person as its Co-ordinator. As a contemplative sannyasin of India I have no programme of action at all in a political, social or economic sense, but I am deeply interested in you and what you represent. Whether considered silly, childish or sophomoric by others who claim to be sane or mature in their ways of thought or behaviour, I can see no flaw in the attitude that you adopt. The Kingdom of God for which all good Christians pray is in principle not different from the idea of a World Government. Someone has to stand for a good principle for the sake of Humanity and you happen to be chosen by dint of circumstances which were not artificially created by you with other motives. The Constitution of the United States itself began with two or three sitting round a table before it was recognized. This does not show that those who started it were acting illegally or against human interests. I do not attach any importance to the form or protest you make and in fact the flimsier the issue the better it is to set off the purity of the cause and its motive. You have been brave in courting imprisonment many times in many parts of the world when you could have lived in comfort like all other respectable looking people that one meets in the suburban trains and buses of all big cities. Because you have chosen the harder way of sacrifice I send you all support that a humble human being at a far corner of the world can give you. May be the blessing of the Absolute be with you !

Gurukula, Fernhill,
Nilgiris, South India

NATARAJA GURU,
Sept. 25, 1960.

EARLY REMINISCENCES OF

We are sure this precious glimpse into the past will be enjoyed with much interest by all our readers.

I was hardly ten years old when a strange man entered into my life. Except that I noticed that he brought with him a serious presence, that made all people familiar to me at that time, whether parents, neighbours, or others around me, stand respectfully before him, I could not make any guess about him at that time.

I hardly realized then that a strange and simple man of the countryside of remote Travancore was to influence my life, gently exerting some subtle pressure through more than the half a century during which I have now lived. Strange, mysterious, awe-inspiring, a dominating, almost impossible presence, before which all else bent down in subordination of some sort, such was the first vague impression I got when one day he stepped into the old parental home at Pettah, Trivandrum. He seemed to take a keen interest in me already, although I was then only below ten years old. Dressed in two pieces of white cloth, the upper one generally almost hiding his shaven head, he talked, commanding a subtle respect from all present, including my parents, whom I respected much. As a dog can tell who is the master or sometimes even who is the guest more important than his master, who counts in a given situation, I could only guess that there was a visitor of much significance. He asked me to read some words of the Kanarese first book which I remember to have done hesitantly and badly.

When Five Years Old : Stretching my memory backwards still more, I can remember an earlier incident nearer to the age of five rather than ten. There was a crowd of persons this time round the Guru and he was in his own home or rather ashram at Aruvippuram, near Cape Comorin, south of Trivandrum. This was a forested place on the banks of a roaring river coursing through rocks and pebbles. The waters in the lonely valley, with a simple Siva temple standing on a hill-top, recently levelled and strewn with sand, gave a numinous character to the place.

I was ushered into his presence through the crowd, and asked to take the dust of his feet, a request which, being proud with an ego that was then just trying to assert itself in this world, I refused to comply with. The Guru noticed it himself and remarked that I had inherited some pride from the father's side.

I am nearing sixty-six when I pen these lines, and memory carries me with its breeze blowing on the "silken sail of infancy." Frail is the bark and when reminiscences are connected with outside events can be a regret that huts or hinders spiritual progress. Spiritual reminiscences that link one with a Guru, however, do not have this negative and harmful character. When pure and centralized, reminiscences call up

NARAYANA GURU—1900-1915—BY NATARAJA GURU

consoling images. My Guru reminiscences have this soothing effect; although not untinged with a marginal regret.

A Varkala Memory: The other milestone which I can call up with a certain degree of clarity was when I was fourteen or fifteen, studying in the fifth form of the High School at Trivandrum.

It was in company of the poet Asan that I went to see the Guru, this time residing at Varkala. The present hill-top, where the Guru's earthly remains now are was a vacant hill of shrub and underwood of not much value or significance. We had to seek the Guru in a palm-leaf hut under a tree near this hill, which we reached after wading two minutes through a clear brook that flowed fast over white loam eddying through the flank of the valley.

I can remember one evening at twilight the Guru rose from his resting place under the tree by the brook-side and went towards the hill which was to be his future abode. He led the way through the shallow fast-flowing brook while the poet and others followed at a respectful distance. Again, in another setting with the moon reflected like a scribble on the clear, pale water surface, I found myself following the footsteps of a strange man of mystery. Someone reported to the Guru that I had remarked that tigers could scare cattle and disperse them, on which the Guru suggested that sometimes bisons could gang together and face a tiger, turning the tables otherwise. I could get no more direct teaching from the Guru on this third occasion more significant than this reference to herd instincts in animals. There was again nothing special in the meeting except that I carried with me a strange impression which remains pleasurable and beautiful in its dreamlike nothingness to the present day.

Madras, 1915: There was something free and easy, yet with a touch of numinous mystery that seemed to affect some deep stratum of my own consciousness. The Guru carried a presence which had always a purity, a wonder and a mystery, which, through the long lapse of years has remained the same with me. His nature seemed to harmonize with nature around him. The silken sails of infancy have now become ragged with much use, and somewhat threadbare, but memory remains pure and pleasurable still.

My real affiliation to the Guru took place when I was twenty and he was sixty. I was a student at the Presidency College, Madras, and I was strangely fired by the idea of organizing a tea party and meeting on the sixtieth birthday of the Guru.

Madame Annie Besant had built a hall in Madras at that time and was in her office near it when some of us went to see her in connection with the celebration. The Theosophical Society had already recognized the Guru as one of the Mahatmas of South India. About a hundred friends gathered there on that occasion and spoke about the significance of the Guru's life.

For forty-six years after this event I remain the same admirer and disciple of this great and strange man. Only I now know better why his life is significant and not merely how significant.

[END]

THE GURU OF HUMANITY

BY JOHN SPIERS

The whole world is the country of the Guru, the whole of Mankind his people. Guruhood and not personality is what we emphasize here, and the principle of the Absolute and not any particular religion; because these are the really important aspects of the life and teaching of Narayana Guru with which his name should be associated in drawing together Humanity into an integral whole under wisdom. The Guru personality represents the expression in humanity of the Absolute as a wise teacher transmitting wisdom in turn to all who seek it properly or absolutely. It is in this light also that the Narayana Gurukula should be seen as functioning, as directed by Narayana Guru's successor-Guru, the living Nataraja Guru. Bearing these things in mind, the following may be read, both by those far away from the Indian scene who may be reading about Narayana Guru for the first time, as well as for those more familiar with his name in India.

IT is perfectly hopeless trying to present the full dimensions of a rare personality such as Narayana Guru unless one says something about Guruhood. The lives of wise men are notoriously hard to write about, as Chesterton had to admit at the beginning of his famous book on St. Francis. How much easier to write about a political leader! How easy too, to write about a religious person! But here is a new kind of personality who refuses to fit these ready-made moulds. And then, in the hands of most modern writers, Guruhood itself is a subject entirely misrepresented. Little wonder that during the three decades since his death, Narayana Guru has suffered enormously by being devalued as a Guru and made into a parochial tribal leader on the one hand; while on the other hand he has been made into the stock figure of personalized worship common to all pious people, but more so in India where personal idolatry flourishes in the most staggering fashion—where a politician like Gandhi, and even Nehru, despite their own protests become the *bhakti* material of the religious.

Misrepresentation: Then there are esotericists who make darkness more dark by their love of the occult, the secret, the glamour of mahatmahood which is mixed up with Guruhood; and then there are the tribal leaders of the West Coast of India who want to exploit Narayana Guru for their own ends, political or social or even in the name of Communism, because they are aware of the millions-fold mass loyalty fastened on the reputation of Narayana Guru still in the minds or hearts of the common people of the West Coast of India; and again there are the exponents of Hinduism and lingering caste hierarchical



IN THIS SIMPLE COCONUT THATCHED FARMER'S HUT AT CHEMPATHANADU TEN MILES NORTH OF TRIVANDRUM, THE BOY NARAYANA WAS BORN

theocracies who would also like to draw the name of Narayana Guru into their exclusive domain...All these things are absolutely trivial in the global vision of Guruhood.

The problem is to present Guruhood. The problem is to teach if possible, all these wrongly educated and mis-informed people about Narayana Guru and Guruhood; and in the fair name of the Guru, to do so without fear or favour, whether the wrong notions come from high up in the social world or low down in the ranks.

The audacity, you will say! The cheek of this man from a non-Hindu Europeanised world trying to tell us about *our* Guru, about *our* religion, about *our* world.

Now all I have to say is this: my authority for writing is that of a disciple of a Guru who himself is the disciple of this very Narayana Guru. My authority is the words of Narayana Guru himself. Narayana Guru was not a tribal leader. He was not a nationalist. He was not a person favouring one special religion. My task over the years has been as a *via media* between Guruhood as represented by both Narayana Guru and his wonderful disciple Nataraja Guru (whether YOU like the latter or

not, you cannot escape the fact that there is only this ONE all-out disciple who stands for Guruhood as no other disciple has done), between, as I say, this Guruhood idea, and the world at large, through VALUES which was started with this express purpose in mind, as the very first issue declared. NOT, I hasten to add, to fix one more religious personality as the greatest of the great in the public world which already suffers from a surfeit of such personalities, but rather in order to present an almost lost WISDOM to the world, along with the whole notion of the principle of Guruhood.

What the Guru Taught. The world needs wisdom. It is not going to be concerned in the least with the petty politics and the social advantages of a single corner of this one world, whether called Palestine, Mecca, Kerala or India. One is ever hearing the words "Our Guru" and "Our People" as if Narayana Guru had any sort of such exclusive notions. NARAYANA GURU BELONGS TO HUMANITY. THERE IS ONLY ONE PEOPLE, YOU INCLUDED, AND THAT IS HUMANITY, THE CONGOLESE THE MALAYALEES, THE JAPANESE AND RUSSIANS AND MEXICANS AND RED INDIAN AND AMERICANS AND EUROPEANS AND ALL OF US.....If you think not, then your education has been neglected and you belong to a dead unreal world. Nationalism is our present day form of caste thinking.

People repeat this motto of Narayana Guru as people repeat the sayings of Jesus and the Buddha, "One God, One Religion and One Caste for Mankind" with no depth of contemplative thought about what this means. In this year of disgrace, 1960 there are still people who dare to think one should keep quiet on the subject of "caste" with which the world is ridden and soaked, and which, in its brahmin-parish complexity still stifles proper thinking in India.

They didn't like Narayana Guru to touch on the forbidden topic, and if they could they would boycott me for talking about it. I refuse to shut up. I insist on bringing this into the open. It is all silly to those who are outside the caste-world. Nationalism is also silly to those outside its ambience, and shows its silliness in the clamorous voices at the UNO today. A hundred national caste voices and ropes are dragging a well-meaning man like Dag Hammarskjold through the mud, just because they can't think in terms of ONE HUMANITY (which is what ONE CASTE means). They are all thinking of the greedy personal advantages of their OWN groups.

Therefore, if ever the world needed to understand Guruhood and needed to listen to Narayana Guru properly, the time is now.

What then is it that makes Narayana Guru important? Just this; that he stood for, and realized in himself, the great fact of

the non-dual absoluteness of reality in terms of humanity. When people ask "What did he teach" the answer is this: "the supreme value of the non-dual approach to problems and the emergence of this truth at every level of human thought and action."

Not Books but a Living Guru: That is it in brief. But when it comes to the full understanding of all the subtleties and implications in one's personal life, in one's dealings with others, in one's dealing with the continual stream of problems threatening the disruption of the essential non-duality, it is then that one requires the living Guru expert.

Of course there are the books, but books are dumb when one is in need. There are necessary limitations to the printed word. Thought on the present problem needs to flash back and forth with a living mind. The books may have the general answers, but not the particular personal problem, and especially in the time-sense of this moment. The principle of non-duality is certainly timeless, but it has to express itself only through the living moment, the here and now, and through the living Guru.

You can of course try the personal "hit or miss" method, but that is rather silly when a Guru is there from whom one can save oneself endless trials and mistakes, errors and misses. The virtue of the presence of Narayana Guru was that he gave those around him the full measure of his wisdom to deal with their own personal and special problems. That is the test of Guruhood.

That is why wise seekers eventually come to a Guru, when they hear of such a person. They will spare neither time nor money, neither wife nor children, neither jobs nor other things, to reach the living Guru and place their problems intimately and directly before him with the immemorial words, so significantly there in all the texts, from the Bible to the Gita, "Please teach me." Laden with his problems Nicodemus comes at night to Jesus, Arjuna approaches the Guru Krishna with his painful distress of spirit. People of all walks of life similarly approached Narayana Guru for the answers to their deepest problems, and people from thousands of miles also come today to Nataraja Guru for the same reason... Political leaders, so dominant in the modern world, from Nehru to Khrushchev cannot admit to this supreme wisdom. They can only give doubtful suggestions based on economic or political or ideological grounds, themselves the followers of doctrines laid down by men hardly better than themselves in intelligence. But in Guruhood there is something startlingly different from all this. There is a contemplative factor, with a tradition of expertness in precisely these wisdom principles, backed by a full-judged science which is not only philosophically exact, but which covers the deepest layers of human life, illuminating it through and through, with no vague patches whatsoever. That Science is *Brahmavidya* (the Science of

the Absolute). Its limbs are Yoga (or what the Greeks called Dialectics) and Sankhya Yoga or the Science of Values, while the scientist-philosopher who operates this is known as a Guru.

Life Sketch: The facts of Narayana Guru's personal life are simple. He was a farmer's son, born in a village near Trivandrum in 1854. Between the ages of thirty and forty he wandered and became widely known as a familiar yogi and Guru in the traditional manner, versed in Sanskrit as well as in Tamil and his native Malayalam. He explored many of the ancient lores of India, including the ancient sciences of medicine and astrology, and the psychic aspects of yoga. He was followed largely by the great mass of unapproachables, untouchables and other caste demoted or ostracized people of the countryside. To them he brought wisdom's touch of consolation, giving them at their request, temple facilities and a wisdom literature, until eventually by the time he was in his fifties in the early years of this century, a whole string of temples and institutions in his name was in existence up and down the Malabar-Travancore coast. He passed away in 1924 in his 74th year, at Varkala, an ancient town on the coast in the far south west of India, where today his memory attracts many thousands every New Year.

Everyone who met him attests the presence of a spiritual grandeur about him, his brightness of intelligence, which seemed to give a rosy glow to his physical appearance also, the alertness which noticed every little event in apparent disinterestedness at the same time, and his love of the neglected which he was keen to notice such as bringing to the forefront some poor shy village visitors at some of the innumerable public meetings where he was present. He could also meet the haughty brahmin and the cocksure materialist and the Christian missionary with their own type of language, and by dropping a little word here or there, as if innocently, bring finality and silence to any discussion. He could as easily go into the intricacies of Sanskrit quotation, chapter and verse, *sastras* and *slokas*, as he could speak sympathetically the language of the poorest humblest peasants. He could sit with ease in the presence of the mighty and wander far away from the grand receptions which were prepared for him. He would most often disappear from the burden of publicity and even from the followers who pursued him. Sometimes he would accept gifts and at other times refuse them. In every case there would be a sound reason, based on wisdom principles. He was thoroughly impartial regarding religion, and remarked that any religion is good if it makes a man better.

In a land of untidiness he was tidy, in a world of exaggerations of religion and spirituality he was mockingly rational, and he severely distrusted extravagances of any kind, in dress, or language, in formalities or worship, in religious manifestations.

(Continued on page 32)

How Yoga Solves Social Problems

BY NATARAJA GURU

THE seasons come and go while man sits contemplating them. They are both inside and outside at once. A constant fire burns within while the winds blow, the rain falls, the good earth sustains with its solidity and rivers spread their waters round. Where the inner events ends and the outer starts, is hard to determine definitely while we witness the subtle interplay of forces as they ebb or flow or burn brightly or dimly with each breath we take or let out. Such is the neutral psycho-physical magic of the colourful world of waking that alternates with the dull grey black or white of inner life.

To see all with unitive equanimity in the sameness of the whole is the core of the contemplative way. After much study and travel, laborious research and easy days of relaxation, I find myself as my days ripen and mature, sitting in cross-legged meditation in the cool atmosphere of the hills, more and more composed within myself. The sunshine and breezes still influence me with their changing moods that are within me and reflected in outward conditions. Many an August and September day thus went by, meeting its counterpart at dawn or dusk in my solitary reveries. I changed with



GURUHOOD IN GRANITE

Belgian artist Walter de Buck puts finishing touches to the granite bust of Nataraja Guru at the Gurukula at Fernhill, Nilgiris, South India. He has caught the idea of Guruhood cleverly with the Siva-lingam formation of the work and the gesture of wisdom (jnana-mudra) shown by the hand. Walter is now on his way back to Europe.

the patterns that wove their thin fabrics around me, and sat still too within the privacy of my own inner life. I have at last been trying to meditate and begun seriously to taste some of its delights. Such is the event, which is really no event, which formed the content of my consciousness these recent days. The brighter days of the end of August and the beginning of September, were mostly uneventful otherwise.

Insularity and Openness: Peninsular India with its insularity and the open breezes that sweep over the seas of the Indian Archipelago are also twin aspects that co-exist geographically, while seasons come and go, inducing their colorful or duller moods in man. The whole, globally sensed and understood, constitutes the joy of contemplative life. Man is at peace when the whole is contemplated continuously, but conflicts come and banish his peace of mind when dual forces are allowed to alternate according to a natural rhythm for man to a life worth living. Otherwise it becomes all labour and turmoil. Insulation and openness meet in the unitive globality of thought and feeling in the Absolute to be known and felt at once.

Thus harmonized perfectly now and imperfectly at another moment, life, inner or outer takes its alternating course, while the self sits within witnessing its own peripheral phenomenological chain of events, glowing or growing dim or burning with a brightness that knows no bounds. What is at the core is hardly experienced and is beyond words, while the passing show of peripheral consciousness streams out of its basic nothingness.

Laziness and Hard Labour: Hard labour is a recognized form of punishment; so also is laziness which makes a devil's workshop in the mind.

There have been endless polemics on the rival claims of these subjects by religious, philosophical or sociological theorists. Piety and works have been opposed in the west as *karma* (action) and *jnaana* (wisdom) have also been the subjects of endless philosophical discussions in the history of philosophical thought in India.

In these days of five-year plans and pragmatic values, work is placed on a pedestal and worshipped in the name of increased production, of what is vaguely termed progress. The pastoral civilization of the Todas contrasts with the rush and haste which the New York Fifth Avenue and Empire State Building seem to glorify. Modernism looks askance at contemplation as a sheer waste of time. Our sense of values has to be re-established on some new scientific basis before can cultivate the more deep-seated aspects of our personality.

The West is beginning to recognize this depth respect while the East, which is famed for its wisdom, is losing its hold on just this aspect life which educated men in the West are beginning to recognize more and more. Youth in the Orient is turning its eyes to Western standards of outer values. This constitutes the tragedy of modernism which deserves to be better understood.

Impact of Modernism on Pastoral People: Our thoughts have lingered, in recent days, all the more on the Todas, the pastoral people of an ideal Rousseau utopia who have, as we have seen, their own valid notions of civilization and progress. With a Toda lady who has been subjected to the process of civilization and modernization, both by religious and governmental agencies, I have had several *tete-a-tetes* recently in the company of some others interested in the Todas.

The Todas are rapidly getting civilized in the wrong sense. Drink has taken the vacaney once filled by natural pastoral leisureliness. Their self-sufficient and simple economy has been disrupted by conscious or unconscious interference. Their problems have increased instead of decreasing. They do not know which way to turn for solace and are at present like many other natural remnants of the past preserved discontinuously in protected parts or reserves the world over, who are becoming more and more an anachronism and eyesore.

The Secret of Reintegration of Lost Peoples: Tribals, primitive people, undeveloped or underdeveloped countries, backward parts of the world, are various nicknames applied to peoples maladjusted to what passes for progress or civilization.

Recent numbers of VALUES contained various versions of protest against civilization or progress of the wrong kind. Work and virtue seem to be considered synonymous to the modernist. Work, work and more work seems to be the accepted slogan in certain quarters, while on the other side the stress hitherto has been on the restfulness of the Sabbath Day. The relation between the Sabbath and weekdays has to be understood in a dialectically revised way, if the accentuation of the one at the expense of the other, both tending to unhealthy imbalance in life, is to be avoided.

Herein is a secret. Piety and works, knowledge and action, Vedism and Vedantism can be but together vertically without conflict, but when horizontal elements enter into them, they become vitiated by a dualism that would spoil the ease of both. The almost good can never be good enough, as almost winning a prize, or almost jumping across a gap can be worse than nothing at all. Lukewarm belief in God might be worse than downright atheism. A correct sceptic can be a better believer than one who believes wrongly a secondary god. In bringing civilization or light, these subtle considerations have to be given their place as mechanistic solutions can be worse than anything at all.

A Science of Normal Human Values: Sitting over a cup of tea one August evening with a Toda lady and three others, I tried to expound by way of table talk some of my ideas about helping the Todas, instead of interfering with them as most often people do in the name of God, Crown or Country.

The effects of such tampering with the ways of life of a free, self-satisfied and peace-loving people had so far failed. There was something fundamentally wrong. In what respects was the

attitude to be revised." This seemed a simple question, but to answer it in a simple, straightforward, common-sense way was not easy at all. The whole matter consists in understanding the difference between what makes for horizontal interference and in merely allowing a vertical influence to operate in and through and for the group concerned, as it from inside rather than as from patronizing or proselytizing outsiders.

The difference is fundamental and vital but none the less subtle. Doles of generosity will only degenerate the receivers further. Concessions might cut against the general grain of social structure and do much damage in principle for little practical good gained. Favouritism might make them sink lower into dependent servility. The common arguments are that the forces of modernism are sure to operate on these selected peoples too for whatever they are worth, good or bad; such is the force of compelling circumstances, that economic forces have to enter every corner, and standards have to rise uniformly or not at all; that retrospective revivalism has to be avoided since man cannot begin to walk on all fours like animals, although they might have evolved originally from a common animal ancestor. These are some of the ready arguments that one hears so often.

Soon the question loses all chances of a hearing at all, and all is given up as hopeless. Superficialities overcover the whole problem and all ends in smoke.

The Mechanistic and the Dialectical Approach: A different way of approaching the problem is possible. One can look through a telescope at the wrong end. A blinded man examining a jar held upside down could make the double error of finding no opening at the top and a hole at the bottom, making it doubly useless, which could be rectified when the jar is examined correctly beheld with open eyes.

Such errors are characteristically dialectical and not merely logical. Surd and absurd, sense and nonsense, light and darkness are often related by a double-sided dialectical relationship. Many jokes are based on the same kind of error of judgment.

There are many questions in which the mechanistic approach just makes no sense while the dialectical one gives fruitful indications. The problem of Arjuna (*Bhagavad Gita* II, 5-6)*

(Continued on page 30)

"Desisting from the killing of Gurus who are highly honorable, it would be more meritorious in this world even to have to eat of a beggar's pittance. Choosing (on the other hand) to kill these Gurus as fortune-seekers, I should be feasting even here on blood-stained benefits of life. Neither is it clear which would be of greater advantage to me, that we win or that they win over us. Killing whom we should no more wish to live, those very persons are standing ranged before us, the progeny of Dhritarashtra."

I SPEAK FOR THE TODAS

BY EVAM PILJAIN

In this exclusive interview Miss Piljain presents an authentic account of the life, customs and future of that small but fabulous, sylvan and pastoral society the Todas, to which she belongs. The Todas have attracted world attention, both trivial and serious, ever since they were first discovered, as the Lords of the mile-high Blue Mountains plateau in South India, by Western and Indian visitors,

nearly 150 years ago. A qualified nurse, Evam (the name means "a gift") Piljain has dedicated her life to her people. With a mobile medical unit her main job at the moment is to increase the dwindling Toda population and to see that the Todas' beautiful Arcadian ways of life are not disrupted and soiled by the menace of modern civilization.

JOHN SPIERS: Our readers would like, I think, to know something about yourself, Evam. How did you manage to get a modern education?

EVAM PILJAIN: The credit for that must go to my parents and also to that pioneer English missionary among the Todas, Miss Catherine Ling.

JOHN: Did you like school?

EVAM: No! There were dozens of times when I ran away from the residential school which Miss Ling kept for girls at Fernhill. It's not far from the Gurukula, you know.

JOHN: Yes, I know the place.

EVAM: It wasn't easy. My poor brother, listening to my dreadful miserable stories, was tempted to keep me back, but Miss Ling soon followed me, and even caned me on a few occasions, and took me back.

JOHN: Are there many "educated" Todas?

EVAM: My family is an exception—so far—regarding education. There are eight of us: seven sisters and one brother;



EVAM PILJAIN

and all have had high school education. One sister is a graduate, B.A. and B.T. and another one is now in a medical college doing her M.B.B.S. My father is the only living Toda receiving a government pension now, because he was in Police service for 26 years! I have an uncle who is a B.A. and he is the Principal of a high school in Tanjore. There are many more teachers and a few nurses also, but only among the converts.

JOHN : To my mind, Eavan, the most remarkable thing is that you haven't been carried away by the glamour of Western life; I mean, you could easily have become a career girl and got married to some rich guy! But here you are, a nurse...

EVAN : Well, John, it goes back maybe to the time when I played the part of the heroine in a play called "Florence Nightingale." I played the part well. It appealed to me and I made up my mind then. To be a nurse was my own choice, then, when I was in high school.

JOHN : A determined young woman! But what were your impressions of life in the West, in England, wasn't it?

EVAN : Yes. There are lots of things I admire about the West, and sometimes envy also. Being a nurse, I can talk about hospitals. Their cleanliness, facilities and efficiency, their equipment and drugs, I certainly admired all these things. If it hadn't been for Western medicine it would not have been so easy to restore the dwindling population of the Todas,

JOHN : So you liked England and their way of life?

EVAN : I wouldn't say that. Their daily way of life didn't appeal to me. I lived in the heart of London for two years and sometimes I didn't know for months who my neighbours were in the next room or flat. Life was mechanical and everybody restless.

JOHN : But you must have had some friends.

EVAN : I made some friends too but I found they were never content with life or with what they had. They wanted more and more and more. A fur coat today, a diamond ring tomorrow and most probably a T-V set the next day. I can't count the number of times people have said "fed up" to me—fed up with themselves, fed up with their work, fed up with government and so many other things. And yet I didn't see much to be "fed up" with!

JOHN : The discontented society!

EVAN : True. Then another thing was "showing off." People were pretending to be something or someone they were not or never could be. But of course this is not only in the West.



TODA LAND, A SKETCH BY WALTER DE RUCK

I've noticed the same thing in Delhi and Calcutta. I can't stand this pretence. The only thing that gives real happiness to me is sharing what I have with others and giving unselfish service to those who need it. Since charity begins at home I've started with my people, the Todas who need "survival" more than anything else right now.

JOHN : I think we all admire your spirit. How did this passion for service to the Todas really come about in your case ?

EVAM : As a child I had very little to do with the Todas, because I was in a residential school with lots of Tamil girls. Then when I did come home it was to town, where my father was working—and again there were Tamil neighbours. But Todas did come to our home occasionally, with relations and others. I always worried them for stories about the Todas. These stories they told were most interesting ; but towards the end they always had the same trend, a lament for the past. Tears would fall from the eyes of older men telling me how they had fallen and how poor they had become compared to their past glory. No matter where I went or what I did, the tragic picture was always in my mind—the glory of the past and the bitterness and poverty of the present... And then one day I read a report published by Prince Peter of Greece. This really shocked me and made me want to work for my people. This report gave the Toda population figures as 807 in 1901 and as only 484 in 1949. Naturally—I just couldn't keep quiet. What's the use of money or education if man doesn't survive ?

JOHN : What indeed ! That's what many are thinking all over the world. So, faced with this tragic situation and the desire to do something, how did you set about it ? I believe you approached Mr. Nehru and roused his sympathies, is that right ?

EVAN : Yes, that's right. First I was introduced to him in London during the time of the Queen's Coronation. Soon after that I came back to India and our medical van was already there but I had no place in it, so I went to him for a job. He and Mr. Sri Prakasa who was then the Governor of Madras "created" a job for me in this medical Toda van ! Then I met Mr. Nehru again last year when he came to the Nilgiris. While giving a public speech at Kotagiri he recognized me and sent for me. I had a chat with him on the platform for about fifteen minutes. We talked about the Todas and other tribes. I'm quite sure he has a soft corner for the Todas...

JOHN : How could he not have ! Now, Evan, do you think you've succeeded in your work ? What's the main objective at the moment ?

More Babies Wanted

EVAN : I think our work is a success, John. Our job is to produce babies. In the eight years behind us we have enabled the Todas to have 207 babies. I think that's success !

JOHN : I think it's wonderful.

EVAN : Of course we've not been able to save all the babies.

JOHN : What's the main trouble ?

EVAN : Sterility. More than one third of the women of child-bearing age are still barren. If we can save all the children and if all the women can bear children we'll be doing very well.

JOHN : When did you begin this work ?

EVAN : 1952.

JOHN : What were the reactions of the Todas ? Suspicious? Co-operative ?

EVAN : Well, of course I was abroad when the medical van was started, but I am told the Todas were very grateful and co-operative. They all fully realized what was happening to them and they were getting really desperate.

(Continued on page 23)

What Is the Narayana Gurukula ?

THE Narayana Gurukula was founded by Nataraja Guru, 34 years ago ; as an absolutist family of disciples, where the spirit of Narayana Guru, the Guru "father" of Nataraja Guru, lives on through the medium of Guruhood and Wisdom-teaching. Its "work" is to maintain this supremacy of wisdom in the world, and to give vertical depth and richness of meaning to the values both material or spiritual, of interest to each of its spiritual sons and daughters. A whole-hearted affiliation, free from cult, caste, special religion, creed, hero-worship and exaggerations, is expected of those who seek more than mere information. On the positive side, the Gurukula stands for worldwide happiness through a proper presentation of the science of the Absolute, rising above all frontiers, national, linguistic, ideological, social, racial, communal, religious and anything else that mars the concept of One Humanity, with One Supreme Absolute as a common Value, and One Happiness for All.

Nataraja Guru may be addressed through VALUES or to Narayana Gurukula, Fernhill P.O., Nilgiris, South India.

We give below some news items and pictures. It is hoped to have further pictures in our next issue.

Three-Days' Festival at Singapore

CROWDS, estimated at many thousands of Singapore's multi-racial citizens, were drawn to the South-East Asia Gurukula at West Hill Road from 4 to 6 September this year, to witness the spectacular programme organized by Gurukula Representative K. Dharmadas and his associates, to celebrate the 106th birthday anniversary of Narayana Guru.

Opening with the hoisting of the saffron flag of Guruhood, and with the premises gay with inscribed banners and a novel archway, there were evening meetings and lectures, followed by highly popular concerts of classical Indian music and dancing. Swami Sreekanananda, the Hon. G. J. Malik of the Commission of India, and the Hon. Justice V. K. Nair presided at the meetings, with speeches by well known local personages. Most admired were the dances by dozens of Gurukula students as well as students of the dancing academy conducted by the famous exponents of Indian dancing, Mr and Mrs. K. P. Rheskar who have been of great service to the Gurukula in many ways.



UNDER THE STRIKING ARCHWAY SHOWN ABOVE, THE WORD OF NARAYANA GURU, THROUGH HIS FAMOUS MOTTO, IS HELD aloft in SINGAPORE, TO BE READ AND UNDERSTOOD BY THE MULTI-REGIONAL PEOPLES OF THIS GREAT WORLD CITY OF ASIA.

THE OTHER PHOTO ABOVE SHOWS GARLANDED DANCING EXPONENTS MR AND MRS BHASKARAN WHOSE INTRODUCTION OF INDIAN CLASSICAL DANCING CONTRIBUTED TO THE SUCCESS OF THE CELEBRATION.

PICTURE BELOW SHOWS DR. PAUL GEVAERT OF THE GURUKULA IN BELGIUM WITH STUDENTS AND MEMBERS AT THE NARAYANA GURUKULA CENTRE IN SINGAPORE, AS HE PASSED THROUGH ON HIS TOUR OF THE FAR EAST.



APPEAL FOR FUNDS FOR BUILDING

A special effort is being made to have a new building for the Singapore Gurukula, and appeals are being made through various media, including the local radio, for funds for this purpose.

The Youngest Disciple



IN A RURAL SETTING OF MEADOWS AND HILLS, AT THE NARAYANA GURUKULA WORLD CENTRE AT KAGGALIPURA, NEAR BANGALORE, INDIA, TEN MONTHS OLD ARUN (WITH SOME ASSISTANCE FROM HIS MOTHER, MAYA KRISHNAMURTHI) AND WATCHED BY ADMIRING VISITORS, RAISES THE ABSOLUTIST WISDOM-FLAG DURING THE NARAYANA GURU BIRTHDAY CELEBRATIONS ON SEP. 5, 1960.

Items in Brief

U.S.A. Red Indians and Greeks: Contact has been made by Harry Jakobsen of the New Jersey Gurukula, with both Red Indians in the West and with a colony of Pythagorean Greeks in Florida, with strong interest in Gurukula principles.

Californian Gurukula: Roy Jacobsen is leaving for California with the idea of initiating a Gurukula there, to teach wisdom (readers may remember his memorable court battle with Columbia University over this issue) and also to start a publishing centre. Best of luck, Roy !

From San Francisco: Fred Hass of S. F. will soon be on his way to India for a year's study under the auspices of the Gurukula, and possibly to help with VALUES.

Back From Far-East: Dr. Paul Gevaert, back from a visit to Singapore, Manila, Hong-Kong, Yokohama, Saigon, and Bangkok, arrived in Coimbatore by air on Oct. 8, en route to Fernhill, Nilgiris where he presided over the Guru Birthday anniversary there on Oct. 9.

Switzerland, Geneva, Oct. 2: Dr. Marc Gevaert of the Gurukula, Laethem - St. Martin, Belgium, accompanied by Mr. Edgar and Mme Gevaert, Mlle Celine Gevaert, Swami Premananda, Dr. and Mme. J. Vereruyse and M. Jean Convent, led this year's Pilgrimage in honour of the Guru of Human Solidarity, J.-J. Rousseau, a function of silent homage before his statue in the heart of Geneva. Mr. Garry Davis was there and also Dr. Gunning, Miss I. Cochet and many others. It will be remembered that this pilgrimage was initiated last year by Nataraja Guru. We too salute the Sage who gave mankind the motto *Un pour Tous, Tous pour Un*, "One for All, All for One." After the function, there was a select gathering of these friends of Rousseau, who also celebrated the memory of Narayana Guru.

Garry in Berlin: As we go to press we hear that World Citizen Garry Davis is in Berlin, Germany.

India, Bangalore: For the first time, a group of Kannada followers of Narayana Guru, celebrated the Birthday Anniversary of the Guru at the Idiga Hostel here on Sept. 5, 1960. Mr. K. Doornappa, Member of the Mysore Legislative Assembly presided, and John Spiers spoke on the teaching of the Guru.

Malabar: Nitya Chaitanya Yati gave a series of lectures on the Guru and the Gurukula to large appreciative audiences during September.

Tiruchirapalli: The birthday celebration, programmed for Sep. 25, was postponed till Oct. 2. Dr. M. Gopala Menon of Madras presided. Prof. C. S. Kamalapathi spoke in English, Swami Mangalananda in Malayalam, and Mr. Gangadhara Pavaier in Tamil. The programme concluded with a Tamil drama by S. Indian Fine Arts Society. Many thousands of people enjoyed a free lunch in the morning. Credit goes to Gurukula members P. V. Anandan, Narayanan and Menoki and others for the success of the celebrations.

Bombay: The Sree Narayana Dharm Seva Samaj (Belle View, Hornsji Adenwala Rd., Matunga) will be celebrating the Guru Narayana Birthday on Oct. 22.

Dispensary Opened: A large gathering witnessed the opening by Sri P. M. Kunhi-Raman Vaidyar of Nelur, Telli-cherry, of a Dispensary at the Samaj premises (generously provided by Sri M. Karuvan). Dr. (Mr.) K. Achuthan, GCIM, will be in charge.

Amritsar: Accompanied by Nitya Chaitanya Yati and Paul Gevaert, Nataraja Guru presided over an All-India Vedanta Conference at Amritsar this month. This will be followed by a tour of several places in North India. [END]

JOHN: But things are brighter now. What is the annual birth rate?

EVAM: Formerly, before we started, during 1948, '49 and '50 the total Toda births were 3, 7 and 6, and most of these babies died. In 1953 we had 40 babies. The Todas thought it was a miracle! Since then, we've had an average of 25 a year.

JOHN: With the women on your side the work must leap ahead!

EVAM: Oh yes, I'm depending on the women!

JOHN: Now something else. Do you agree generally about what we've been saying in *VALUES* about the importance of the Toda society in the world? And what do you think are the important features that make the Todas so unique and their society so worthwhile?

EVAM: Well, it's like this. Wherever I have been outside Toda-land I have always felt a sort of distinction and differentiation between people. In England it's between blue blood and middle-class and working-class and so on. In India it's between castes and rich and poor.

JOHN: But haven't you got some distinctions among the Todas?

All Are Equal in Arcadia

EVAM: I can't emphasize too strongly that in Toda society *all are equal*. People respect elders, one's parents and those who are older in age, but otherwise there's no class distinction of any kind. There is no selfishness, no desire for hoarding wealth. Whatever there is in a *mund* — the village — it is *all equally shared*. When there is sickness or childbirth the women of the *mund* help in nursing and the men contribute money. There are no beggars in the community. The blind, the lame, the mentally deficient are all taken care of. Old people are respected and they feel secure and happy with their children and grandchildren. There is great contentment and happiness.

JOHN: Just what that other faraway people the American "Red" Indians also say about their society. Civilization with its cold comfort poorhouses and so on certainly lacks this human warmth in terms of real happiness.

EVAM: Yes, and there's another great difference. One of the great things which appeals to me is the abundance of nature by which the Todas live. There is a wonderful nature all round you, like the Garden of Eden. There is a thick bed of rich green under your feet for the buffaloes who get no artificial feeding

of any sort. We get plenty of milk, butter, buttermilk and ghee from the buffaloes. From the woods we get sweet honey, berries and fruits. Then there are the bamboo shoots, the tubers and bulbs of various kinds to please one's appetite. You know Todas are vegetarians!

JOHN: Yes, Evam. Nataraja Guru has been writing about that. Now you know there are many fantastic stories. They've been going around for years — just gossip by the uninformed — about your people — their polyandry — women marrying all the brothers in a family, and so forth. What's the truth about this? When people hear of this they at once dream up either the vision of something "immoral" or they imagine how delightful it would be to have a "free-love" society — all sorts of notions, due to their sex-is-in ideas, whether Christian or Hindu. I want this information for the record, please, once and for all!

Fathers and Brothers All

EVAM: The Toda tribe is one among many other tribes in India who practise fraternal polyandry. When a brother marries, his wife automatically becomes the wife of all the brothers in the family. I don't know how long this has been in practice, but is started because of the shortage of women in the community, and as this also had its own advantages, it was kept up.

JOHN: And you think the custom will continue?

EVAM: I don't know. Nowadays the number of men and women are almost the same, and different brothers are marrying separate wives. This helps to increase the population also. But even then, there is still no question of "your wife" or "my children." Todas never say "uncle" or "aunt" or "cousin" or "nephew." Every elder is always "father" and "mother" — even to uncles and aunts. And in the same way all of the same generation are "my brother" or "my sister."

JOHN: A truer absolutist relationship! One is reminded of the great Chinese book "All Men Are Brothers"! And how are marriages brought about?

EVAM: Well, there are two major endogamous divisions among the Todas, the "Thevali OI" and the "Thirthbarzi OI." This is mainly for religious purposes and priesthood. Although one cannot marry from the other sect, an exchange of wives is permissible. Besides these, there are fifteen exogamous clans at present. There are different families, different clans and these two major divisions. It is the women who weave and keep the community together. There is perfect harmony. No one is jealous or made unhappy.

JOHN : And what about fatherhood of the child ?

EVAM : When so many men come in contact with a woman, and when a child is expected, the fatherhood is a bit confusing. So during the seventh month of pregnancy, there is a ceremony at which the future father is nominated. A symbolic bow and arrow made of a particular shrub is presented to the girl in front of the elders of the community, normally by the eldest brother in the family.

JOHN : So there's no such thing as illegitimacy ? So many of us, even myself, have suffered from that in youth.

EVAM : The Todas have no such thing as illegitimacy. No matter who the girl is or how she got her baby, the community always finds a man who will be the father of the coming child.

JOHN : Hooray ! Now what about social status. You do have wealth, buffaloes and so on. Isn't there some distinction made according to the number of buffaloes ?

The Classless Society

EVAM : Toda wealth is of course assessed by the number of buffaloes one possesses. It may be anything between one to three hundred, but I assure you this doesn't make any difference to one's social status or position. If a man has more, more is expected of him. He has to contribute more to the mind and the community. The man with less buffaloes will help the other man to graze and milk them, and then in turn, receive two or three buffaloes each year as wages. But still they are all equal.

JOHN : I thought so, but wanted it confirmed. So you've already achieved a classless, castless, state, just what many in democratic welfare states or in communist states are trying to attain. You've got it, Evam, you've got it ! and without the ballyhoo of ideologies and politics. Now I want to know more about the way marriages are "arranged".

EVAM : As a rule, marriages are "arranged" by parents. As soon as a baby boy is born, his parents go to the parents of an eligible baby girl, where they exchange greetings and garments with the understanding that the boy and girl will become man and wife when they grow up. When the girl grows up she is taken to the boy's house and she stays there. But invariably the boys and girls find some one of their own choice and elopements are not uncommon. In such a case, the second husband has to pay by a way of a fine or compensation, a number of buffaloes, to the first husband—who, of course soon finds someone else !

JOHN : But now that more children are being born, don't you think these customs will change ?

EVAM : It all depends on how and where the children will be brought up. It depends on the type of education they'll get. My niece—she's twelve—who came back from school last week, told me she is ashamed to be a Toda. "Why ?" I asked. She replied "They teach us such shameful things about the Todas in school, and all the girls keep staring at me in the class" I feel sorry for the child, and naturally, she and the children of her set will want to change. The only answer is that children must be made to feel proud of their Toda society. They must be taught the values of their own culture. And if they're sensible, they won't want to change.

JOHN : Now something else. What about crime ?

EVAM : Except prohibition arrests, there is no crime.

JOHN : Say that again ! No crime ! Are there no laws, then ?

EVAM : No laws, and no script to write out laws. We trust each other.

JOHN : Wonderful ! You're ten thousand miles ahead of the world—or behind it—whichever way it seems—and all the better for it. No wonder you're a puzzle for the outside world !

EVAM : That's their lookout !

Toda Christians

JOHN : True, Evam. But you do surely have your own socially cohering ideals. I mean some philosophic or religious back-ground, on which the Todas live their lives, the Elders, for instance.

EVAM : Yes, John. We have the elders who have more experience about life in general. The religious traditions are handed over from the older to the younger generation. We have a *panchayat* [Indian term, meaning rule of five] which is quite powerful. No disputes are allowed to go to court.

JOHN : You yourself were taught in a mission school. Are there many converts to Christianity and other religions ?

EVAM : Oh yes, there are converts, but only to Christianity. There are no Toda Muslims or Hindus. The first Toda baptism took place in 1900, and the Toda Christians have steadily increased in number. Today there are 160 converts who live in two colonies. Except for a few families they have all become farmers and changed their pattern of life. As far as they are concerned the story of population is the opposite. They're having too many children !—about 10 and 12 to each family.

Almost all of them have got modern education and many of them work as teachers, nurses, and so on. The still original Todas are beginning to imitate Hindu customs—they go on pilgrimages to different temples, and shave their heads. They like to keep pictures of Hindu deities in their houses, and burn incense. But in their own temples and in their ceremonies, the Todas keep everything purely Toda.

JOHN: I think we've covered most of the ground. But there is still this problem of the future. The Todas have a lovely pattern of life. But can it survive in the stresses of the modern world, of modern Indian life?

Problems and Policy.

EVAM: To be frank, John, I really don't see it very brightly. I myself haven't found the answers to many problems—

JOHN: Such as—

EVAM: Well, take this medical van. It was only an emergency method to arrest the decrease of population. Disease was the main cause of depopulation. Will it repeat itself? And what about all these barren women? A thorough scientific research is, I think, necessary.

JOHN: What about the land problem, this transformation of grazing pasture into potato cultivation and so forth?

EVAM: A certain number of acres of land is reserved as Toda *pathi* land. The Todas used it for grazing their buffaloes. But for the last 8 to 10 years the Government has been trying to make Todas agriculturists and has permitted them to cultivate some acres. Some were given more land and some none at all. But the Todas who always considered themselves lords of the soil and are used to their leisurely ways of life, are not inclined to work on the land.

JOHN: Well, they're quite right. Why should people do more work than they need to do?

EVAM: No, but with this land available for cultivation, the Todas leased it to the Badagas [a tribe of Kannada origin, now Tamil-affiliated or culturized agriculturists] and get a nominal sum of money in return. The Toda soil is very rich because of the buffalo manure. The consequence is that the Badagas are getting richer and richer every day.

JOHN: Well, one can't blame the Badagas for that! But it is obviously the policy adopted by Government which is wrong.

EVAM: In the future, if the Todas do take to agriculture, then their life-pattern will definitely change, due to two main

reasons. First, they'll have less time to care for the buffaloes, and secondly, with more land cultivated, there will be less pasture for the buffaloes.

Will the Todas Survive?

JOHN : I see what you're driving at. When the buffaloes finally vanish, the Todas' way of life vanishes.

EVAM : Without buffaloes there can't be Todas. Their whole life, religion, and even life after death, is connected with buffaloes. If you take away the buffalo from the Toda he is no longer a Toda. And yet the income from the buffaloes—which are only semi-domesticated—alone is not enough to feed all these extra mouths we have brought into existence.

JOHN : Obviously the policy must be reversed. More land, more buffaloes, less potato farming. But of course once land goes, it's hardly possible to get it back. The problem is certainly tough and not very solvable. What about education now, and the present generation? Is that another problem?

EVAM : It certainly is. Modern education has not attracted Toda youth. We have a special Toda school, run by the Servants of India Society for the last eight years. At present there are about ten Toda children attending. One hard seat, a classroom with four walls, and a teacher's monotonous tone in a foreign tongue can be very boring to children who are used to so much of nature and freedom. When the boys grow up they are sorry for themselves because they are not the equals of their educated Badaga and Tamil friends. Very few escape the cinemas, the teashops and the illicit drinking. The youth of today, say those between 20 and 35 seem utterly disappointed, frustrated and unhappy. But I am more concerned with the 200 and odd babies we have helped to bring into this world in these eight years. They should be taught their own culture and its value. They should grow up to be proud that they are Todas. But how to do it? Perhaps you and your readers can help by suggesting methods to bring them.

JOHN : The only way is the obvious way, Evam, "Live and let live" as Nataraja Guru wrote last month. With people like yourself, the Toda society at least has itself an asset, a protectress and a voice, and I'm sure all our readers will join me in wishing you and the Toda society success in maintaining the values that appear in the eyes of some of us, far superior to the mechanical substitute values of the society which at present threatens to end the ancient ways.

[END]

BRING VALUES INTO YOUR
LIFE FOR SIX RUPEES A YEAR

NARAYANA GURU PUBLICATIONS

The Word of The Guru : This great biography of Narayana Guru, by Nataraja Guru, published eight years ago, is now out of stock and a reprint is urgently needed. It runs to nearly 450 pages (demy 8vo). Rs. 10,000 (\$ 2000) is needed for this reprint.

There are still a few copies left of the English pamphlet, **A Warrior Rishi**, by John Spiers, available at Rs. 0.50 per copy, post free. Another reprint is also needed, costing Rs. 400 (\$100).

The same work, in **TAMIL** and in **MALAYALAM** is available from K. Dharmadas, 16 Smith Road, Singapore, at the same price, or from **VALUES** Office.

It is hoped to have this work also published soon in **KANNADA**. Particulars in **VALUES** when available. The translation is being done.

Eleven verse compositions of Narayana Guru, published under the title ".....To Light" in English, are also available at a cost of Rs. 1.00 per copy, from K. Dharmadas, 16 Smith Road, Singapore, or from **VALUES** Office.

THE BHAGAVAD GITA

The great delay in publication of Nataraja Guru's great commentary and translation in English of **The Bhagavad Gita** is regretted. The publishers inform us they been held up by the printers. April 1961 is now the approximate date given. There is therefore still time for you to place your orders (s) for this work. No money need be sent, only your firm order. The approximate price will be Rs. 28 per copy. Write in to **VALUES**, Kaggalipura P.O., (via) Bangalore RMS (Nt), India.

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as stated by himself (rather than by others uninitiated into the dialectical way) is one that typifies the common error of seeking mechanistic answers to problems that are to be solved through dialectics alone. As in the joke of a husband who was asked by his wife, when it was raining, to see to the leak in the roof, excusing himself for a good reason when it was still wet weather and just neglecting the work when it was clear weather, saying the need was not pressing, some reasons are not only one-legged, but might fall, like the rider, on the other side of the horse, by over-leaping the mark.

Paradoxes can be solved by a middle path which lies between logical contradiction and mere tautologies. A vertical axis of right higher reasoning runs through these two poles marked by these limits set by horizontal mechanistic logic. This higher logic which has been called dialectic by Plato and recognized as *yoga* in Indian thought is a rare human heritage that tends to be lost over and over again in human history. Modernism in the hands of a Wells, a Julian Huxley or a Peirce, often reveals a lack of the depth aspect of higher wisdom.

It might be true that as a reaction against the extreme hair-splitting and logic-chopping of scholastic theologians this matter-of-fact mechanistic attitude has some justification in the history of thought, but in the light of new quantum mechanics which thrives side by side with classical ways of thinking about space and movement belonging to the time of the dawn of modern science with Newton and others, we have to be prepared for a revision of our ways of quantitative mechanistic thoughts in favour of live and pulsating vitalistic ones that can attain the core of problems that intimately concern the future of mankind as a whole. The horizontal way has to give place to the vertical.

The Whole and the Part in Normalized Reasoning :
During nearly the last five years of my contributing articles, causeries and comments to the pages of *VALUES*, it has been my steady and consistent attempt to explain the difference between these two approaches or ways of thinking. The dialectical is the path of higher wisdom which does not naturally fit with the light context of table-talk. The mechanistic is what the modern man of urban amenities living in London, Paris or New York adopts as a kind of substitute religion. Even a Sunday preacher, if he is to be popular, has to adapt himself to the spirit of the comic strips that the children pore over before coming to church with their quarters or dimes as the case may be. Serious talk is out of fashion and you stand the danger of being called an old fogey if you talk with any seriousness in company. The temper of modern civilization has to change if the impasse towards which civilization is heading is to be avoided:

The Dead End of Relativistic Law: Relativistic law is horizontal while its absolutist version is vertical. While I write this causerie I am on a short visit to Varkala on the far southern end of the West Coast of India, and although I do not look at newspapers regularly and was blissfully ignorant of happenings in Assam over language, my eyes have been caught by headlines glanced at while travelling in trains. The most striking one was recently in which the president of a democracy and a chief minister dismissed each other mutually. Both are right and both are wrong is the resulting absurdity. Even the possibility of such an event points to the blind alley towards which law and order seems to be heading. One side or the other may be held by those versed in mechanistic or horizontal aspects of law, but the monstrous absurdity can be solved only in the light of absolutist dialectics which is vertical. A Security Council, however powerful to intercede, would only add to the chaos, if the dialectical approach is unknown to its members. The diplomatic score might favour a "K" rather than an "I" here, the former being familiar with dialectical and not merely with the mechanistic. The truth implied is vital to the future of humanity.

Small Nations Must Live and Let Live: Co-existence, collective security and political slogans such as One for All and All for One on which the Swiss Federation is based, are dialectical and not merely logical in content. The problem of minority groups like the Todas or Nagas in India and the Hopi Indians in America call for a special kind of statesmanship which only the dialectical approach can yield. Partial and piecemeal unilateral solutions are sure to spell disaster. Instead of significant surds the answers will be absurd disaster. Double gain or double loss has to be expected and lukewarm half-hearted remedies are worse than none. The simple question of helping the Todas to live their lives *far, in and through* their own inner sense of values, seems a small one; but one who understands this on a small scale can alone be considered competent with the mass production of benefits for humanity in respect of any section, big or small thereof.

If we could think of a unit civilization, nation, culture or religion as a monad there should be also a normative notion for it in a sort of monad of monads in terms of a law for all humanity. Normative notions call for a science that is still to be formulated. The August-September months at Fernhill and my thoughts while travelling on the West Coast recently have brought these considerations to the forefront, and I readily share my reflections with sympathetic readers of **VALUES**. I wish them better and more fruitful thinking in this month's Causerie, coinciding with the 106th anniversary of the birth of a man who lived and died in the cause of higher wisdom.

[ANOTHER CAUSERIE NEXT MONTH]

The Guru of Humanity *(Continued from page 10)*

or affectations. His devotion was something serious and inner, and his loneliness often comes out with a sad, almost unconscious but inevitable exclamation "Nobody understands this," "Alas! who is aware of this?" and so on.

Guru after Guru... By little hints and suggestions he silently approved of what Natarajan the disciple was doing. It was at his ad. Iee that the Narayana Gurukula was kept clear of the two organizations, the socio-political one known as the SNDPY (Sri Narayana Dharma Paripalana Yogam) and the samanyaasin body, the Sri Narayana Dharma Sangham, about both of which bodies *pic. a.sis* the teachings of Narayana Guru, all I shall say is the less said the better ..! their ways and departures from the way of the Guru being entirely due to a fundamental ignorance of what the Guru represented. Fortunately, with the Guru's name now being known to a world humanity, these divinations can be dismissed and ignored.

The descent of wisdom through Guru after Guru is one of the strangest wonders in this incredible world. The thread may be thin but ah how strong it is, linking up the ancient masters of wisdom with the fast-moving contemporary world. There are Buddhas and yogi statues in many a Western sitting room; and books from India or China dealing with the mysterious subject of wisdom have always been read quietly and even secretly. Nobody in the human world really escapes this call, because it is inherent in the very nature of man to seek pure knowledge unceasingly...and though some give up the quest apparently, they will remember something once read or they are ready always to return to the old quest...

The knowledge that modern science gives is only half the need of man. There is a deeper knowledge which arises from within and only requires contemplation and the right guide, to give it validity. Once attained, it balances and makes sense of the outward. This wisdom has been the heritage of mankind from even prehistoric times, as the 4000-year old soapstone seals found in the pre-Aryan cities of the Indus Valley bear eloquent witness.

People imagine that wisdom requires a grand building. It can USE fine buildings, but it can dispense with them easily. What it needs is the teacher and the pupil, the wise man and the enthusiast who wishes to be wise. No hall of learning in the Western world would deem itself complete without its statues of the Greek philosophers, of Plato and Aristotle and Socrates. And while India today may call itself a secular state, it is still the land of the great yogis, of the mighty Gurus who were the authors of the Upanishads and the Bhagavad Gita which are even more popular today on the bookstalls than ever before.

Loneliness of the Guru: For Gurushood and wisdom belong to humanity, part and parcel of the thirst for ultimate

truth. So when a Guru appears, there is a natural surrender whether from the East itself or from other parts of the world. As Max Muller once said, there is nothing secret in all this wisdom. Its own absoluteness and wholesale treatment of problems, with no half-hearted approaches is its own protection, which makes so few bold enough to take the total plunge into its deep waters leaving the old harrassed life so lovingly cherished behind. There is a natural fear on the part of the disciples of wisdom, the fear upon which relativistic society builds its edifice of enchaining ignorance, the fear of insecurity, the fear of departing from the ways of tradition and of one's ancestors, the fear of what the neighbours will say, the fear of a new world of thought and experience, the fear of being outcasted, the fear of having to throw away for good all one's so-called knowledge and having to start afresh with the simplest ABCs of life itself, and the fear of surrender to that stern but supremely adorable Principle of the Absolute in the form of the Guru. These are some of the impediments which still make as ever, for the loneliness of Guruhood, the rarity of true disciples, and the apparently exclusiveness of Wisdom. Men's minds are tough and conditioned to wrong notions which are harder than the diamond to cut through, and it is only the atomic blast of the Guru which can shatter the errors confronting and enclosing the full freedom of the individual.

Hence many a Guru writes for the future, as if addressing you or me long after his time. That is what makes their writings, whether Greek or Sanskrit, Tamil or Chinese, so immediately perennial.

Narayana Guru here was no exception. When a man is emptied out of all personal clutter, when he lives dedicated to that One or Tao or Absolute, there is an eternal strain in his writings which leaps across the time-barrier, as if with a vision of the future. So when we read the works of Narayana Guru, we enter into a timeless realm.

Poet, Yogi and Revaluator—Then the Guru cannot help singing. He is a poet in love with his wisdom, as it fills and flows through him. There is an enchantment as well as a systematic exposition. The words not only make order, they make music too. And this is but right, for philosophy at its highest is also music, just as music at its highest meets and speaks philosophy, as Pythagoras knew who spoke of the music of the spheres.

For the Guru lives in the ecstatic realm always. It is there, above the relative world that he grazes his winged horses, as Plato put it. One has to hear Narayana Guru's most learned verses chanted or sung in their native language, to understand the music of the composer. Unfortunately that cannot be expressed exactly in English. You will have to take my word for it that it is so.

Narayana Guru was that rare mixture, a poet and a yogi, a scholar and an exponent of the Advaita Vedanta philosophy. But he was also that rarer type, close perhaps to Sankara, the re-valuator of spirituality and wisdom. He was no mere repeater of other men's words. He took the texts, certainly, but he then extracted the principles from them, and gave them a new look suited to the time and the occasion. Old texts, so lively in their own age and for the situations of their epoch, are usually out of date for the living present. Subjects unimportant then become pressing problems now.

Jesus may be said to have revalued the spirituality of the Jews opening it out to become something fit for all mankind. The Buddha too had to break the ice that hemmed in many features of religious life in his time. Sankara had constantly to defend wisdom against Hindu ritual. And Narayana Guru had to cut across many a limitation besides caste. He had to open the very doors of Indian life itself, to show that the fears of marriage with "foreigners" were unfounded, and such things as dining with anyone, were normal for humans, despite all the traditions of the most conservative of societies in the world. He was always asking questions and if there was no reasonable answer would thenceforth close the matter with a positive bit of advice to end the custom or the wrong way of thinking in future.

Yet in all this life of constant movement and aliving, there was ever a tranquillity. For him the life of contemplation was not one of sleepy-eyed resignation in the face of injustice and stupidity, laziness and indifference. It was one of alertness always, as one finds in the repose of animals who look asleep but whose watchful sense is there ready to protect at the least movement or sound.

This delicate balance of inner composure and serenity with a vigilance in the here and now world was itself a lesson in yoga for all to see.

The Place of the Gurukula : Narayana Guru was a Guru of Humanity. India as yet has not given him the high place he deserves, nor have the very people in whose midst he lived and moved. His time is not yet ripe, for it is humanity itself which will fully honour him; he is the Guru of the world as a whole. He can never be identified with special religions, with special peoples or nations or with caste in ANY form. He belongs to a Guru dynasty all of his own as it were, linked it is true to all the world Gurus of the past, but beyond the limitations that time has encircled round them. But here is a Guru for the world citizen, whose religion is that of any man's and every man's, whose wisdom knows only the one human heart of all, with the noblest human virtues, above nationality, community and region, as free as the winds or as the great inter-stellar spaces.

The Narayana Gurukula has as its Head that great disciple of Narayana Guru, Nataraja Guru. It was founded thirty-six years ago with the express purpose of ensuring the fullest transmission of the wisdom of Guruhood. Its treasure does not lie in huge properties and rich ashrams, fortunately, for such things, which look so grand to the outward eye, become a nuisance when they create envy and jealousy in the eyes of adventurous and greedy people who might be ready to take advantage of them, even in the name of holiness or spirituality or friendship...No, its treasure lies in the continuation of the spirit of Guruhood, not by mere image, not by mere reading or study of the works of Narayana Guru or of any other wise man, but by the presence of the Guru Natarajan himself who, in his personality, or through his personality, expresses the same principles that Narayana Guru his own teacher did. And no matter how arrogant such a statement appears to those who have made a personal fetish of Narayana Guru, forgetting the transmission of wisdom through the principle of descent by discipleship of the aegis of wisdom, forgetting that this is the tradition in all places, of whole series of Gurus in the Upanishads, of the Buddha speaking of the Buddhas who came before him, and of the long line of Greek Gurus after Parmenides and Socrates, Plato and Aristotle, in succession for a thousand years, still, because of sentiment there is always a reluctance in India to face facts and myself, barging in where angels fear to tread, liable to be censured by many of my West Coast friends, Western by birth, Indian by long adoption, must point this out, even though the heavens fall.

The Seed on Far-off Soils : For the fact of the matter is that I cannot make the distinctions between Guru and Guru. I understand Narayana Guru because I try to understand Nataraja Guru. And as I see Narayana Guru it is the Guruhood in Nataraja Guru that I see in Narayana Guru or in any other Guru. This peculiar spiritual sight or insight may be a fault, but it does not appear so to me. For it is principle and not personality that blend here, where personalities do not count at all. I never saw Narayana Guru. I arrived in India too late for that. But I do not mind. It is not important after all. What IS important is to have the joy of knowing Guruhood and of knowing Narayana Guru's Guruhood through the impact of an existing Guru. Narayana Guru wanted us all to become wise like himself, for us all to become Gurus. What a transformed world when Wisdom is raised to its proper eminence! Anyone can become a disciple if they are wholeheartedly wisdom-seekers. There is no partiality in wisdom. Narayana Guru may have left his personal properties to this or that. But this Wisdom? That is mankind's! But not everybody has got this wisdom, and it is of such a nature that it needs the living Guru to hand it down. That so many do not understand such

a reasonable fact must be due to their obtuseness or egotistic reluctance to admit it, or their hatred of truth which is a reproach to their egotism.

Today I believe there is no danger of the Guru Narayana's wisdom suffering the fate of so many of his grand predecessors. If misrepresentation has occurred in his region of outward activity, that fantastic, beautiful, but confused West Coast of India, and if wisdom is merely a catchword used by politicians for bolstering up an out-of-date nationalism in India, all that doesn't matter and is but the chaff. For the pure grain of wisdom seeds have sprouted properly, as Narayana Guru intended them to do when he sent Nataraja Guru the disciple overseas, paying his fare out of his own purse, in distant lands, in America and Europe and Singapore, and, I believe too, it will be from the far corners of the world that the Guru Narayana's wisdom will fructify, to come back eventually, in its glory, to re-seed itself on the soil of India where today, alas, it has languished too long.

My homage to Narayana Guru, Nataraja Guru and to all the Gurus of the past, present and the future. [END]

Grace in Life

Grace yields blessedness ; a heart love-empty
Disaster spells of every kind.

Darkness as love's effacer and as suffering's core
Is seed to everything.

Grace, Love, Mercy—all the three—
Stand for one same reality—Life's Star.

" He who loves is he who really lives." Do learn.
These syllables nine by heart in place of lettered charm.

Without the gift of Grace, a mere body
of bone and skin and tissue foul is man,
Like waste ~~r~~ lost in desert sand,
Like flower or fruit bereft of smell. NARAYANA GURU.

Kindness to Life

All are of one Self-fraternity,
Such being the dictum to avow,
In such a light how can we take life,
And devoid of least pity go on to eat ?

The non-killing vow is great indeed,
And, greater still, not-eating to observe ;
All in all, should we not say, O men of righteousness,
Even to this amounts the essence of all religions ?

Non-killing makes a human good—
Else an animal's equal he becomes.
No refuge has the taker of life,
Although to him all other goods accrue. NARAYANA GURU.

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God hath no form nor any shape
Yet not one form doth Him escape :
For things alone no meaning make,
Till by His Grace they value take.

—H.

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EDITORIAL : Wisdom and the Mad Society

"GIVE US THIS DAY OUR DAILY BREAD"

—Christian Prayer.

"YOU CAN TRAVEL FIFTY THOUSAND MILES IN AMERICA
WITHOUT ONCE TASTING A PIECE OF GOOD BREAD."

—Henry Miller.

IF wisdom was a commodity like gasoline or baked beans all that would be required would be to hook on to a sales promoter and leave everything to Mike and the boys. There's no doubt at all that people want wisdom.

Indeed they're dying, suffocated, lost, baffled, despairing, committing suicide and even murdering, because they lack wisdom. They know they lack something, some spiritual richness or value, though they can't give a name to it. They've got many things, swimming pools and Rolls Royces or Thunderbirds and refrigeration and washing machines and midget transistor sets and portable T.V. and mink coats and ice-cream, and tar-free cigarettes, king-size with filter tips, and bottles of gin, but they haven't got wisdom. Likewise they've got nightmares and atom-bombs and higher taxes and problem children and quarrelsome wives and bum husbands and political jiggery-pokery and fears of war and old man Khrushchev and what will the neighbours think.....

Wisdom Doesn't Pay ! But Wisdom ! The first point is that it can't be promoted. It just doesn't go across that way. Wisdom is not a system. It is not a creed. It is not a cult. It can't be taught in 12 easy lessons, not even at a hundred dollars apiece. Certainly it pays to Advertise. But it doesn't pay to expose the phoney nature of advertising, which is the commercial side of mind manipulation. For wisdom begins with an attempt to free the mind from all manipulation, from all its habits of acceptance through the various mass media of words, pictures, posters the radio, T.V., movies, newspapers, announcements, handouts and such works, and even freedom from the most devastating forms of conditioning of parents, teachers, professors, politicians, nationalists, patriots, priests, pundits and prophets.

But Wisdom ! The second point is that the whole of civilization is itself opposed to wisdom, is itself a phoney substitute for the true or wise life. Civilization is a bad habit into which man by error, addiction and perversity has got himself

involved and stuck, and it's going to take all the skill of the wisest of humans to get him out of it, both individually and collectively.

When you live long enough in a madhouse you get mad too. The mad Gurus of the madhouse are known as psychologists. Each of them defines normality according to his own notions of madness.

To be "normal" is to be the perfectly civilized or mad human. *How to Get On With People* means *How to be Mad Like Everybody Else*, which is, to give your unthinking willing consent to the approved books, automobiles, newspapers, policies, schools, business practices, recognized fashions, opinions and behaviour of "civilized society." This is known as adjustment. It has been ably clarified by a teen-ager who was one of the "problem kids." He said to his Guru-psychiatrist: "Okay, I'm adjusted. I'm adjusted to war. I'm adjusted to rigged quiz shows. I'm adjusted to dirty politics."

Words Binding and Liberating: The adjustment will be quicker if you listen to political speeches, by the great Leaders. Every morning you must read what the President or Prime Minister of your particular nation-state has said. You will soon be *normal*. Just manipulate your mind a bit around the newspapers, around *Life* and *Time* and the *Readers Digest*, or around *Pravda*, *Peking Review* and so forth, or the *London Times* or what have you.....

It is so easy to become conditioned to whichever Establishment gets into your mind first!

But Wise! Ah! Who's talking now? It is unpatriotic to be thinking of universals like Humanity when you have your duty to your country! Didn't you know? Why question the fact of armies and bombers when the beloved Leaders are all talking of peace! Isn't it *wise* to have a gun ready while talking of peace! No! Oh, shut up! You're abnormal!

Mental conditioning—the great discovery of the leaders of mankind!

But Wisdom! To liberate you from all this conditioning!

Priests supply plenty, the ostrich retreat, the special cell in the madhouse of civilization, where no voice emerges....

But Wisdom! Words of power, words of absolutist intensity and white heat, words to burn up all conditioning words, words like sharp spears to prick the balloons of blown up words of error, words to abolish the duality of "peace" and "war", or "normal" and "abnormal," and all the other twin monstrosities that fester in the sick mind of civilized-conditioned humanity.

Words that make one begin to understand the knowledge of knowledge instead of the knowledge of things, words charged with living meaning, shining words welled up from the common

(Continued on page 68)

The Fruits of an Affluent Society

MURRAY KEMPTON, writing in the *New York Post* recently, has this to say about the surfeited consumer society of America: "In all the complaints about the affluent society, it is strange that no one mentions how sad and disappointing its fruits are to the persons most blessed with them..... The *Wall Street Journal* has a long sad piece on the disillusionment of the thousands of Americans who dreamed of a private swimming-pool 10 years ago, achieved it three years ago, and now hate it." This columnist goes on to describe how they are now tearing up the pools and building bomb shelters instead. He concludes "The real disease of the 20th century particularly in America, has been the general discovery that the good things of life are not enough. The century may be said to have begun when the hero of Proust's 'Remembrance of Things Past' went to the Duchess's party he had dreamed of attending all his life and came home in a cab through the seedy early morning of Paris and wondered to himself: 'And is it no more than this?' And bending over his swimming pool, in the traditional posture of a poor fisherman, netting the scum from its surface, the American asks himself 'Is it no more than this?'"

Minnesota Univ. President Calls for Wisdom

A REPORT in *The New York Times* of Aug. 22 1960 tells us Dr. O. Merideth Wilson, President of the University of Minnesota urged students to value wisdom. He was addressing at Minneapolis the 13th annual congress of the National Student Association of about 1000 student delegates representing one million students in 380 colleges and universities. That is indeed good advice, but where are they to turn for wisdom?

Adlai's Warning

ADLAI STEVENSON, too egghead to be chosen for US Presidency, says things that Tweedledum Nixon and Tweedle-dee Kennedy wouldn't dare to. "A nation," he said, "glued to the television screen is not simply at a loss before the iron pioneers of the new collective society. It isn't even having a good time. No society has ever spent so much as we do on drink and tranquilizers. Can one argue that this is evidence of universal fun? I ran across a quotation of De la Bruyere on the court of Louis XIV that struck me as relevant: 'Its joys are visible, but artificial; its sorrows hidden, but real.' Between aircraft that take us everywhere more rapidly, newspapers that grow in weight and coverage, news that flashes round the globe,

ceaseless and competitive entertainment, fashions—God help us!—that change from sack to trapze and back again, we can fill up every 'unforgiving minute' with enough trash and pre-occupation to still forever the deeper voices of the soul." He concluded by asking "especially the women of America," "to organize an 'Operation Wisdom' and to lead the way to a new self-examination and self-discipline."

But Tweedledum (or Tweedledee) will be there.

Certainty at St. Trinians

"EVERY one of our sixteen women athletes has produced a certificate of sex, which is a condition of her entry. I am quite certain that all our girls are girls." Mrs. Mary Amies, Secretary, British Women's Amateur Athletic Association. Will Penguin Books send her a free copy of Lady C.?

The Price of Nationalism

A REPORT from Karachi, Pakistan on the recently-signed Indus Basin Waters Treaty between India and Pakistan, says that the negotiations in trips abroad, consultations with engineering and legal experts and so forth, jogging on for eight years with bickerings and all that, has cost over Rs. 3 crores (about \$6 millions). A special staff had to be kept after the mountain of files. What a fantastic comment on the usage of God or Nature-given water, in the name of nationalism! And who pays for all this?

Humanity, Not Nations, Needs Representation

A LETTER to the *New York Times* comments "For a conference between East and West to succeed, its delegates must represent all humanity, as well as the homeland. This is not another plea for the brotherhood of man—a plea staunchly resisted by diplomats down the ages; this is a sober, practical, recognition of the technological imperative which now grips everyone alive. Neither summit meetings, in a blaze of flashlights and propaganda, nor the old diplomacy can deal with the monstrous weaponry of today. Where are the Americans, the Russians, the men of other nations, who will enter a conference pledged to make the planet secure?"

Vertical and Horizontal

MODERN sculptor Kenneth Armitage, interviewed over the BBC recently, has caught on to the notion of polarity in life. "Most of us," he said, "spend our day vertically on our feet and at night we rest horizontally. These are the directions we see all the time in our houses and the cities and towns as we walk about. Although it is mainly for movement, it is also for this reason that I like sometimes to make my figures, my sculptures, on a slant, so that they run across this rather rigid pattern".

A POEM BY KENNETH PATCHEN

IT is hardly surprising that a galaxy of poets from Eliot to Auden, from Marianne Moore to e. e. cummings (who likes his name spelled that way) should "accept" Kenneth Patchen, the miner's son from Ohio, born in 1911, with 23 published books to date. Henry Miller says of him "He represents all that a poet should represent." Kenneth Patchen has an insight and art of expression which makes him the Whitman-Blake of our day. He is a poet of beatitude with a BANG, a sweet warrior of truth, using words to explode words, leaving the Word of words, like some timeless Tao-Zen writer of South China. And by the way, you will understand him better if you read his poetry out loud. His "message" is that of the absolutist poet of all time addressing us in the idiom of today. We salute him and hope one day his poetry will get around in India when the present closed doors of footling things like import restrictions are busted by the living force whereby a blade of green life can bust a rock.

The Dimensions of the Morning

Furtively sounding
In the high
Halls of God, the voice which is
Life begins to sing.
You will listen O you will not be afraid
To listen.....
All these do :
The wolf, the fengy, the bear, the wide
Fish : and the deer, the silky rat, the snail
The onises—even the goat
That waves his funny tail at trains
Is listening.
Do you now even faintly
Hear the voice of life ?
I will allow you respect for
Red apples and countries warm
With the races of men ; peep over
The transom at China if you like ;
But I will have no hatred or fear
Entering this poem.
It is big
Inside a man.
It is soft and beautiful
In him
Water and the lands of the earth
Meet there.
I take the word Europe
Or the word death
And tear them into tiny pieces ;
I scatter them at your feet.

Hand me a star.
Take me to a new city.
You are wasting your lives.
You are going along with your pockets.
Full of trash.
You have been taught to want only the ugly.
And the small;
You have been taught to hate what is clean.
And of the star.
A dog will throw up
When he is sick;
Are you lower than dogs
That you keep it all down—
And cram more in?

The voice which is life
Shall sound over all the earth.
And over all who lie deep
In its green arms—
Go you to lie there as a fool, or as a child,
Tired from his beautiful playing,
To fall happily asleep!

—from *Cloth of the Tempest*.

Scientific Double-Talk

ONE wonders if scientists really know what they are saying. Sir George Thompson, Master of Corpus Christi College, Cambridge; Nobel Prizewinner for Physics, 1937; FRS etc., and President of the British Association, in the course of his address at their meeting in Cardiff recently, is reported in *The Listener* as having said :

(1) "Systems of philosophy come and go, some are perhaps true, but who can tell? But when conclusions deduced by mathematical theory from precise experiments, lead to detailed predictions from which working machines can be designed, machines which without the theory no one would have thought of in a million years, then indeed *one knows that one lives in a universe that is rational* and that one has found the key to one of its rooms."

(2) "It is surely something for beings, so utterly insignificant compared with the smallest of the stars *that are scattered with reckless abandonment* in the heavens, to be able to understand some at least of the principles which control their existence and enable us to perceive them."

In short, he is telling us that the universe is both rational and irrational. He wants it to be rational, because that is fashionable, but he has to see it also as a human, in its irrational aspect.

THE FALSE-FRONT OF THE NATION STATE

BY EDGAR GEVAERT

(Translations with Comments by N.)

The Utility of Societies

IN the next topic that Mr. Gevaert raises, he examines the justification of social units, national or sub-national, from the standpoint of their utility and not from their status in truth. Fragmentary formations which exist on the claims of useful service they render to men, when subjected to scrutiny, reveal that they are based on a false front. Just as a tailor could cover up the defects of the body, false claims and pretences cover up the inadequacy of the State to look after the citizen.



"What could we expect from the manufacturers of communities when they have not had the sense to discover the beauty of the unity of mankind? How could they create the beauty of a whole in fragmentary form without compromising the unity of this whole?"

The paradox that is implied here is brought out by Mr. Gevaert in a striking manner, when he says:

"In a vacuum created in the existence of the Unity of the human kind, we find the nation in a visible existence in the fulness of its falseness."

The idea of a nation, Mr. Gevaert points out, is a "dangerous affair", a "closed circuit", a "serpent" which, "in the form of a ring, eats its own tail, mixed with other serpents that do the same. It eats a war to vomit another. Finally, if it existed still it would contemplate the folly of its own destruction in the total death of humanity."

"One could try to let pass as existent anything that could represent an animated picture. Thus it is in some sort of the nation, among other nations, with other nations."

"The nation gives us nothing which can satisfy our intelligence."

The Utility of the World Citizen

THIS is really the title of the next twin section in which Mr. Gevaert compares and contrasts the closed and open outlooks implied in nationalism and the One World idea. He refers rightly to customs barriers between artificial units called nations which compromise human solidarity and well-being. Strategic roads that end in impasses at the frontiers of nations into which space is divided up, present an anomaly which Mr. Gevaert rightly touches upon. He explains:

"But the Citizen of the World understands as a road only those which are universal. He can understand the value of a mondial postal service. He is a friend of true values and not

of things that are defective. He is nothing but constructive. He condemns all strategic routes, and the dynamite that is ever ready on the pillars of bridges. No wealth, no money for him could be spent scandalously and criminally on wars. All roads, according to him should be perfect for pedestrians, for women, for children, for the aged, for all kinds of transport also, and for the use of automobiles."

"Anything exposed to the risk of accidents would be immediately avoided."

Beside the World Citizen, 'the man of State shows himself generally only in an ugly contrast.' Falsely in politics, he poses himself as a perfect protector. He abuses power and minimises the importance of his drawbacks in respect of the citizens."

Again, he points out strikingly,

"He who saves lives in a drowning incident does not risk his proper life to serve a nation. He will escape from national recompense just as one will avoid a stone that has been thrown at him by some unknown person."

The full implications of such cryptic, enigmatic, aphoristic statements may take time to give up their meaning, but they are none-the-less apodictic in the nature of the truth they try to convey. A subtle, dialectically balanced style is exemplified here.

"Is it just" Mr. Gevaert asks in conclusion, "that he who procures wealth to the State should in exchange receive only the burdens that hurt him?"

"It is thus that they impose the shameful force of the army on those who have nothing to send themselves with, on simple men, on absolutists who love the unity of humanity for the well-being of mankind."

[TO BE CONTINUED]

The Cry of Civilization on Sunset Boulevard

TOMORROW I will discover Sunset Boulevard. Eurythmic dancing, ball room dancing, tap dancing, artistic photography, lousy photography, electro-fever treatment, internal douche treatment, ultra-violet ray treatment, elocution lessons, psychic readings, institutes of religion, astrological demonstrations, hands read, feet manicured, elbows massaged, faces lifted, warts removed, fat reduced, insteps raised, corsets fitted, busts vibrated, corns removed, hair dyed, glasses fitted, soda jerked, hangovers cured, headaches driven away, flatulence dissipated, business improved, limousines rented, the future made clear, the war made comprehensible, octane made higher and butane lower, drive in and get indigestion, flush the kidneys, get a cheap car wash, stay awake pills and go to sleep pills, Chinese herbs are very good for you and without a Coca-cola life is unthinkable. From the car window it's like a strip teaser doing the St. Vitus dance—a corny one.

—Henry Miller from "The Air-Conditioned Nightmare."

THE DANGER OF A MYRIAD THINGS

BY JACQUETTA HAWKES

The author is an archaeologist and biologist. Here she utters a warning note based on the correspondence between the cells of the human body and the mass production and mass entertainment processes going on in the general social body of mankind.

FROM the birth of civilization man has been in the habit of pouring his resources into warfare, so although industry and science have combined to take all the animal enjoyment and all the gorgeous bravura out of fighting, this is no new aberration of our species. What is new is the tremendous expenditure on unnecessary objects in which his active mind and his recent faith in material progress have involved Western man.

Always before, and at every level of culture, if man had time left over beyond what was demanded for feeding himself or killing his enemies, he used most of it in art, ritual ceremony, junketting, and the service of the gods—or in meditation. Tombs reaching up to pyramids, statues reaching up to colossi, temples of every conceivable shape and size reaching up to St. Peter's, Salisbury spire, and the temple of Amon at Carnac; carnivals, potlatches or peaceful holy days, man gave his time, imagination and thought to all these, but never before did he use them to fill his house with a thousand "things."

Something Sinister: Perhaps the Puritan belief that hard work, profits and the suppression of delight were pleasing to God, began it, but it was turned into an avalanche only by industrial machines. Even if our own greed and competitiveness are not enough to make us fall into this trap, we are dragged into it by merciless campaigns of advertisement, hammering at our senses and our weaknesses, sometimes even forcing physical entry into our houses and thrusting objects into reluctant hands. Young children usually have strength of mind to resist, ignoring elaborate toy-shop confections for something simple enough for their imagination to turn into riches. But soon we succumb, and by the wedding day we have capitulated. Gone the dancing, and the heroic feasting and drinking; the main business now is buying, dispatching and acknowledging many scores of articles man and wife would be far better without. Using and maintaining so many possessions is exhausting to almost everybody. When it comes to the creators and thinkers, the high priests of consciousness, how much less valuable are cars, vacuum-cleaners, recording machines, filing-cabinets, automatic calendars than some reasonably devoted servants or a begging bowl.

I cannot help believing there may be something sinister and extra-human at work behind our insect-like increase in numbers and the development of mass-communications between them. We are habituated now to the idea of repetition on increasing scales—to likening the structure of the atom to that of a planetary system. In biological evolution cells multiplied, came together, and were gradually brought into highly organised co-ordinated and, finally, conscious organisms by means of the central nervous system. Cannot our brain's development of wireless and television and all the related means for extending sights and sounds beyond the individual body to the swarming social body, be a repetition of this on a larger scale?

Deliberate Corruption of Consciousness: At present the difference appears to be considerable; the evolution of the central nervous system made high consciousness possible, while wireless and television appear to be making it impossible. The super-personal awareness which could come into being through mass communication—the kind one dimly perceives, for example, when a fighter squadron, a gleaming silver flock of rigid birds, takes off from Britain and whirls in some vast manoeuvre over half Europe, the pilot reduced to an intermediary between a central control point and a machine, is not at all of the kind I have been concerned with, or which could form the touchstone of any system of values as I understand them.

Equally sinister, though more familiar, is the use of mass communications for the deliberate corruption of consciousness. Starting from the excusable falsifications of wartime propaganda this threat extends to the terrifying obscenity of double-talk in which both the perpetrators and the dupes must at least lose all power to distinguish what is from what is not. This evil desecration of mind, rendering men mental lepers unfit for their duty to apprehend the truth of the world so far as they are able, must rank as the greatest sin in the morality of consciousness.

It is those whose individual humanity has been weakened by industrial life who are usually most vulnerable to attack by the new system. While people who enjoy the exercise of man's higher faculties and people who remain in close contact with nature seem equally able to resist, machine-minders and file-flickers and also, unfortunately, children, are drawn to the instruments of mass-communication, and particularly towards the television screen, by a fascination such as one can imagine nerves had for the huddled cells of a few hundred million years ago.

—from *Man on Earth*.

XENOPHANES THE ABSOLUTIST SINGER

BY JOHN SPIERS

This series, which began with an essay on Thales the Phoenician, is intended to present Guruhood through those teachers or Gurus who lived in the Western world.

BETWEEN Thales the Phoenician of the 7th century B.C. and Socrates the Athenian of the 5th century

there is a period known as that of the pre-Socratic philosophers. Nearly everything about it is obscure. This vagueness is partly due to the tendency among scholars to glorify everything Athenian, an uncritical habit which is the follow-up of the Europeanized adoption of Periclean Hellenism after the Renaissance in Italy during the last several centuries.



Despite this neglect, the period of 200 years before Socrates is one of the most interesting and fruitful as far as Guru-history is concerned. What was the secret of Socrates' wisdom? In one word, dialectic. This means a cutting through of all forms of dualism and relativism in order to reach the essential non-dual or unitive principle. Plato called this dialectic "the coping stone of all the ways of learning" (*Republic*, VIII, 535). Eight centuries later, Plotinus in Rome referred to dialectic as "the most precious part of philosophy....It does not consist of bare rules and theories; it deals with verities. It knows the Truth, knows above all the operation of the soul. All that is submitted to it it attacks with the directness of sense-perception and it leaves petty precisions of process to what other science may care for such exercises. And while the other virtues may bring the reason to bear upon particular experiences and acts, the virtue of wisdom is a certain super-reasoning much closer to the Universal; Wisdom and Dialectic have the task of presenting all things as Universals and stripped of matter for treatment by the understanding" (*Ennads*, I, iii, 5-6). Now such a definition must be accepted as more correct than that of modern dictionaries, for the plain reason that Plotinus was closer to the

origin than people like Webster who define dialectic as the branch of logic which teaches the art disputation. Or Wyld, Annandale, Little, Fowler, Coulson, Onions and other lexicographers who all link dialectic with disputation and logical reasoning. They do not understand this other kind of reasoning which is beyond logical reasoning, as defined by Plotinus.

But Plato and Socrates did not invent dialectic. This precious part of Guru Wisdom is the same as Yoga, the true Yoga of the *Bhagavad Gita* and other wisdom works. This secret was transmitted to Plato and Socrates by former Gurus, from the aged Parmenides, just as Parmenides obtained it from his Guru who was Xenophanes, and he, in turn, from Anaximenes who got it from Thales.

This period of the pre-Socratic Gurus of Europe is fertile because we can watch here this continuity of the wisdom transmission, through what have been called philosophical "schools," and for which the better word would be one borrowed from India, namely, "Gurukula" or Guru Home or Family of the Guru, where the disciples become part of the spiritual family of the philosopher-Guru.

Let us also note that all the pre-Socratic Gurus are non-Hellenic or non-Athenian. All belong, either directly or by affiliation, to that region of the Greek-speaking world which was richer and grander than Athens up to the time of that overglorified personality, Pericles; and all belong to the Phoenician-established western coast of Asia, then called Ionia and now known as Asia Minor, or the Levant, or to outposts or "colonies" founded by the "Ionians."

The Ionians or Yavanas: These people, of Phoenician origin, but adopting the Greek language, living on the verge of Europe, but thoroughly Asiatic, called the Ionians, visited India. The Indian records (Manu in Sanskrit and the early writers in Tamil) refer to them as the Yavanas. They were not conquerors like the Aryanized Alexander. They were traders.

This trading, widely travelling, rich merchant class of Ionians or Hellenized Phoenicians, not only gave the European world its culture and skills, its sciences, from writing to astronomy, bringing the wealth of China and India to the Mediterranean; they also encouraged both religion and philosophy. They were world people, at home everywhere.

Periclean Athens has been over-rated. It was really a city founded on greed. It fell because of its greed and its politics, because of its typically Aryan attitude. It was no true lover of wisdom. It murdered Socrates. It loved power and glory. And ultimately it became the prey of Rome. Pericles' ruthless policy broke up the Ionian Federation, the United States of the time. His policy looted the rich cities, made their peoples subject to Athens, shifted the treasures of sacred Delos to his new Parthenon. Pericles altered and ignored the laws of Solon

the wise, and out of a population of 400,000 Athenians, most of whom had some sort of civic rights under the laws of Solon, gave but 14,240 the freedom to vote.

That is the record. The unqualified worship of fifth century Athens has lasted far too long as part of the Aryan-Greek build up. (Consider the boasting in the famous Funeral speech as recorded by Thucydides). It was a typical "imperial democracy." In the name of justice and factual history, both to the Greeks themselves (three-quarters of whom were non-Aryan and were dominated by the Aryan invaders of the time) who were humbugged, as well as to all the surrounding populations, much history needs total revision. The Athenians under Pericles laid false claims to a culture and a wisdom which they had stolen or appropriated from the subject-peoples around them, among whom, as we have seen, were the Ionians, the Phoenicians and other "Orientals," people belonging to an older, more peace-minded civilization and culture.

We may mention two parallels in history, one old and one new. We have the parallel in ancient India when the barbaric but clever, tricky Aryans, a cityless people, descended on the civilization of pre-Vedic and pre-Aryan India, in the Indus Valley and elsewhere, about 1500 B. C., roughly about the time when similar hordes of Aryans (calling themselves Syrians and Assyrians—Suras and Asuras) were moving westwards. These Vedic Aryans also later claimed all the arts and culture and civilization of the Indians as their own! They re-wrote history, stealing the very arts of writing to do so. In the process, however, as in the Mediterranean world, the theft involved the contemplative yoga philosophy which went along with the arts and culture. The other parallel in our time was that of Hitler, who killed hundreds of thousands of Jewish cultured people, but at the same time claimed their culture as Aryan. Hitler too, tried to rewrite history on Aryan lines. His is the last attempt. In India the brahmins have been doing it for years in the form of *puranas* or legendary histories. How much revision of history there has to be in the world!

We must mention all this because the true origins of Western philosophy have been made obscure by historians in ancient Greek times like Thucydides. Herodotus, his slightly earlier contemporary, is more balanced probably because he belonged to the non-Athenian outcaste world. It would hardly do to show that Athens owed whatever wisdom it possessed to non-Athenians.

Thales had Anaximander as his disciple, and the latter had Anaximenes; all three belonging to the Phoenician-founded city of Miletus. Again, from the nearby cities of Colophon, Ephesus and Clazomenae we have the Gurus Xenophanes, Heraclitus and Anaxagoras. Pythagoras too, being a native of the Isle of Samos, came from the same region.

Rich Ionia was attacked, first by Croesus (the stock figure of the rich man so ably presented by Herodotus) of the Milesian hinterland, and later by the Persian Khoros (or Cyrus). It was then that thousands left Ionia and sailed to distant parts. Many went to Phoenician-founded cities such as Marseilles in France, and to others in Spain, Italy (Elea, Sybaris and Crotona), Sicily (Agrigentum), and to Abdera in the far north of modern Greece.

It is useless looking to any Athenians for the Guru of Socrates. It is to that Guru-disciple pair, Parmenides and his disciple Zeno, who came from Elea in Southern Italy (and hence were known as Eleatics) and to Protagoras of distant Abdera, that we have to turn, to discover the true descent of wisdom. The aged Parmenides inspired the young Socrates, giving him the dialectical insight into the method of philosophy, even as the wise oracle-woman Diotima of Dodona in Epirus (as mentioned in Plato's *Symposium*) gave Socrates the unforgettable numinous thrill or injection which set him on his way as a Guru, and which Socrates was never tired of repeating.

Guruhood's Living Touch: Oracles and the Guru-disciple relationship in wisdom are two complementary subjects very upsetting or disturbing to orthodox writers on philosophy in Europe today, regarded as superstitious by many in India and elsewhere in Asia. But the principles involved in both belong to the same spiritual occasion. What passes today for public opinion is largely the cult of science, so-called. It is proper to consult the psychiatrist-Guru who cannot even define the word normal and whose whole task is to adjust the personality to tolerance of a society based on lies, cheating, hypocrisy, egotism, careerism and dogmatism. It is improper to consult anybody else, from fortune-tellers to wise men who are outside the magic circle of "science". Notwithstanding this, however, three-quarters of humanity, educated or otherwise, do consult what is left of the oracles of the stars, and the omens of the tea-leaves and the cards. Through neglect, much of the real learning here has been lost, but the smoke of today does infer a fire that once burned brightly, and in out-of-the-way retreats such as in South India, some of the fire lingers on.

When people are in spiritual travail, when they appear to need "psychiatric treatment," what is really needed here is the Guru touch. The very things that make for the healthy human; in both the field of experience and in the mind and what lies behind the mind, is the special domain of the man who knows the wisdom-science—and to none else. Any kind of psychology which is not based on yoga-dialectics will fail, no matter how pretentious. The proper psychology which saves can only arise through a knowledge or understanding of dialectics. Not logic, as we have seen, but what rises above logic, the intuitive *a priori* reasoning.

This is the proper domain of philosophy. It is not something dry, a mere record of disputations, conceits or opinions. It is fundamentally based on a science of understanding. Writers and historians, themselves lacking in this, will only find conflicting doctrines as the various aspects of wisdom are emphasized by successive or contemporary Gurus. The common substratum of a Guru-disciple situation, a tradition involving the living method, will elude that sort of philosophy as taught in modern universities.

Without this, with the living touch absent, philosophy is barren. It becomes either a merely intellectual statement or a dogmatic assertion. But the true lover of wisdom will never be satisfied with these. That is what is wrong today with the pursuit of philosophy. It becomes boring, tasteless and mechanical.

There is also the necessity in philosophy for a touch of the numinous, of something deeply felt which produces enthusiasm, of an intimate personal kind, in the pursuit of wisdom, some form of ecstasy, contemplation's fruit, touching mystery, the deep thrill of awareness of that final Mystery which is the Absolute. We may find marvellous platform oratory, those who can expound the one two, three of some abstruse philosophic topic, in great systematic exposition, but we shall not find the fullness of wisdom unless there is also present that long sustained and permanent enthusiasm and intimacy of understanding which association with a Guru arouses and involves. Ultimately there comes a stage where exposition is superfluous and even outrageous, in the silence of attainment, in the tranquil supreme ecstasy incommunicable except by its own unmistakable signs to the attuned companion...

These various components of the wisdom situation, the occasion of spiritual travail, the presence of a Guru, the shock, thrill and ecstasy of first the numinous mystery and later the tranquillity of final self-realization or samadhi or nirvana, were all part of the ancient European or Mediterranean heritage. They survive still in India. Though foreign to the modern Western world, though unknown or unmentioned in the halls of learning conceived on Western lines anywhere from Chicago to Madras, they have at least to be mentioned here.

Ecstasy, Drugs and Oracles: The numinous aspect of drugs like peyote or mescaline, marijuana or hashish or ganja—used by probably 50,000 sadhus in north India especially—has been apparently rediscovered in the Western world. It is an ancient tradition. The Phoenicians and ancient Greeks got it through the Orphic ecstasy religion, later made part of the Dionysiac wine-cult. Even the Vedic people resorted to ~~wine~~. Not only the Sufi, whose mysticism is a revolt against the fixed dogmas of both Sunni and Shia, used the analogy in a half-literal sense, of “wine,” but the Vedantic literature of India

often bears the analogy of the absolutist as the drunken man (Vasishta, Sankara and Ramakrishna) or even the image of the bee buzzing drunkenly in the heart of the lotus (used by Narayana Guru). These analogies show that wisdom-knowing is something totally possessive, deeply affective, as intimate as sex (which is another image often used by absolutists) and beyond words.

To all these ancient Asian-Mediterranean people, as to the Greeks, the fact of ecstasy was commonplace. This ecstasy, either through physical abandonment to drugs, or through absolutist revelation, is something the modern world refuses to admit, although there was probably never any time in human history when so much alcohol and other drugs were used as today. There is probably as much drinking in India today under prohibition as there was before. It has gone "underground" (more or less openly underground), that is all. Physical drunkenness is the shell just as dualistic god-worship is the shell, of being really drunk with absolutism or of being truly god-possessed like a Dionysos. It is holy Bacchus, or Siva, or the Christ who is the real wine. The Absolute in the world itself, all this grandeur-charged world as Hopkins the poet calls it, is the real wine of life, hylozoic through and through. To hate all this in Puritan horror, is to replace it with the cold concrete and plastic mechanical sterility of perversion. That is what has happened to this lovely world. One has to travel to Asia to find now in the common people of India (not certainly in its Western educated copycats) the religious frenzy and ecstasy, in the millions of *bhaktas*, what Europe once had and has now lost, and yet needs dearly.

The word Phoenician is synonymous with palm-wine (in Greek *phoenikinos oinos*) and with the phoenix both palm and bird, consuming itself in ashes, so that it is continually reborn, continually reviving itself, continually renewed, continually disposing through wisdom's fire of all the sticky trash of relativistic compromise. In India the ashes of this fire, the holy Siva ashes, are rubbed on the forehead, as symbolic token of this process which burns all action (*karma*).

Oracles may have gone underground in modern Europe and America, but they still remain in the older world of India. There are Indian Diotimas who dance in frenzy and utter dark sayings; there are unspoken questions that are explained, and answered from the ancient many-centuries-old palm leaves, and people high and low are not ashamed to consult them when all other means have failed. And the answers come, more reliable than the cards and the crystal...Deep are the secrets here awaiting the explorer with humility of attitude and a receptive mind.

Herodotus (of Phoenician stock) has over forty references with many actual quotations of oracles in his *Histories*. But for the oracle the great Alexander would never have set out on his

tremendous world adventure. The battle of Salamis was won when Themistocles rightly interpreted the Oracle of Delphi. And when Protagoras said that "man is the measure of all things," he was giving the counterpart of the essence of oracles which says that time is the measure of man's actions here. Moderns laugh at Socrates and Herodotus for "believing" in the oracles, which don't need any belief when they happen to be true, but do need explaining and understanding in their own context. The whole amazing fact of the possibility of this kind of prediction is what historians should be examining.

I have gone at length into all this part of the "philosophy" of the pre-Socratic Gurus, in order to transport the reader into the original European world. Prof. B.A.G. Fuller of California University, in this *History of Philosophy* thinks that "to throw ourselves back into their (the Milesian) world, to perceive it as they perceived it, and to feel about it as they felt about it...is almost impossible for us to do," (p.27) But it is possible, for that same world still lives on among all the ancient peoples of the world who have not felt the cold steel hand of modernity. The Southern Tamils of India have it, and the Pueblo native Americans have it, and no doubt it lurks in many old parts of the world still unspoiled by the vulgarity of scientific commercialism.

Anaximander and Anaximenes: It is in this atmosphere that we must regard the Gurus of the ancient world. Anaximander (611-545 B.C.) was the disciple of Thales. We are told he was a map-maker and also made an astronomical globe. He elaborated his Guru's teaching by declaring the Absolute or the *arche* (The First) to be *hetera physis* (of another nature) and quite distinct from the phenomenal. Further, this *arche* was *apeiron* (the unbounded and infinite). He used for it two words describing the gods, *atharatos kai agkreas* (deathless and ageless). He declared it to be the source of all order and justice. "Into That from which all things take their rise they pass away once more, as is meet; for they make reparation and satisfaction to one another for their injustices according to the ordering of time."

Anaximander was evidently a man of deep intuition, using lost powers of insight which gave results as accurate as the complicated astronomical instruments of today. He said that the earth swings free in the void and that the heavenly bodies were "wheels of fire" which is a very good description of stars and most galaxies. Many Gurus have indulged in similar descriptions of the physical universe perhaps as a pastime, as an art lover may like to dwell on some part of a great painting.

Little is known of Anaximenes, his disciple (560-500) a fellow pupil of Thales and associate of Anaximander, except that he likened the *arche* to the state known as airiness, a subtle elemental factor of which the earth was the densest manifestation.

Both Diogenes of Apollonia in Crete and Anaxagoras of Clazomenae were the disciples of Anaximenes, the last-named teaching Euripides the great Athenian dramatist and also respected by Socrates. We shall turn to them later and also to Pythagoras, one of the most misunderstood of the Guru figures of Europe, who was a contemporary of both Anaximenes and of Xenophanes.

Xenophanes the Absolutist : The Guru known as Xenophanes (the name in Greek means "Bright Stranger") was born in the same year as Pythagoras, 570 B.C. and lived it is said, for over ninety years. He was born at Colophon, a city a little distance to the north of Miletus. He was for some time the pupil of Anaximenes. It was Xenophanes who was the founder of the Eleatic Gurukula in that lovely part of Italy just south of Naples. As we have already noted, the cities of the Milesian or Ionian coast came under the conquering Persians which was one reason for the migration. But another was Xenophanes' disgust with the orthodoxy of the priests and the vulgarity of the people around him. Xenophanes was a plain-speaking ardent youth, a poet of biting satire also, as well as an absolutist, and it is clear that Milesian Society was no place for him in any case. Thus the fatefulness of his own character and the conditions of politics, drove him away to distant Elea, where the dialectic philosophy was able to thrive, and where, as we have seen, it passed on, through his disciple Parmenides, and through Parmenides' disciple Zeno or both, to Socrates himself. The links of wisdom transmission are clear.

The young Xenophanes dared to criticise Homer and Hesiod. It was wrong he said, to attribute human weaknesses to the gods. His *Peri Phusos* (About Nature), written when he was 25, declares :

The Aethiop makes his gods black, the Thracian makes his blue-eyed and blond, and if horses and oxen and lions had hands and could write and do handiwork as men, they would have formed conceptions and made images of gods in their own likeness.

No wonder he thought it best to leave Colophon : Another example of his philosophical revulsion, also shocking and so remembered, touches on the Olympic Games, a 2000-year old tradition in his time. These Games were of tribal origin, dances and sports of a quasi-religious character connected with the ancestors. What Xenophanes said, however, has still relevance to our own modern world, where muscles and physical beauty are more honoured than wisdom. This is his comment on the Olympics...

If anyone should win by swiftness of foot, or in the Pentathlon, there where is the precinct of Zeus by the streams of the Pisa, or else by wrestling, or by being

skilled in painful boxing, or that formidable contest that they call the Pancratium, he would be granted a conspicuous front seat at the Games, and food would be given him by the city from public funds, and a gift such as to be an heirloom for ever : or even if he won the victory by means of his horses, and not by his own strength, he would gain all these things...but he would not deserve them as I do ; for better than the strength of men and of horses is our wisdom.

An arrogant young man, very sure of himself ! Yet it is with him that we meet with the name Absolute in the Greek language for the first time on record. Like Samskrit, Greek contains the neuter gender for all nouns, and it is in this gender that Xenophanes refers to the Divine. It is neither *he theios* (masculine) nor *he thei* (feminine) but *to theion*. Equally in Samskrit the Absolute is neither *brahma* nor *brahmi* but *brahman*. Translators loosely call *all* by the name of God which is quite wrong. These are very important details, suggestive of the correctness of thinking of the early Gurus of Europe as of India. In India in the *Bhagavad Gita*, the Absolute is over and over again translated as "God". It is like translating *atman* as "soul" when it should be Self. How the meaning emerges clearly we can see from further surviving fragments of the teaching of Xenophanes.

To theion (The Absolute) is wholly Sight and wholly Thought and wholly Hearing, and with no effort It rules all things by the working of Its Mind. There is only one Absolute, supreme among divinities and men. It is like unto mortals neither in body nor in thought.

The Absolute has no need of going about, now hither, now thither, in order to carry out Its will ; but governs all men without action, without toil.

How close this is to the *karma-akarma* (action-inaction) of the *Bhagavad Gita* (composed perhaps a thousand years later) and even prior to the Chinese *Tao Teh King* with its emphasis on the same thing, the *wu-wei* (doing-nondoing). Fragmentary though this is, it is precious, indicating the common language of all Gurus.

"The One." : Xenophanes refers to the neutral Absolute also as *to hen*, The One. This expression was also used by Pythagoras and later by Plato. Xenophanes held that although the myriad things (*ta polia*) are non-existent in their variety, mutations and relations *to one another*, i.e., horizontally or relativistically, still they do truly exist by virtue of a special *proper relation to The One*, i.e. vertically or in the Absolute. One of the central doctrines of the Gurukula he founded at Elea was

the motto *ta panta hen*, "All Things One." We should note the difference between this and the Platonic *ta hen kai ta panta*, "The One AND The Many" where the dualism is pronounced. Unlike Plato, Xenophanes did not overstate the noumenal aspect of the Absolute. What he does is to deny the validity of relativistic relations, and insist on the reality of absolutist relationship throughout.

Of Xenophanes' life in Elea we know very little except that he kept on singing his song of the Absolute. He ridiculed in satire the florid culture of the great colonial cities, like the notorious Sybaris (a sort of Riviera of the rich and which has left us the word Sybarite). He made fun of their luxuries, the purple garments worn by the rich, equivalent of the nylons and mink of today, and their exaggerated cult of the body, their athletics as we have seen, very much, in fact, as any true wisdom teacher today might laugh at the cultural values of a civilization of prestige automobiles, dreary television and sports' fans, and their total ignorance of the richer and lasting sources of human happiness.

Xenophanes had no time for foolish talk. He advocated cheerful feasts but stipulated they should be accompanied with philosophically instructive conversation (the dream of how many Gurus: do we not hear of Plotinus in Rome eight centuries later, according to his disciple-recorder Porphyry, asking for the same thing, when they were thinking of celebrating the birthday of Plato?). Let us then leave this absolutist singer, singing his praises of The Neutral One. Though so little known, Xenophanes has an honoured cherished place in the true history of Western Philosophy.

[END]

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LANGUAGE, CIVILIZATION AND FOLLY

BY ALDOUS HUXLEY

Writing on the dangers of mind-manipulation, propaganda, brainwashing, and the conditioning of captive audiences, a distinguished thinker ponders over the question of how much our freedom has been hampered by words.

AN education for freedom should be, as I have said, an education first of all in facts and in values—the facts of individual diversity and genetic uniqueness and the values of freedom, tolerance and mutual charity which are the ethical corollaries of these facts. But unfortunately correct knowledge and sound principles are not enough.

An unexciting truth may be eclipsed by a thrilling falsehood. A skilful appeal to passion is often too strong for the best of good resolutions. The effects of false and pernicious propaganda cannot be neutralized except by a thorough training in the art of analysing its techniques and seeing through its sophistries.

Language has made possible man's progress from animality to civilization. But language has also inspired that sustained folly and that systematic, that genuinely diabolic wickedness which are no less characteristic of human behaviour than are the language-inspired virtues of systematic forethought and sustained angelic benevolence. Language permits its users to pay attention to things, persons and events, even when the things and persons are absent and the events are not taking place. Language gives definition to our memories and, by translating experiences into symbols, converts the immediacy of craving or abhorrence, of hatred or love, into fixed principles of feeling and conduct.

In some way of which we are wholly unconscious, the reticular system of the brain selects from a countless host of stimuli those few experiences which are of practical importance to us. From these unconsciously selected experiences we more or less consciously select and abstract a smaller number, which we label with words from our vocabulary and then classify within a system at once metaphysical, scientific and ethical, made up of other words on a higher level of abstraction. In cases where the selecting and abstracting have been dictated by a system that is not too erroneous, and a view of the nature of things, and where the verbal labels have been intelligently chosen and their symbolic nature clearly understood, our behaviour is apt to be realistic and tolerably decent. But under

the influence of badly chosen words, applied, without any understanding of their merely symbolic character, to experiences that have been selected and abstracted in the light of a system of erroneous ideas, we are apt to behave with a fiendishness and an organized stupidity, of which dumb animals (precisely because they are dumb and cannot speak) are blessedly incapable.

In their anti-rational propaganda the enemies of freedom systematically pervert the resources of language in order to wheedle or stampede their victims into thinking, feeling and acting, as they, the mind-manipulators, want them to think, feel and act. An education for freedom (and for the love and intelligence which are at once the conditions and the results of freedom) must be, among other things, an education in the proper uses of language.

—from *Brave New World Revisited*.

NARAYANA GURU'S BIRTHDAY IN BOMBAY

Grand Celebration by Narayana Dharma Seva Samaj.

LARGE crowds flocked to the King George Hall, Dadar, Bombay on Oct. 22, for a feast of lectures and a programme of song, dance and drama, to celebrate the 106th Birth Anniversary of Narayana Guru, held under the auspices of the Sri Narayana Dharma Seva Samaj.

Kerala (birthplace of the Guru) was represented by Mr. R. Sanker, Deputy Chief Minister of that state, and the Mysore followers of the Guru, by Mr. Nagesh R. Kotian, the President of the Bombay Billawar Association. The main theme was the effect of the Guru's teaching on social developments in India, such as the removal of caste and the unification of all people.

Mr. M. Karuven, President of the Samaj, dwelt on the method of Narayana Guru in demonstrating his wisdom in such a way that it touched the common man, as a living and powerful principle.

A very beautiful Souvenir on art paper was also published. Those who wish copies may write to the Secretary of the Samaj, Belle Ville, Hormusji Adenwalla Rd., Bombay 19.

The dances, both Bharata Natyam and Kathakali, by Mr. Kuttu Krishna and Mr. P. V. Sreedharan and their pupils, as well as the play by the artists of the Bhandup Kerala Kala Samithi were all of great excellence and terminated one of the most memorable celebrations of the Guru's Birthday to be held in Bombay.

POLITICIANS AND WISDOM

BY J. B. PRIESTLEY

The following piece in the middle of a comic novel, by this well known writer and broadcaster, discloses a widespread point of view about the Establishment under which humanity suffers today. Though fiction, in the form of an illegal broadcast, it digs well.

"THE older I get," said Dobb, "the less I like 'em. They're miles out of their place now. Once they did a job and didn't pretend to be better than the rest of us—if if they did, nobody believed 'em. Now we take 'em at their own valuation. All-round wise men, who know how we ought to lead our own lives better than we do. How they learnt so much, making speeches and plotting in smoke rooms, beats me. I can't for the life of me see how a man who's spent most of his time jockeying for power is supposed to have acquired so much wisdom. Part of the trick of course is for them to make us feel helpless, then to promise to get us out of the mess that they in fact got us into.

"Unfortunately too many people play up to this, ask for it. They've stopped thinking for themselves, stopped taking any action for themselves. Without a murmur they allow politicians and their officials to do things to them that our grandfathers would never have tolerated for a moment. Governments have been pulled down, ministers chased out of their offices, for doing things that are accepted now without a protest.

"You want an example? Here's one. When I was young the only countries in Europe that had the passport system were Russia and Turkey, both considered out of date and tyrannical.

(Continued on page 67)

GIVE IT TO THE BIRD!

A CHARMING way to dispose of the travel document burden is given by an incident reported by that writer of exquisite prose, Mr. Sacheverell Sitwell in his *Arabesque and Honeycomb* (Robert Hale, London, 1937; 35/- s.). He stayed at the British Embassy in Tehran, and writes (p. 24) "Perhaps a clue, amounting to a new discovery of how to solve one of the most pressing problems of diplomatic life, is being demonstrated by the presence of 'Alfredo', a tame pelican who lives in one of the Embassy gardens (not the British, still less the Russian), eats most of the letters and papers and has been known to swallow passports whole."

Atmopadesha-Satakam

One Hundred Verses of Self-Instruction

BY NARAYANA GURU.

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

(Continued from our September Issue)

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.

11

In "this is a pot" the initial "this" is the harsh
While "pot" is what makes its specific attribute;
For the mind with its myriad magic of Great
Indra to come to be,
Understand, this to be the nucleus.

THE syntactical analysis of a simple propositional statement here adopted by the Guru to reveal the structure and composition of thought follows the lines of ancient thinkers of the time of the *Mimamsakas* of the history of Indian thought, culminating in the well-recognized methodology and epistemology of the *advaita vedanta*.

Modern semantics with its logical syntax and its recognition of the atomic structure of sentences, comes very near to this ancient way, although far from being perfected yet. After distinguishing the two main tendencies within the movement of thought or within the totality of the stream of consciousness, the Guru here relies on a semantic or rather syntactic analysis of a simple atomic proposition as representing a type of mental event which could be said to reveal the inner structure of one of the two primary movements or categories of the thinking process implicit in language.

All language must convey thought and correspond to it in one way or another. Thought communicability through language proves this. How all thought, communicated, or merely communicable, conforms to two main types of atomic propositions, has already been stated. The first type referring to objective realities that are horizontal in content is here further examined and further analytically scrutinized. What is referred to as "harsh" is the "other" of the previous verses. Moving as the thought does from the virtual and generic syntactical element represented by "this" which could apply to any object, to the actual and specific aspect of the same thought represented by

"pot" we have a pure psycho-physical neutral atomic event which we have to recognize as the gross or horizontal movement. As actuality limits freedom by its space-time finiteness and its specificity of character, it is the harsh obdurate "other" of the previous classification. Actuality and virtuality as also specificity and generic abstraction may be said to be the ambivalent poles within whose limits thought may be said to have one of its primary alternating oscillations or movements. The movement is quantitative here and has to be understood in terms of qualitative intensity within pure tendencies in the second category examined in the next verse.

The "myriad magic of Great Indra" is the world of pluralistic and disjunct rival values related to sense-realities of the actual or its virtual aspect, both understood "objectively." In Kantian terminology, this would refer to the phenomenal. Practical immanent reason would find in this its natural habitat.

42

In "this is knowledge" the initial "this" is "same"

While its attribute is cognitive consciousness.
For the mind and all else to vanish
And the good path to gain, this should one
contemplate.

THE other universal atomic proposition in terms of pure reason or knowledge is subjected to scrutiny here. Here too there is a positive or a negative, a specific or generic aspect, while the movement itself here may be said to belong to the qualitative rather than the quantitative aspect of reality. Like the square root of minus one understood graphically in terms of the correlates of Descartes, we have here an aspect of reality represented by "this" which is negative and belongs to the vertical aspect. The negative nothingness understood in its pure or dialectical aspect is the ground of all absolutist realities of every grade of value, from the lowest to the highest, and in this series marking the path of spiritual progress in contemplative life. We have to seek to become affiliated and promoted stage by stage to the full freedom of truth.

The specific attribute of pure reason is stated to be cognitive consciousness (*bodha*) in this verse. The epistemology of the Vedanta strictly distinguishes between the Self and the non-Self sides, the conceptual and perceptual aspects of the event called awareness within consciousness. *Jnana* is applied to the subjective or conceptual and *jneja* to the objective or non-Self aspect. As with the *Mimamsikas*, consciousness is a form of activity here and the positive act of cognition is different from mere passive awareness. These dualistic distinctions however, get finally absorbed into the unitive status of the Absolute finally; but for purposes of methodology and for epistemological analysis, we

have to distinguish them here. When knowledge becomes finalized beyond terms of becoming into terms of pure being there is neither plus nor minus to be distinguished, but only the pure unitary or unitive light of the Absolute that is fully itself. This ultimate standpoint is the goal of the aspirant for Self-knowledge and is referred to in the second half of the present verse. The path to contemplative progress is just indicated and not defined or described fully yet.

43

As by nature-action caught, and turned,
Men of good action too alas, keep turning round.
Mis-action to counteract, non-action avails not.
Gain-motive bereft, wisdom one should gain.

THIS is a highly concentrated aphoristic verse meant to give a final reply to the never-ending discussion in Vedantic literature to the relative merits of *jnana* (wisdom) and *karma* (action). Between the followers of Jaimini of the *Purva Mimamsaka* school and those of Badarayana who accept the vedantic point of view, there is much subtle polemics as between the rival claims of "piety" and "works" which are corresponding spiritual values in Western theological speculations. Sankaracharya's position is unequivocal in the primacy it confers on knowing rather than on work. In a masterly tirade against the plea for combining *jnana* and *karma* of those who give equal place to both, in Sankara's Introduction to his famous Commentary on the *Bhagavad Gita*, he exposes the nature of the conflict and subtle paradox involved. Even after giving due consideration to all his arguments one is left with a vague feeling that a thumb-rule in this matter is not possible. The Guru here directs our attention to four different aspects of action under the Samskrit terms, *prakriti* (nature's action) tending to create what is specific and particular from the general matrix of virtual realities; *sukriti* is the man of God action who wishes to escape its binding or compelling obligatory pressure in the matter of rising above necessity to freedom; *vikriti* is perverted mis-action which arises out of our natural attractions and repulsions in relation to sensual or mundane interests. These are potent tendencies whose force is operative overtly or innately. A fly-wheel of a machine, once started, keeps moving even after active power applied has been withdrawn. *Vikritis* are thus potentially operative tendencies in the psycho-physical dynamism of human life which cannot be destroyed but have to be countered or cancelled out consciously before freedom could be established. The problem has to be faced with subtle insight into one's own Self as belonging to the larger context of the Absolute.

A process of sublimation of gross tendencies of action in terms of subtler and subtler tendencies of purer and purer wisdom content, is involved here, to be grasped through intuitive

imagination. An organic or living approach instead of a merely mechanistic attitude is called for. The transition from the world of horizontal interests in things of the order of "This is a pot" as analysed in the first of the two previous verses, has to give place to the purer interest conforming to the pattern of thought movement implied in the atomic proposition "This is knowledge" of the previous verse. Petty interest in utilities or pragmatic interests have to be transcended, and they have to be transcended, and they have to be replaced by higher interests of a pure intellectual order before one could arrive at the full term of contemplative life. Ends and means have to be conceived unitively before the process of sublimation is finally accomplished. While non-action is not held up as the Ideal, work is not presented as the goal either. As in the famous verse in the Bhagavad Gita (iv. 18) equating action and inaction, one arrives at a unitive view of these rival valent factors and then alone a solution is arrived at which abolishes the duality in the neutrality of the Absolutist viewpoint. *Prakriti*, *sukriti*, *vikriti* and *akriti* referring to four kinds of tendencies in the Self have all to meet centrally and neutrally in the consciousness that is established in the Absolute.

[TO BE CONTINUED]

Politicians and Wisdom—(Continued from page 63)

Now we all have it clamped on us. Have we asked for it? No. But we still have it. Do passports trap international crooks? No...they have dozens of passports: there's a trade in 'em in places like Tangier. Governments like passports because they give them a complete stranglehold on their citizens. Take away a man's passport and, unless he's a crook and knows all the dodges, he's helpless. It increases their sense of power.

"And don't be taken in by the sham fights they have among themselves. They all want to behave in much the same way. They're against you, not against each other, except when they're jockeying around for places. The ones who are out say they're going to be better next time, when they're in again. But they never are, they're always worse.

"We live in a world where thousands of millions of pounds are being spent on destructive machinery and idiotic explosions, and yet it's harder and harder to get a mutton chop. Is this the world ordinary people want? Not on your life. It's been created by the ambition, vanity and stupidity of political leaders.

"What about some meetings on a high level? We've had them, and much good they've done us. What we need are plenty of meetings on a low level, between sensible people who aren't eaten up by a love of power, the very people who now can't cross a frontier, spend their own money as they please, go and do what they like where they like, the people who foot the bill but aren't even allowed to look at the menu."

—from *Low Notes on a High Level*

absoluteness of life, words without double-talk, without hypocrisy, words of unconditioned honesty, of unreserved plainness, of unlimited applicability.

Unconditioned Men : The Wise Man is the Unconditioned, Unreserved, Unlimited, Strings-free Man, the Guru. He uses these words often in the form of questions. How can he be anything but a thorn in the flesh of the defenders of error ? He must either speak out for the sake of the whole without compromise (for at the least symptom of compromise the whole fire of absolutism is extinguished) or he must remain obscure, to consort with outcastes and forgotten people in forgotten places.....

In places as yet not totally engulfed and squeezed dry of all that is natural, such as this India from where these words are written, there are hundreds of thousands of people who have made it their life's mission to be unconditioned in lesser or greater degree. These are the seekers and sadhus and sannyasins, and what they seek is liberation from all conditioning. We have pointed out in past issues of **VALUES** how Government has tried through its approved organizations to trap them into service of the policies of what its political leaders consider to be better and more "civilized." When you pursue wisdom which is synonymous with being unconditioned and free, naturally all the powers on the side of civilized, socialized, politically run, life-conditioning, systematized, and mind-manipulated ways of thought and behaviour are bound to oppose you. All advertising agencies and every government department now has its own advertising agencies, its own information bureaux, its propaganda departments, all of them exist for the purpose of mind manipulation, to explain, to hammer away at a policy, to keep on informing you, to drive home those notions.

Gurus are rare in the world because it is only a certain tough genius who can all the time ward off this mass of crap. The very people who are employed to propagate this will know it is bunk. That's why most of the time it is so dreary (though endless repetition drives it home all the same into the overworked tired mental consciousness of most of us). Its producers and the army of journalists and broadcasters all know it is rubbish, but their economic enslavement, their bellies, their children's education and habit, keeps them at it. If any journalist type breaks away he's in for a hard time, for the truth doesn't pay. Wisdom is not like advertising. We said that before, remember !

Civilization Hates Babies : Many readers of **VALUES** have been upset with the things we've said. Both from India and America we've had letters protesting against our opposition to birth control. If anyone thinks there are too many mouths

to be fed, he has the right to go and shoot himself. What he has NO right to do is to ask YOU or ME to shoot ourselves. This is plain interference. But the world is full of interference. The more civilized, the more interference. People are not even allowed to die. There are hundreds of thousands of old people, probably millions, who want to die. Society with its notion of too many mouths to feed should welcome such an intention. But no! The very aged and people with painful incurable diseases are kept alive, against their will, and we hear there are too many mouths to feed! Why don't they talk about birth control in the USA whose population is mounting up every bit as high as anywhere in Asia or Africa? Millions of dollars are spent on nuclear weapons, on finding new oil resources, on digging for diamonds and gold. But more precious than any of these is a human child. It is an evil power that opposes the birth of a baby. Civilization prefers money to babies.

There are underpopulated places in the world like Australia infinitely fertile, where a hundred million could live in abundance, but are shut out because of racial policies. The forest in this all-white civilized society is being burned, while UNESCO and scientists send out monographs about the wastefulness of this "savage, primitive" method of agriculture.

The Congo, again! Another aspect of civilization! Where is the wisdom? What a chance for a nucleus of World Government! But civilized people can only think of counter politics, rivalries and struggles for power. In the name of people! (they say!) Civilization! Jet-liners with tourists one day and troops the next! Shop-windows, air-conditioned luxury hotels, degrading work in mines and in-tenured labour; Park Lanes, Fifth Avenues, and ghettos full of lice and syphilis.

Five-year plans again! Civilization! Dams and contracts! What are the new buildings in India? Great towering blocks for housing State Banks, Income-tax Offices, Port Trusts, Secretariats, State Insurance Departments, etc.

Keep Sane in the Madhouse: Wisdom says that man needs so little and wants too much. As Henry Miller rightly says, he can't even get his daily bread. Soon, in India, where it is still possible to get a basket of vegetables, we shall have instead some powdered dehydrated sludge in a fancy coloured packet, product of some new civilized factory.

Already I am told, here in India, they are making some ready-made mixed powdered food. The slow insidious virus of artificial life is creeping in. Soon in all sprawling Asia the yellow and the brown will be as madly civilized as their white brothers in Europe and America.....

We cannot stop this ourselves. We can only record and perhaps here and there awaken a response. The Absolute through nature will determine the balance in its own way. It may be through war, or through strange artificially induced

diseases or through great geological or meteorological forces being disturbed. There are really so many points at which the absolute world of nature has been abused that it is astonishing how little affected the world has been till now. Perhaps the processes of deep mining and atomic blastings and fall-out and nuclear radiation and deep-sea radio-active pollution are already having their effects, far worse than any consciously started war.

After all, we humans are intended to be sane, natural and wise. We are constituted that way, while our behaviour, our civilization, is really a deviation, a sickness, from which we must recover, either by our own awareness through the intelligence with which we are all provided by that form of the Absolute known as nature, or by the other responses of the same nature coming to us from the intelligence which is from "without".

The Wise Man stands above all possible worlds of human invention, such as that most foolish one called modern civilization, as of the artificial societies—Rome, Inca, Greece, Egypt, Sumeria, South China—that have gone before, which, on the whole, were not so silly; or the worlds of nature's devising; but if he has to choose, he will certainly not choose this present one. So, if you don't like living in this loonie bin, the one answer is to GET OUT. Physically perhaps not, but mentally, yes. It is after all, less dangerous to live in a powder house knowing what it is, than to live there in ignorance. As a first step, since you have to live with crazy people, you can at least take measures to keep sane. That was what lay behind the words of the Buddha who once said that the ignorant man who sinned would be punished more than the man who knew what wrong was and did wrong. We are not compelled to agree with our mad leaders, politicians, scientists, educators, industrialists, generals, psychologists. This is still 1960 and not 1984. A Guru has no system to offer, no set of beliefs; indeed he is either suspicious of any beliefs, or unconcerned about them. He is concerned with being a signpost to freedom and truth and happiness, and on that road, understanding and knowledge of reality, while supported by the awareness which is faith and confidence, takes the place of blind belief. But the end is one's own awakening from delusion. Nor is a Guru concerned whether one or a hundred disciples come to him. One may be more than enough when that one is an absolutist. Anybody can spread the Word, once it is uttered. One Guru is enough therefore for the whole of mankind. What one Einstein said, was more than enough for thousands of mathematicians. After Einstein the world has never been the same. Nor after the discovery of the secret of nuclear energy. In the same way, let the world discover the age-old secret of Wisdom and Guru-hood. That, we consider is its greatest heritage, its hope and its salvation.

[END]

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Bangalore R.M.S. (Nt.)

Editorial : MINUS CHRIST

A LONG time ago there was a man who tried to lead humans into an inner kingdom of wisdom and happiness. He belonged only to the Absolute whom he called his Father. He lived anywhere, sometimes with criminals and outcastes. Everywhere he spoke of a simple way of life, without shams, without a care for tomorrow. He had no property : but he had the loyalty of a handful of disciples. Thousands of the common people listened to him. That was Jesus Christ, as you have properly guessed. He broke the rigid rule of the Sabbath day saying the rule was made for man and not vice versa. He founded no organization, no church. He declared that a man's religion was a private affair to be conducted in secret, behind closed doors. All that he cared about was the transmission of his word to all who would listen and the trained regard of chosen disciples.

Today his whole teaching is as deeply buried under a thick layer of super-salesmanship as ever was old Pompeii under the ashes of Vesuvius. His name is exploited throughout the world for utterly selfish ends, with callous shamelessness. In his name millions of innocent birds and animals are specially slaughtered, millions of people get drunk, millions send and receive millions of utterly useless greeting cards. In his name there are senseless junkettings, carollings, radio and television programmes, pantomimes, circuses. Christmas means an all out effort by commercial outfits to persuade everybody in the name of Christ to buy things they don't want, to eat like pigs and spend more than they can afford.

The ultimate nadir has been reached. Christmas today is unique in having finally got rid of Christ.

The process of exploitation and complete taking-over of absolutist life-inspiring movements and teachings and value-patterns by profit-motivated and power-seeking groups is not a new thing. It is a universal phenomenon. In India we have

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Gandhism minus Gandhi. Even twenty years ago the Gandhian white dress and white cap was almost general. Today it is the exclusive uniform of a power group, and most true Gandhians wouldn't be seen dead in it. Similarly, as Koestler and many others have found out, we have yogis without yoga, gurus without wisdom, swamis who thrive on the gullible with a mocked-up pretence to some sort of secret knowledge or holiness. Retired old men who may have been unhappily married, sexually frustrated, social failures, bankrupts in business or just plain religious extremists or cranks, set up ashrams and pretend to be philosophical oracles, publishing low-grade journals in bad English, full of tearful supplications, ill-informed opinions, reflecting their own spiritual ill-health and exaggerated emotional disturbances. Hundreds of Indians who have a smattering of Sanskrit pretend to be experts on the Gita, when actually they are the oriental equivalent of the many semi-literate Christian revivalists who make a nuisance of themselves at street corners.

Criticism is taboo. Jesus swore at barren fig trees, used whips on the merchants in the temple, and did not hesitate to use bad language such as calling people hypocrites and a generation of vipers. The gentle Buddha constantly refuted wrong notions, "Not so," he would tell Ananda or whoever it was. Sankaracharya went up and down India challenging the pundits and claimants to wisdom. Narayana Guru continually protested, using irony and wit and asking poky questions. But to protest, we are told, is bad form.

At a Fullbright scholarship meeting held in Delhi last month, Mr. Nehru told the audience that, despite the tremendous growth of knowledge in the world he "felt in it the lack of wisdom and philosophy."

The dialectics of the yoga of "work" for a Guru and a disciple is that of teaching and listening. That is the real "work" and all else is froth, scum and a waste of time. Teaching means getting rid of erroneous notions. When the errors are rejected, the pure gold of wisdom will remain.

That is the real message we have to give for all seekers. To all serious people, Christian or Hindu or whatever wisdom tradition they may follow, we say: "Don't be disheartened by the vulgarity of a consumer Christmas, don't be troubled because the thrones of wisdom look as if they were occupied by usurpers, imposters, bumsbugs, charlatans, pretenders, adventurers, fanatics and lunatics. By weeding out the false you will come to the true. It is from the unreal that one comes to the Real. Seek the truth and you will find it, and the truth shall make you free. Suspect those who say you shouldn't criticize. They have some interest in avoiding discussion. So place Guruhood, Christ or any other, back into the true life of yourself. And may 1961 be a year of wisdom for you and for humanity!"

[END]

GURUKULA NEWS

Nataraja Guru : Accompanied by Nityachaitanya Yati and Dr. Paul Gevaert, the Guru has been on tour in North India, after presiding at the All India Vedanta Conference in Amritsar. The full reports will be appearing in Causeries. After Amritsar there was a visit to Hardwar, Mussoorie, New Delhi, Brindavan and then Bombay. In Bombay there have been receptions and discourses.

Convention at Varkala : The annual Narayana Gurukula Convention will be held for one week from Dec. 25 as usual at the Gurukula, Varkala, (some 24 miles north of Trivandrum, Kerala State).

Garry Davis : World Citizen Garry Davis is back in New York. Due to a technical flaw, his case concerning the World Government license on his motor cycle was postponed until January 4, 1961. Garry's book, *The World Is My Country*, will be published by Putnam's in April.

ROUSSEAU PILGRIMAGE



In October the second Pilgrimage was made by Narayana Gurukula and World Government friends to the statue of J.-J. Rousseau at Geneva. Picture shows (left to right) Mme Edgar Gevaert, Dr. William Gunning, M. Edgar Gevaert, M. Rossel and two members of the society of the Friends of J.-J. Rousseau, Swami Premananda, Dr. Rousseau of Geneva, a direct descendant of Jean-Jacques, Dr. Joseph Vereruyse, World Citizen Garry Davis, Dr. Marc Gevaert, Mme Therese Vereruyse, M. Jean Convent and another member of the Friends of Rousseau.

A SCAVENGER AMONG THE YOGIS

EX-COMRADE Arthur Koestler, 55, clever cosmopolitan journalist, author of *The Yogi and the Commissar* was recently in India and Japan and has published the result of his dig of "yogis", *The Lotus and the Robot*. The Koestler ego remains more entrenched than ever.

He saw the worst and has done what Jung the psychologist calls "a needful act of debunking". As standing for the genuine yoga, we are quite happy about that. Even the *Upanishads* have shouted loud against the imposters and self-deluded in this domain. The *Maitri Upanishad* (VII.8) lists the over-hilarious, the over-busy, town-beggars, rogues wearing their hair in a twisted knot, dancers, religious mendicants, actors, spies in government service, fakes wearing yellow robes and those who delude the public with gobbledegook. Well, the fact is, they still exist. And the fact is that unfortunately, they are to the forefront, both to Indians and to probing journalists and seekers from overseas.

What Koestler saw were common hatha yoga tricks of muscle control, breath control, bowel control and such like, and he met people like Vinoba Bhave and Anandamayi. Now Bhave is a good man, a true Martha, but he is not a yogi, no more than Gandhi (nor would either claim to be). India is a psychological-religious museum of spiritual exaggerations. Physically India is pre-historically crude, its cities are steaming, tropical eye-sores, etc. etc. etc. In the name of swamis and yogis you can pick your choice, from the sex-suppressed and sentimentally silly, to the fat and the proud, the skinny and the sour, the shaven-headed and the fuzzy-wuzzy John the Baptist types, from those who wear nothing (like the *digambaras* of the Jainas) up through a variety of costumes, from G-strings to beads and yellow, red or golden robes.

Where is one to find the clue to the true yoga? Are there any true yogis at all? These are questions that must be answered in this domain. And in **VALUES** we have been trying to give that answer, by reference to a lost wisdom, giving cross-references from the *Gita* on the one hand to the secret of Dialectics of the Greeks on the other hand.

Scavengers have their place, but it is neither in the drawing room nor in the shrine. Spiritually speaking, Koestler needs a tub of hot water and cathartic soap, humility, patience, and needs to forget for a moment that he is so clever, so rational, so full of journalistic assignments. And after the bath a cold shower, for coolness of the severed mind, without illusions, bereft of conditionings, of both Europe or Asia, is basic to the discovery of what yoga, the unitive approach, the unitive state of Nirvana or Samadhi truly means.

[END]

The Spiritual Role of the Sikhs

BY NATARAJA GURU

MID-SEPTEMBER 1960 to mid-October of the same year was a comparatively uneventful period. Between a visit to the West Coast of India to the Gurukula at Varkala, and preparations for a trip to North India, I spent my days in relative unconcern about things and happenings.

The autumnal evenings had their charms which have not been missed by the poets especially of the West. The exuberance of spring-tide contrasts most strikingly in northern latitudes with the mellowed note of melancholy that attends the sense of autumnal months. Less strikingly contrasted in warmer climes, where one long summer spreads more evenly underneath all the seasons, the message that autumn still brings is unmistakable.

The cycle of the seasons has always its charm to the poet or the contemplative whether understood or felt in inner or outer sense of beauty. Beauty is in reality neither inside nor outside. It belongs to the Absolute. It borrows from the nothingness of the Absolute whatever tinge or tint of colour or joy it could be supposed to have. Neither the colours of the spectrum nor the blue of the sky are strictly "out there" as we tend to think. They are present within and without psycho-physically.

Meditation : The Indian festival of lights, Deepavali, which falls roughly in mid-October, is the limit for the peasants to begin to think of the freshness or frost of the winter months. The conditions are favourable for introspection just as the dusk or the twilight hours are when daytime imperceptibly passes into night. The outer darkness may be said to reflect the inner light and both together glow with a dull grey that is neither black nor white.



GURU NANAK

When the mind dwells neutrally between the poles of the positive and the negative, man is said to meditate in the best sense of the term. Meditation is not *upasana* (worship) nor *dhyan* (concentration) which have both some positive content, but becomes rightly established when the mind is poised correctly between outer and inner factors.

It was in this sense that during this autumnal month I introspected or meditated and became fully interested in myself without selfishness. I sometimes let my thoughts or memories flow backwards in the stream of life playing like breezes on "the silken sail of infancy" and at other times I carried myself forward into the future, eliminating actual content as much as possible. With curtains undrawn at dusk I gazed out or closed my eyes alternately, trying to think, as far as possible, of the nothingness which was really of the essence of the Absolute.

Yoga Can Be Only One: The various kinds of yogas that people write learned treatises about, belong together to one unitive state of mind that participates neutrally in the notion of the Absolute that is nothing and something at the same time. The favourite scene at which I looked, or the imaginations and memories that were allowed to have their going, and comings within me did not efface the Absolute but brought this high central human value sometimes near, sometimes far, but all the time present.

When we remember that each chapter of the Gita has a different type of yoga implied in it, and also understand that modern textbooks of yoga do not go sufficiently to the root of what yoga implies in the more finalized context of Vedanta, but tend to compartmentalize it into special arbitrary branches, the truth of the Gita injunction that the yogi should think of *nothing* (VI. 29) not even recommending an *ishvara devata* (a preferred personal deity) as many spiritual instructors often do, would become understandable as part of its unique way of wisdom.

Even the distinction between the *yoga* of wisdom (or *jnana yoga*) and the *yoga* of action (*karma yoga*) becomes a matter of no great importance in the correct light of contemplative spirituality if the unitive approach to the subject is once grasped.

By whatever label, known to experts on the subject, there can be only one *yoga*—that which contemplates the Self in the Absolute as our supreme human Value. This Value is neither inside nor outside but sits neutrally between both, as the common ground of all dualistic thought or feeling. If there are two kinds of *yoga*, to that extent each is deficient, though it must be conceded that textbook yogas can be many.

Guru Formation of the Sikhs : My forthcoming visit to the city of Amritsar where I was invited to preside on October 16 at one of the week-end sittings of the All India Vedanta Conference, naturally turned my thoughts on other kinds of semi-religious units that exist in India, and which with their linguistic or other problems, form at present a fecund field for irritating the central administration of this country.

I was already thinking of the Golden Temple and the pure, sacred or holy waters of the lakes generally attached to the Golden temples, not only in Amritsar but in other places where the Granth Sahib (Holy Scripture) of the ten Gurus of the Sikh religion is kept and honoured by uninterrupted reading by Sikhs who are meant to be *Sishyas* or disciples of the Guru line.

Being myself head of the Gurukula movement newly started on revalued and restated terms at the extreme foot of mother India, removed a thousand miles and more from this Guru group formation that took place in the north-west in the 15th century, I was interested to renew my acquaintance with Sikhism.

The hierarchy of ten personal Gurus succeeding one another in vertical line from 1469 to 1708 founded by Guru Nanak and terminating with Guru Gobind Rai Singh represents a chain of events in group life which has its valuable lessons to teach the most advanced sociologists and even politicians of the present day.

Indian Behaviour Patterns, Dynamic and Static : Patterns of behaviour and ideologies persist through generations with a strange and innate tenacity and coherence according to laws as invisible and inexorable as the law of gravitation itself. Gravitation is operative in the physical world while atavistic group behaviour patterns persist through pure time with mental forces no less real than what makes an apple fall.

Physics might call for advanced mathematics but the laws of spiritual life pertaining to group behaviour need a kind of advanced mathematics beyond the infinitesimal calculus of a Newton or a Leibniz or both, the first chapters of which are only being touched upon by a Frege and a Cantor of modern times. It lies beyond the domain of paradoxes of modern symbolic logic and pertains to the intuitive way of higher reasoning yet little understood by modern thinkers.

Patterns of behaviour have persisted and traced themselves on the Ganges of Indian life for thousands of years and constitute what makes India interesting still to the modern research scholar and keeps it a veritable museum of rare instances of subtle scientific phenomena or facts. The enigmas of Indian

group life have scared invaders and puzzled or confused the zeal of prophets. Out of the debris of the past which contains many a fossil or rock of the most ancient strata of human history, the latest and the most interesting phenomenon in group life is the socio-religious expression called Sikhism.

What we distinguish as the prophetic and the animistic or pantheistic aspects of religious expression are beautifully blended, revalued and restated in Sikhism without violating the best in either the way of the Upanishads on the one hand, or the contribution of the outlook of Islam on the other hand, in the full spiritual climate of which Sikhism may be said to have had its development.

Even today intelligent Sikhs are often heard to distinguish themselves and assert the uniqueness of their religion, by saying that they are *neither* Hindu nor Mohammedan. A better way of saying the same, more correctly, would be that they represent *both* Hinduism and Islam when at their best. The dialectical difference implicit is all-important.

The miniature sociological phenomenon represented by the way of life of the Todas of the Nilgiris of South India has been recently scrutinised by us in the pages of **VALUES** (Vol. V, No. 12 and Vol. VI, No. 1). The Todas, as we have seen, belong to the past more than to the present or the future. In them is represented a pattern of life and behaviour that is getting fast overlaid by fresh deposits of ever-renewed and revalued patterns. The history of religions and social units is nothing other than the history of groups of people who hold on to some dear human value, and persist in doing so in spite of the adverse winds blowing their sandstorms against it. All religions are thus dialectical revaluations. The stronger the adverse circumstance, the firmer is the foothold that the religious pattern gets in the hearts and minds of the believers. This is how religions persist through time when empires fall.

The Sikh Pattern of Behaviour : The Sikh is recognized by his dress, habits or faith in the first instance as different on the one side from the followers of Mohammed beyond the borders of Hindustan or India, and those in the second instance who belong more properly to the great Gangetic plain and are known as Hindus.

The Land of Five Rivers (*Panch Ab*—Punjab) has a personality of its own. Great rivers of the world, whether the Nile, Danube, Volga or Yangtse Kiang and Hwang Ho, have each a group of people clinging to their waters as a hierophantic value, cultivating a group behaviour unique to themselves and to the soil that is theirs.

(Continued on page 95)

WISDOM LYRICS OF THE SIKHS

(Translation by Paul Althaus and R. T. Gribble)

THINE IS THE LIGHT

Thine is the light, that shineth everywhere,
O radiant Lord !
Irradiating the reflected echo of Thy glory !
We serve Thee when reflecting Thee.
All our service then becomes a prayer
Laid at Thy feet !
As the blossom draws the bee,
So Thy Lotus feet draw me ;
I thirst towards then night and day !
Thy grace pours down in blessing
On Thy nightingale, the singer, Nanak,
May his name be found
Embosomed in Thy name.

—*Guru Nanak (1469-1538).*

TRIALS OF THE GURU

When I am silent
The others say : O foolish fellow !
When I speak
The others say : What is this folly ?
When I sit down
The others say : He has now taken root !
When I walk abroad
The others say : Behold a rolling stone !
When I bow my head
The others say : 'Tis the piety of fear !
Whatever I do
The others, all those others
Revile and cavil and sneer.
I turn, O God, to Thee,
Guard Thou Thy servant's honour.
From now, henceforth, and even after death,
Protect Thy singer, Nanak.

—*Guru Nanak.*

THE BLOSSOMING TREE

In everlasting Spring he wanders,
Who in the true Lord's service goes, O Nanak !
He is like a tree in constant flower,
Who blossoms from the seed of God, O Nanak !

—*Guru Amar Das (1479-1574).*

THE HOLY POWER

If the holy feet of God
Rest on my heart,
What need to go to sacred places ?
What need to bathe in holy rivers
When the Lotus feet of God
Rest within my heart ?
Think, O think of God,
And His name cleanses
All the sins of all the lives
That we have ever lived.

—*Guru Arjan (1581-1606)*.

VAIN TASK

Could I transform all the islands
Into paper ;
Could turn the seven oceans
Into ink—
Of all the trees grown on earth
I then would mould
A pen—
Building Sarasvati
Guardian of Knowledge
To write, to write—
But Thou, O highest Lord,
By all this praise, wouldst not be raised
To greater glory.—*Guru Gobind Rai Singh (1675-1708)*.

JESUS' FINANCES

PLACE is the Pueblo village.

After some hours, the ceremony was done, and normal life prevailed again. Abu led us about the village, pointed out the spots of interest, and told us of their ways.

Then again we sat on the low curb ; and, for a time, he was lost in thought.

Suddenly, without looking up, he jerked his thumb over his left shoulder in the direction of a low building on the hill.

"Catlik Cnurch," he muttered.

A pause ; then, jerking the other thumb over his right shoulder he added : "Peskypalian Church."

Another wait. Then without raising his eyes or his voice, he continued dispassionately : "All the same. Catlik priest he come down, he say, 'Don't go that other church. That no good. You come my church.' Peskypalian minister he come down, he say, 'Don't go that other church. You come my church.' Sometime we go one, sometime other."

Then with a sigh : "Both church all the same. Minister he stand up, talk much, everybody pray a little, sing a little, then pass round the plate, take up collection—Jesus Christ all the time broke."

THE GOLDEN VERSES OF PYTHAGORAS

As an introduction to the study of Pythagoras which we publish next month, we give herein the translation by Hallie Watt-ers, the Sacred Discourse (*Hieros Logos*) as transmitted by his disciples. This is now better known as The Golden Verses (*Khrysa Epos*). Pythagoras (570-480 B.C.) was a figure in many ways like the Buddha, for whom philosophy (he invented the word) was a way of life. He formed one of the largest Guru-Disciple institutions that have ever existed. He was a world citizen also, and scientific genius. The division of the verses here is according to the commentary of Hierocles, an Alexandrian Guru of the 5th century A.D. These 71 verses deal with two main sets of qualifications and instructions for the disciple of wisdom, the purificatory path (verses 1 to 47), and the contemplative or unitive path (verses 48 to 71). Where helpful we have added a few notes.—EDITOR.

Worship

1. First worship the immortal gods, as they are established by law
2. Reverence the oath [i.e. obedience to your own nature, *swadharma*] and next the illustrious heroes.
3. Honour likewise the terrestrial powers (*daemons*) by fulfilling their lawful rites. [The word *daemon* here means all great human geniuses inclusive of the Gurus and "divine men"]

Relations

4. Honour likewise thy parents and those nearest of kin [Hierocles adds "provided they do not depart from the Divine Law"]

Friends

5. But of others, make him thy friend who is best in virtue.
6. Yield to his mild words and helpful deeds.
7. Do not hate thy friend because of a slight fault, be patient as long as thou canst.
8. Power, indeed, dwells hard by necessity. [i.e., make allowances for the rule that necessity knows no law.]

Overcoming of Desire

9. Know that these things are thus; but accustom thyself to master the following:
10. First gluttony, then sleep, lust and anger. [This is the Buddhist trio of the pig—sloth and overfeeding; the cock—sex; and the snake—anger; as found in the Mahayana wheel of life.]
11. Do no base act, neither with another, nor alone;
12. But most of all respect thyself.

Unity of the Word and Deed

13. Then practise justice both in the word and deed.
14. And do not accustom thyself to be thoughtless about anything.

The World of Necessity

15. But know that to die has been ordained for all.
16. And that possessions are sometimes acquired and sometimes lost.
17. Concerning all the woes that mortals have through divine fortune,
18. Whatever portion thou hast, bear this, and be not vexed;
19. But it is befitting, in so far as thou canst, to remedy it.
20. And do thou consider this: that not upon the good does fate bestow the most of these things. [Necessity must be faced, and the spiritual way is not a bed of roses!]

Doctrines, Beliefs and Ideologies

21. Many reasonings, both good and bad, assail mankind.
22. Do not be startled at these, nor depressed; do not admire them or reject them too easily;
23. And if that which is false be spoken, be patient and gentle.

Reflection, Speech and Action

24. But that which I am going to tell thee, do thou, in every case, accomplish it;
25. Let no man either by word or deed persuade or compel thee;
26. To do or to say that which is not best for thee.
27. Deliberate before thou act, so that thou mayst not commit foolish actions;
28. For it is the part of a wretched man to act and speak without reflection.
29. But fulfil those things which will not later weaken thee or be regretted.
30. Never do anything thou dost not understand;
31. But learn all the things thou shouldst, and thus thou shalt pass a most pleasant life. [Choose the best life; use will make it pleasant.]

About the Body

32. In no wise neglect the health of the body;
33. But give it the drink and food and exercise it needs, in due measure. [i.e. harmony, balancing]
34. And by due measure I mean what will not weaken thee (spiritually) [After the negative rules about gluttony, he gives here some positive advice. Pythagoras is a yogi and not an extremist.]

Right Mode of Life

35. Accustom thyself to a mode of life that is chaste, without luxury, and unaffected or natural.
36. Avoid doing those things which produce envy.
37. Do not spend thy substance out of season, like one ignorant of what is proper and honourable;
38. But do not be niggardly and illiberal; measure [yoga] in all things is best.
39. Do only the things that cannot hurt thee: and always even then, reflect before thou act.

Self-Examination

40. Never let thy drowsy eyes welcome sleep,
41. Till thou hast examined with reason all the actions of the day;
42. Wherein have I transgressed? What have I done? What have I omitted that I ought to have done?
43. Beginning from the first do thou proceed, and for the wrong deeds reprimand thyself surely;
44. But for the good, rejoice.
45. Labour hard at these things; meditate on them well; thou oughtest to love them with all thy heart!
46. For these will put thee on the track of divine virtue. [Plato also used this expression. This ends the first section. It is followed by the Sacred Oath or Testimony].

The Sacred Oath

47. Yea, I swear by him [Pythagoras] who transmitted to our souls the Sacred Quaternion (Tetraktus—Four), the source of ever-flowing nature.

Prayer before Action

48. But before thou approachest a task, pray to the gods to complete it [A contemplative form of 'Man proposes, but God disposes']

The Hierarchy of Values

49. Having mastered these things
50. Thou shalt know the constitution of immortal gods and of mortal men, [graded values, vertical and horizontal, absolute and relative]
51. In what way each thing parts and what it holds fast, [i.e., specific and generic relationships. This is the beginning of the contemplative or wisdom section.]

Unitive Law in Nature

52. And thou shalt know how, by divine law, nature is in everything alike.
53. So thou shalt not hope for that which is outside of hope; nor shall aught be hidden from thee.

Choice between Bondage and Liberation

54. Thou shalt likewise know that men draw upon themselves self-chosen misfortunes, reckless beings that they are :
55. Though their good is near, they neither see nor hear it.
56. Few know how to deliver themselves out of their troubles.
57. Such is the state that blinds human understanding, and takes away the senses :
58. And like huge cylinders they roll now here, now there, and always oppressed with innumerable ills.
59. For baneful strife, an inborn comrade, secretly harms them, tossing them up and down ;
60. Instead of provoking and stirring it up, they ought, by yielding, to escape it. [Man must learn to submit to the divine path.]

The Way of Deliverance

61. Oh! Zeus, our Father! if Thou wouldest free all men from the ills that oppress them,
62. Show them of what *daemons* [their spiritual nature] they make use.
63. But take courage; the race of man is divine.
64. Sacred nature reveals to them the most hidden mysteries.
65. If thou hast a share in aught of these, thou wilt easily perform all the things which I have ordained thee.
66. And by the healing of thy soul, thou wilt deliver it from all evils, from all afflictions.

Purification and Dialectics

67. But abstain from the foods which we named [Pythagoras was a vegetarian, and he also regarded pulses as causing fl. tulence.]
68. And both in the purifications and in the deliverance of the soul, do thou discriminate, giving heed by examination of each thing:
69. Having established noblest reason as a charioteer from on high. [Hierocles comments that proper habits and diet is the purification of the body; that of the soul is Dialectics, which he defines as "the initiated perception of realities" (*he dialektike ton oton epopteia*). This was elaborated by Plato, and is one of the great secrets of all true philosophy.]

The Result

70. And when, having put aside thy body, thou comest into the free aether,
71. Thou shalt be deathless, a god imperishable, no longer mortal.

[END]

DHARMA BUMS

BY JACK KEROUAC

Jack Kerouac is the flaming star writer of the American Brat novelists. He has written a novel, "The Dharma Bums" to which one can apply many adjectives like shocking (in the style of Zen treatment), hilarious, serious, no, no, deep, bawdy and above all, enthusiastic. The bum, tramp, hobo, consciously uprooted wanderer, U.S. type of sannyasin or bhikku, is here exalted, by relation to Zen Buddhism. It is a new form of wisdom writing, outstandingly and mockingly levelled against all kinds of relativism and authoritarianism, rude, lyrical, idealistic and giving a glimpse into the strange world of a large and articulate section of young America. We are sure the Buddha would smile.

Zen Lunatics

"HOW : Ho! Hoo!" Japhy leaping up. "I've been reading Whitman, know what he says, *Cheer up slaves, and horrify foreign despots*, he means that's the attitude for the Bard, the Zen Lunacy bard of old desert paths, see the whole thing is a world full of rucksack wanderers, Dharma Bums refusing to subscribe to the general demand that they consume production, and therefore have to work for the privilege of consuming, all that crap they didn't really want anyway such as refrigerators, T-V sets, cars, at least new fancy cars, certain hair oils and deodorants and general junk you finally always see a week later in the garbage anyway, all of them imprisoned in a system of work produce, consume, work, produce, consume, I see a vision of a great rucksack revolution thousands or even millions of young Americans wandering around with rucksacks, going up to mountains to pray, making children laugh and old men glad, making young girls happy and old girls happier, all of 'em Zen Lunatics who go about writing poems that happen to appear in their heads for no reason and also by being kind and also by strange unexpected acts keep giving visions of eternal freedom to everybody and to all living creatures..."

Madhouse Alternative

THE only alternative to sleeping out, hopping freights, and doing what I wanted, I saw in a vision would be to just sit with a hundred other patients in front of a nice television set in a madhouse, where we could be "supervised". I went into a supermarket and bought some concentrated orange juice and nutted cream cheese and whole wheat bread, which would make nice meals till tomorrow, when I'd hitchhike on through the other side of town. I saw many cop cruising cars and they were looking at me suspiciously : sleek, well-paid cops in brand-new cars with all that expensive radio equipment to see that no bhikku slept in his grove tonight.

The Bum Poet

I AMUSED myself writing little Emily Dickenson poems like "Light a fire, fight a liar, what's the difference, in existence?" or "A water-melon seed, produces a need, large and juicy, such autocracy."

"Let there be a blowing-out and bliss forevermore," I prayed in the woods at night. I kept making newer and better prayers. And more poems, like when the snow came, "Not ofi, the holy snow, so soft, the holy bow," and at one point I wrote 'The Four Inevitabilities: 1. Musty Books, 2. Uninteresting Nature, 3. Dull Existence, 4 Blank Nirvana, buy that boy." Or I wrote, on dull afternoons when neither Buddhism nor poetry nor wine nor solitude nor basketball would avail my lazy but earnest flesh, "Nothin to do. Oh pool Practically blue." One afternoon I watched the ducks in the pig field across the road and it was Sunday; and the hollering preachers were screaming on the Carolina radio and I wrote: "Imagine blessing all living and dying worms in eternity and the ducks that eat 'em...there's your Sunday school sermon." In a dream I heard the words, "Pain, 'tis but a concubine's puff." But in Shakespeare it would say, "Aye, by my faith, that bears a frosty sound". Then suddenly one night after supper as I was pacing in the cold windy darkness of the yard I felt tremendously depressed and threw myself right on the ground and cried "I'm gonna die!" because there was nothing else to do in the cold loneliness of this harsh inhospitable earth, and instantly the tender bliss of enlightenment was like milk in my eyelids and I was warm. And I realized that this was the truth Rosie (who committed suicide) knew now, and all the dead, my dead father and dead brother and dead uncles and cousins and aunts, the truth that is realizable in dead man's bones and is beyond the Tree of Buddha as well as the Cross of Jesus. Believe that the world is an eternal flower, and ye live. I knew this! I also knew that I was the worst bum in the world. The diamond light was in my eyes.

My cat meowed at the icebox, anxious to see what all the good dear delight was. I fed him.

Springtime. When East Meets West.

"What do you think about death, Ray?"

"I think death is our reward. When we die we go straight to Nirvana Heaven and that's that."

"But supposing you're reborn in the lower hells and have hot redhot balls of iron shoved down your throat by devils."

"Life's already shoved an iron foot down my mouth. But I don't think that's anything but a dream cooked up by some hysterical monks who didn't understand Buddha's peace under the Bo Tree or for that matter Christ's peace looking down on the heads of his tormentors and forgiving them."

"You really like Christ, don't you?"

"Of course I do. And after all, a lot of people say he is Maitreya, the Buddha prophesied to appear after Sakyamuni, you know. Maitreya means 'Love' in Sanskrit and that's all Christ talked about was love."

"Oh, don't start preaching Christianity to me, I can just see you on your deathbed kissing the cross like some old Kara-mazov or like our old friend Dwight Goddard who spent his life as a Buddhist and suddenly returned to Christianity in his last days. Ah, that's not for me, I want to spend hours every day in a lonely temple meditating in front of a sealed statue of Kwannon which no one is ever allowed to see because it's too powerful. Strike hard, old diamond!"

It'll all come out in the wash."

"You remember Rol Sturlason my buddy who went to Japan to study those rocks of Ryoanji. He went over on a freighter named *Sea Serpent* so he painted a big mural of a sea serpent and mermaids on a bulkhead in the mess-hall to the delight of the crew who dug him like crazy and all wanted to become Dharma Bums right there. Now he's climbing up holy Mount Hiei in Kyoto through a foot of snow probably, straight up where there are no trails, steep, steep, through bamboo thickets and twisty pine like in brush drawings. Feet wet and lunch forgot, that's the way to climb."

"What are you going to wear in the monastery, anyway?"

"Oh man, the works, old T'ang Dynasty style things long black floppy with huge droopy sleeves and funny pleats, make you feel real Oriental."

"Alvah says that while guys like us are all excited about being real Orientals and wearing robes, actual Orientals over there are reading surrealism and Charles Darwin and mad about Western business suits."

"East'll meet West anyway. Think what a great world revolution will take place when East meets West finally, and it'll be guys like us that can start the thing. Think of millions of guys all over the world with rucksacks on their backs tramping around the back country and hitchhiking and bringing the word down to everybody."

"That's a lot like the early days of the Crusades, Walter the Penniless and Peter the Hermit leading ragged bands of believers to the Holy Land."

"Yeah but that was all such European gloom and crap, I want my Dharma Bums to have springtime in their hearts when the blooms are girlin' and the birds are dropping little fresh turds surprising cats who wanted to eat them a moment ago."

"You and I ain't out to bust anybody's skull, or cut someone's throat in an economic way, we've dedicated ourselves to prayer for all sentient beings and when we're strong enough we'll really be able to do it, too, like the old saints. Who knows, the world might wake up and burst out into a beautiful flower of Dharma everywhere."

[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 our last issue.)

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.

44

Not seeing that the various religions in the world
Are essentially the same, advancing various argu-
ments

Like the blind men and the elephant, roam not,
But stop wandering, and calmly settle down.

THE blind men of the fable who examined an elephant could not come to any agreement about it because none of them could have a clear enough or total enough direct view of the animal, and generalized too readily on their date which was both partial and lacking in clarity.

There are many religious groups in the world which have risen to correct wrong opinions or practices in the name of God, spirituality or morality which might have prevailed in disjunct regions and at distinct times. When formulated and codified without direct reference to the actual situation and the error that they were meant to correct, they tend to stress one aspect of spiritual life or to give primacy to one doctrine or commandment.

The total truth that is independent of particular circumstances and meant to correct particular items of error, tends thus to remain outside the scope of any particular formulation or codification of religious life. The total or the global truth tends to be even more than the sum total of the individual points of view. Moreover, the original founder of a religion might have had a clarity of vision of the global truth which those who follow him without the same degree of original insight cannot have in the natural course of happenings in life.

Cults, creeds, codified and hidebound forms of faith or doctrine tend thus to attach more importance to the dead letter rather than to the living word. Direct global insight into the nature of the Absolute or total Truth that is the basic subject matter of all religious faiths or patterns of behaviour tends thus

to be examined piecemeal and partially, giving rise to endless theological, doctrinal or other differences, around which much disturbance of life takes place.

To the eye of a person able to see the essential as distinct from the merely superficial aspect of religions, there is a common basic substratum of which the divergent expressions are only secondary and unimportant marginal aspects. All religions in essence answer to one central human need for spiritual consolation. They all seek happiness and there is no religion in the world which aims at suffering rather than happiness. This is stated in the verse 49 that follows.

The One Religion of Mankind to which the Guru Narayana referred in his well-known motto of One Race, One Religion and One Ideal or God for all Mankind, is to be visualized on the basis of the common end of Happiness that all religions, however varied and different superficially have as the central value implied in their teaching.

There is a tendency in the group psychology among human beings to get influenced by mob sentiments that might come to the surface of collective life at any given moment. The excesses committed by fanatics in the history of the world is such that it has drenched the soil with human blood many times. The Guru is concerned in this verse to see that better sense or wisdom should prevail. The contemplative view here recommended is to make the man who tends to be moved by group emotions in such matters to compose himself and calmly go about his normal business without adding fuel to the fire of fanatic agitations. Group contagion of horizontalized attitudes is to be guarded against. The reference to settling down calmly, refers to the appreciation of contemplative values in life.

45

One faith in another's view is faulty and the doctrine
Cardinal as taught in ours, in another's measure, lacks;
Know, confusion in the world shall prevail so long
As the nnitive secret herein remains unknown.

RIVALRIES and feuds as between followers of different faiths, religions or creeds, big or small in number, can never come to an end when approached in the usual way of relativistic or mechanistic reasoning. There will be no lack of sentiment or argument that can support separatist tendencies which are natural. There is something corresponding to the struggle for existence in the Darwinian sense which tends to divide man from man on the basis of ideologies which are in effect more real than the geographical or actual barriers that divide one man's domain from that of another.

What is here referred to as the unitive approach is known to the absolutist as dialectical wisdom which, instead of tending to add to the intensity of dilemmas or paradoxical conflicts in life, solves them by a contemplative way known to the ancient wisdom context. In the terminology that we have already started to use in this commentary, there is a vertical and a horizontal approach to problems. The horizontal when stressed divides and differentiates, while the same problem approached vertically or univitely finds a solution to conflicts and spells reconciliation.

The Guru expressly refers to this way of wisdom as a "secret" as, strangely enough to this day this way has remained without full recognition in the public eye; although those who are gifted with mystic, contemplative or dialectical vision have always stood for it in one form or another. Art and literature based on this very secret have flourished in various parts of the world, giving rise to the flowerings of special cultures that belong to various geographical or historical contexts. This secret has one day to be raised to the status of a science and taught in public schools with a definite methodology, epistemology and a scale of values that properly belongs to it.

In India this has been known as the Advaita approach which is unitive and non-dual in character. If this could be taught scientifically, then we could expect a universally tolerant attitude to develop in the mind even of the common man which will tend to minimise or at least to mitigate the rivalries and rub their edges off.

With a slight touch of sadness the Guru here deplores the lack of this kind of unitive wisdom of which he is the teacher and the Guru, because in his vision of the future of the lot of humanity the solution for conflicts between religions and allied ideologies that are closed and static can come only when the open, dynamic and unitive contemplative or universal way becomes evident to the minds of the generality of men:

46

To vanquish by fighting is not possible; no religion
Can be abolished by attack; the opponent of another
faith:

Not remembering this and persisting in his fight,
His own doom shall he in vain work out, beware !

THE roots of any religious growth are not in its outer expression. Just as the partial pruning of a tree only helps the tree to grow stronger all the more, a more mechanistic overt attack fails when directed against established religious growths. There are factors that make any religion flourish in any country. These are like deep-seated roots or the invisible stem of a great tree.

Religion has its subtle *raisons d'être* which are not overtly evident to the view or even subject to the attack of wordy polemics. If this were so, many old religions should have been exterminated by this time. All religions satisfy the needs or console the spiritual hankerings of those who seek refuge under them. When the benefit is spent out and a religion has no succour or consolation to offer to its adherents it might shrink or even die a natural death. Overt fighting strengthens all the more the root aspects of a religious growth by a strange law of opposites.

Religions have two sides which might be distinguished broadly as the hierophantic and the hypostatic. These have been alluded to in the Bhagavad Gita through the metaphor of the great banyan tree with roots up and branches down. The branches, while tending downwards, have two opposing ambivalent directions in which they are described as spreading (XV 2). Whatever the way may be that we adopt to distinguish the two aspects, these positive and negative aspects are found in all religious expressions or growths. The positive note in the attack of an outsider is meant to discredit the same pole in the other or stranger religious growth. The two positives tend to cancel each other out just as the like poles of a magnet tend to repel rather than attract. To make magnetism grow stronger one has to match the positive and negative sides in a manner so that they do not repel but help the normal circulation of magnetic forces.

Some similar subtle law may be said to be implied when a religion claims superiority over another religion in certain matters, forgetting that in the items of the same religion on the other pole there are compensatory factors for the apparent drawbacks that one might point out on the overt side.

While each religion can have its proper *raison d'être*, the *raison d'être* of another religion has only absurdity with reference to the first. A mango tree or a coconut palm are good from their own inner standards, and by the fruit that men like. One cannot legitimately condemn one tree from extraneous standards that have no relevance to it. If one should ask which is the better game, cricket or football, we are obliged to say that each has to be judged from its own inner standards. They are both good, each in its particular way. The man who actively engages himself in attacking other people's religions, finds that to the extent that he stressed extraneous matters in such an attack, he is hurting the cause of his own religion. If, for example, he should say that his religion is more empirical than the other which tends to be idealistic, he will be by that very token discrediting the idealistic elements which must necessarily be present, though in a different form, in his own. In any case, the attacker, by a strange law, tends to get discredited.

That no amount of religious teaching finally succeeds in eliminating rival elements, is proved by the historical fact that even to this day in the heart of Christendom, in the very core

of it, say in Belgium, there are people still who say they are not Christians, and use the Church only for indispensable utilitarian needs of daily life: and pride themselves in being pagan, or at least ranged against the Church either under such labels as "Socialist" or "rationalist." The Egyptian religions persist in spite of the spread of Islam. There are said to be Buddhists to this day in Swedish Lapland. Idolatry persists in India in spite of the Christian missionaries and the Mohammedans who have tried in vain to eliminate it. The outward pattern might change but the essential content remains unchanged.

One who pins his faith on the externals comes up against people who do the same in the name of some other camp. The two factors cancel each other out. The original pattern objected to continues to persist in its essential aspects. Sometimes it so happens that those who oppose a religion vehemently from outer standards get converted inwardly to the stranger religion that they unjustly revile. Sudden conversions take place in this manner. In any case it is certain that overt attack is not the successful or correct method. The subtle dialectical interdependence and independence of religious growths is a matter that should be respected, if the vain self-destruction of humans is to be avoided. A complex phenomenon of double loss and double gain is involved here, and since no one religious formation can claim the sole prerogative of being totally right for all time, the attack must recoil on the attacker himself. The difference of collective opinion and individual opposition is also a factor that goes against the attacker of another's religion. Protestants have not killed out Catholicism to the present day and are unlikely to succeed in the future. Changes may, however, come about by inner deficiency in either or in both.

[TO BE CONTINUED]

ABOUT VALUES

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If anyone should give articles of faith which further regularize the coherence of the group as it were from above, where hypostatic values reside, the resulting socio-religious phenomenon becomes a real sociological factor which cannot be killed out any more. A great French sociologist recognized this invulnerable element when he said that there were "social things" (*choses sociales*) which had as real a status as any physical entity such as a bit of rock.

Religious groups become real and invulnerable in a certain psycho-physical sense and this is one of the secrets that the way of higher reasoning has still to teach humanity. The slightest error or miscalculation here has been the cause of genocidal disasters all over in human history. Till man can learn the secret of human integration and group behaviour, events such as the wholesale beheading of the Sikhs which took place around the year 1726 (and which did not exterminate the Sikhs as it was meant to do by the rulers who promoted it) cannot be seen to be foolish.

Such events in Sikh history, instead of abolishing Sikhism, have even contributed to close the ranks of the Sikhs and made them drive deeper roots underground, making the organic socialized entity survive stronger onslaughts against it in more recent years. The virility of the group has reasserted itself characteristically time and again in the course of its history, and at the time of writing these lines about them, the voice of the Sikhs is again being raised higher and shriller every day in the name of a politico-religious personality of its own with some trivial linguistic issue as the nominal bone of contention.

The result in actual terms cannot be anticipated at present, but it is certain that the integrated personality which reveals itself as a hungry lion now and as a dove of peace and fellowship to all mankind at another time, is not one to be appeased or won over statically for all time. Sikhism is as alive today as it has ever been before. Unlike the Todas, with the Sikhs one can feel definitely that they are still a live-wire religiously, socially, economically and even politically viewed.

Amritsar, the Northern City of Dream: My thoughts were now getting more and more fill'd with what this wonderful religion which derived its motive from the relation between a Guru and Sishya (Master and Disciple), in the purest of contexts known to the Indian soil, could mean at present, especially with the prospect of actually going to Amritsar, the city founded by Guru Ramdas, the fourth of the line of Sikh Gurus, in 1574.

The name Amritsar could be paraphrased as "The City of the Immortal Lake." The Ganges is the sacred river

of the Hindus. Likewise, the Golden Temple of Amritsar with its marble steps and pavemented quadrangle, is today the Mecca of the Sikhs who adore the Book containing the Wisdom of the Gurus with all the embellishments and veneration that marble, gold, and the silent offerings from a never-ending stream of pilgrims daily could bring to the sacred spot.

Guru Arjun, the son of Guru Ramdas, completed the sacred tank of clear water in which pilgrims could bathe without being permitted to fish or to use soap. No caste is observed here and the only obligation is that one should take off shoes and wear something on the head. The closing tendencies found in the Hindu way of life in the name of caste or clan have been completely overcome in the Sikh way of life. The Sikh is thus a Sishya or Disciple who follows a line of Gurus who combined the prophetic and the apocalyptic in religion with what is based on the recognition of hierophanies and holy presences in equal proportion.

Values and Guru Loyalties: These two sets of values have been referred to as twin binding forces of religion in the Bhagavad Gita (XV. 2). They arise from the double-sided aspects of value relationships that the human mind is capable of in the domain of spirituality or religion, one referring to the hypostatic values in the world of the intelligibles and the other pertaining to existential presences here in a more ontological sense.

All religions based on the idea of holiness have these two ambivalent or polarized factors which bind the followers to patterns of behaviour or to items or articles of faith. The dividing line between the Hindu and the Sikh is where hierophantic values gain primacy over the hypostatic ones. Translating high doctrine into liveable terms of daily common fellowship, avoiding separatist orthodoxies and the exaggerations that attend them, whether in its higher or more ordinary aspects, is what gives to Sikhism its charm and attraction.

Just as there can be no fire without some smoke implied in it, no religion can be conceived as so pure that it is without taint at all. Anything that touches the earth must participate of dust. Making due allowance for this limitation it is possible to assert confidently that Sikhism represents as clean a religion as could be possible anywhere. Judged further in the light of the chequered political history of India at a time when the best heritage of the country stood in danger of being overturned, the credit for preserving to this day some of the best aspects of what is called Indian culture or spirituality may be said to go to two groups of Indians, the Maharsenas and the Sikhs, both of whom gave primacy to Guruhood and developed their religion

round this central value. Sikhs and Maharashtrians have had common Guru loyalties at certain epochs in their history and have been facing Afghan invasions together side by side to keep the integrity of India about the year 1738.

First Aquaintance with Sikhism: It is nearly 28 years ago that I first made direct contact with a Sikh. I had heard of the Akalis who came to the Vaikom Satyagraha in Travancore (now Kerala) to offer volunteers and a free kitchen to help in the struggle against casteism in that part of the country more than thirty years ago. The subtle wire-pulling contrivances of Sanatani Hindus had made even Mahatma Gandhi to refuse help on grounds that were not clear from the Mahatma's pronouncements which I remember to have carefully scrutinized at that time. Whatever that might be, it was when I was sitting next to an actual Sikh when returning by bus from Simla in the summer of the year 1938 to Ambala Cantonment that I first made direct contact with Sikhism.

The Sikh is to be distinguished by the five signs named with the initial letter K (*kesh*, uncut hair; *kanga*, a comb; *kachha*, a pair of shorts; *kara*, a steel bangle; and *kripan*, a short sword). He is not necessarily a vegetarian, but unlike a Hindu who would eat a sheep or a goat first killed by a Mohammedan before eating it, the Sikhs kill and eat without any sin-absolving intercession to save their conscience. If Moslems shave their head, the Sikh will never touch a razor. Persecuted by the extreme orthodoxies of both Hindus and Moslems from either side, their own orthodoxy had to find some sort of *via media*, some items of which might not stand the light of critical scrutiny, but, as necessity sometimes knows no law, circumstances that involved their very survival had to shape the faith and conduct of these brave and generous people. Thus true to themselves, they cannot be charged with falsehood or evil.

The twin clauses which occupy the fourth and fifth positions in the very first formula for meditation in the *Jap Ji* by Guru Nanak himself, contains the reference to two high human values *abhaya* (fearlessness) and *nirair* (non-hateful or generosity of attitude) which could be virtues only in days of difficulty or danger, which were in reality the most important factors that we have to remember in connection with the history and growth of the religion of the Sikhs.

Abhaya (fearlessness) as we know, is a value that finds place even in the Bhagavad Gita. There, Chapter XVI begins by giving prime importance to the personal value, and as for generosity, in the very second verse *akrodha* (angerlessness) is given due place.

If we should further scrutinize the doctrinal aspects of Sikhism, we find that the very first value they stress is the unitive approach and the second refers to *Aum-kar* (the syllable *Aum*) which is treated as synonymous with the Absolute in the same way as understood in Upanishads such as the *Mandukya*. Although we read in Sikh history that Sanatani Hindus and even the Arya Samajists have been against them at different epochs for various socio-politically complicated reasons, Sikhism may still be looked upon, even today, as representing a clear and filtered essence of what is most precious in the Upanishadic way of life when rid of much extraneous dross that adhered to it as accretions due to special historic circumstances.

If the intelligent Sikh of the present day could only be taught to say "I accept the best in the Hindu and in Islam" instead of adopting as his basis the doubly negative formula or rejecting this or that item in either of the religions between which Providence has cast their lot, we would be seeing the emergence of a new spiritual impetus of great significance in the history of India that is still to be written. An open dynamism will then accrue in favour of this interesting integration that has taken place in the soil of the Five Rivers due to rare historic circumstances. Static closing tendencies have to be countered by translating double negation dialectically in terms of the oneness of the AUM of the very first part of the *Jap Ji* of Guru Nanak.

Looking Forward to a Northern Tour: On October 10 was to begin for me and two others of the Gurukula a tour in the Himalayan districts and in the very land of the Five Rivers to Amritsar, which may be said to be the very cradle and home of this interesting religious expression in India, which is still a living force in the country and not merely an effete remnant of the past.

On the 9th October was to be celebrated by the Gurukula the 106th birthday anniversary of Guru Narayana who may be said to correspond to Guru Nanak in our own particular hierarchy. Between the Himalaya and Kanyakumari (Cape Comorin) in the extreme south of Mother India, there is a dialectical inter-relationship on which we have had many occasions to dwell in these pages. Guru Narayana and Guru Nanak, like the Maharashtra Gurus such as Tukaram and Ramdas belong to an India that is not visible to many modern Indians who are carried away by political or so-called "progressive considerations" in which more problems are born each day than can be resolved. Fossilized or effete forms of religion, however valuable as curiosities or fossils cannot be expected to deliver the goods that alone can sustain human life.

With these thoughts it was that, while waiting for the projected trip to the very cradle of the Sikh religion, I was tempted in my leisurely and meditative hours to take up and read a precise account of Sikhism by Principal Tejh Singh. I went through the small and clearly written volume with all due attention. I am able to assert that I could not find one detail in all that I read therein on which I could base an adverse criticism against Sikhism. When I consider that I am temperamentally one who enjoys pulling things to pieces wherever possible by hypercritical observations, the very fact that I could not do any such thing with the religion of the Sikhs is perhaps as high a compliment to this religious expression that I can possibly pay.

Anything Better than Something Worse: One can go to a man who is five and a half feet tall and say to him that he could have been full six feet in stature. Conversely one can easily console oneself saying that something is not worse than it actually happens to be. Judging other religions has these two kinds of pitfalls, neither of which can be considered as implying the right attitude. It is true the Sikhs could be better than they are in such items as non-killing, but that would not be fair. The preference that I have expressed for the religion of the Sikhs does not have its reason in any extraneous norms applied to it. My duty has always been to examine each religion in the light of a science which takes into account the Absolute as the normative regulative Value in human life.

In the light of a science of the Absolute which has a strict methodology and an epistemology of its own, it is my task to examine various socio-religious formations so as to fit them correctly into a scheme without trying to judge them from any preferential angle at all.

Just as solving a mathematical problem does not admit of any personal preferences, religions must be capable of being comparatively studied in the light of a science of sciences, wherein all significant values in human life can be fitted without favour to anyone without fear of hurting anyone's feelings. If in my remarks above, and in speaking of the Todas, I have lavished praise, it should not therefore be construed that I personally like the Sikhs or the Todas. I would prefer readers to think that I like them because they accord with the norms of human existence, subsistence or value in the science of the Absolute.

While preparations were going on round me for the celebration of the birthday of Guru Narayana, I was steeped in my study and meditations at dusk every day of this quiet autumnal season. The celebrations went off well, drawing all important Gurukula inmates from Bangalore, Varkala, Tiruchirapalli,

Cananore and from Erode. Paul Gevaert arrived just in time after his visit to Malaya, Thailand, Viet Nam, Hong Kong, Philippines and Japan. Once again we met and exchanged thoughts and discussed organizational matters. The family met and dispersed again by October 10, when, soon after midday, Paul, Nitya and self were seen off by the Nilgiri Express leaving for Madras, by a group of dear disciples young and old, one or two of whom seem to have broken down in tears as the train steamed off the platform. We found ourselves on the 12th and 13th in the Janata Express two nights and days heading to Delhi. We spent only half a day on the 14th in India's capital city. Boarding a train the same afternoon we reached Amritsar on the night of the same day. Now the eye witness story of our visit to the cradle of Sikhism will follow.

[TO BE CONTINUED]

THE GURU-SISHYA RELATIONSHIP

BY SWAMI VIVEKANANDA

THE Order (of Sannyasins) is not a church and the people who join the Order are not priests. There is an absolute difference between the priests and the Sannyasins. In India, priesthood, like every other business in social life, is a hereditary profession. A priest's son will become a priest, just as a carpenter's son will be a carpenter, or a blacksmith's son a blacksmith. The priest must always be married. The Hindu does not think a man is complete unless he has a wife. An unmarried man has no right to perform religious ceremonies.

The Sannyasins don't possess property, and do not marry. Beyond that there is no organization. The only bond that there is is the bond between the teacher and the taught—and that is peculiar to India. The teacher is not a man who comes to teach me and I pay him so much and there it ends. In India it is really like an adoption. The teacher is more than my own father, and I am truly his child, his son in every respect. I owe him obedience and reverence, first, before my own father, even; because, they say, the father gave me this body, but he showed me the way to salvation, he is greater than father. And we carry this love, this respect for our teacher all our lives. And that is the only organization that exists. I adopt my disciples. Sometimes the teacher will be a young man and the disciple a very old man. But never mind, he is the son and he calls me "Father" and I have to address him as my son, my daughter, and so on.

[END]

WORLD CONSTITUENT ASSEMBLY OF UNIVERSAL PEOPLE

BY EDGAR GEVAERT

(Translations with Comments by N.)

IN his next study, M. Gevaert passes on to a subject and event in which he was directly connected as its moving spirit, though avoiding the limelight of publicity. Now a decade afterwards he hearkens back to this theme which is still dear to him in spite of the failure of the dream in the form in which it was felt or visualized at the time.

The interval of the decade, he points out initially, has been filled with significant developments in the formulation of world political thought. Landmarks have been made in the forward strides that this thought for world security and unity has taken, and in the dialogue between the pronouncements of Eisenhower and Khrushchev, M. Gevaert sees a trend of world political thought which justifies more than ever the attempt made at the end of the year 1950.

The dominant issue at that memorable conference was the complete disarmament of the world. This topic, as we know, is of top interest, even at the present date. He refers to the state of mind of Eisenhower on Feb. 24, 1960 when he addressed the joint sitting of the Houses of Parliament of Brazil, to extract the psychological and global implications of the situation in which the President of the United States found himself.

M. Gevaert says :

"The psychologist knows that he was afraid; that he suffered from a sense of martyrdom under a frightful responsibility.

"He saw before him the great misery of nations, their failure the results of their life of evil-doing. He sees them in contortions on the banks of a precipice, in the accumulation of their secular falsehood: the writhings of serpents which bend and twist themselves only for mutual devouring.

"He does not doubt it, and he says it: at any moment a total catastrophe, a final one, can take place. The arsenals have no secrets for him. He well knew the irresponsibility of statesmen. He knew too well that the greatest danger for the world could be related to their dazed decisions.

"Eisenhower found himself there, miserable in all his glory."

M. Gevaert goes on to refer to the revival of militarism in Germany at that very moment when Eisenhower was speaking



these significant words. The gesture was a smack in the face of the West. As he sees it, it used the whole of the world situation "as its springboard" in a blatant recrudescence of militaristic pride.

"Eisenhower," he writes, "had digested the words of Khrushchov; he saw the reality of what we are going to describe; the complete disarmament of the world imposes itself in an irreducible manner."

The remainder of this piece of M. Gevaert's writing is devoted to some reflections on the event at the end of the year which we translate and reproduce here in full, because of its direct and topical interest to us today.

"At the end of the year 1950 some hundreds of persons coming from more than 40 countries met in Genova for establishing the World Constituent Assembly of Universal People.

"During his recent visit to India, Eisenhower has declared: 'Peace will not be made by two or three persons sitting at what one might call a Summit Conference and exchanging some points of view rarely in accord with one another and sometimes without any relation to any precise subject. One cannot have peace in this fashion.'

"It will be the people who will bring it, the dialogue of the people between themselves."

"Could Eisenhower not have better determined this if in this last sentence he had in his mind when he spoke, the idea of a universal people? i. e. of people liberated from nations? Would he not be a resolute partisan of the Organization for a World Universal People's Constituent Assembly? Continuing, he said: 'Governments have a way of juggling with the sentiments of the people. They sometimes create some problems for trying soon after to resolve them.' Here we have a very strange proposition indeed from the lips of a President of the United States!

"It is not on the basis of a point of view of an Eisenhower that we shall continue to build up truth on existence or non-existence. But the idea is ours, that of the initiators of the World People's Constituent Assembly.

"Eisenhower teaches us that we should mistrust governments, that they let us down, that a conference at the summit is not useful for peace; but that the Universal People or the People in all the Peoples should give us assurance.

"These texts imply also that the United Nations Organization, a reunion of the delegates of governments, cannot be anything but a misleading error.

"What deficiency reside at the summit of governmental hierarchies and the good motive force for peace reside at the level of the administrative man?

" If the absolutist reigned at the summit, Eisenhower could not have said what he actually did say. Well then, why not relinquish from on high the place to those who, over and above the shadows contemplate the flame of Truth ? Why not leave the government of the world to veritable sages ? Why not create immediately the universal law against those who create falsehood, who profit by it and who procure for humanity nothing but disasters ? "

" Why not create a universal law which in the end will give to the nation a place in the order and the truth of a real existence in the unity of the human kind ? " [TO BE CONTINUED]

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Editorial : HALAHALA

THERE is a legend in India that the gods and demons joined together to churn the ocean of milk to extract the buttery "nectar". From the froth there arose all the luxuries, and the Indian goddess of prosperity, Lakshmi. The worst elements of course, ran off with the best. And then while the churning continued, there emerged the most terrible poison called Halahala. Scared like the sorcerer's apprentice, there was only one thing to do, and that was to call upon the supreme most ancient god Siva. Siva came, swallowed the poison and so saved the situation.

The analogy should be obvious. Ingenious humanity in its pursuit of values has thrown up out of the abundance of nature not only vast potentialities for good but has allowed them to be snatched away by unscrupulous adventurers to be used for selfish ends. The poison of destruction and the fear that goes along with it demands a Siva to save the situation. Even good or godlike people are not enough. Siva represents the frenzied and tragic god of wisdom, alone capable of neutralizing the poison in our human world of values.

That wisdom or Siva-principle is expressed in humanity by the dedicated men of wisdom called Gurus. And those who unreservedly and wholeheartedly stand for wisdom anywhere in the world are equally their disciples. The rich and luxurious Congo, (or Cuba, Laos or any other region) full of the bounty of nature, is now a place of terror, of hunger and suffering. The past enjoyers of this wealth and prosperity are also suffering, and in places like the Congo, there is a situation which can be likened only to the struggle of a pack of dogs for a hunk of meat. In Belgium, money-prosperous hitherto, there is also suffering, as the power of money shrinks overnight. Thus instead of the general good there is double loss.

What can any person who cares for the welfare of humanity in our one world ask of the New Year, or resolve, but this ; that wisdom will prevail, the perennial wisdom, with its secret formula of dialectics, capable of transforming double-loss situations into double-gain, and showing how even the

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worst social or technological poisons can be swallowed in safety, leaving but the blue mark of memory, as the Halahala marked the throat of Siva, by the Siva-Gurus of Humanity! Other values may come and go, relativistic by nature, but Wisdom, the Value of all values, bringing peace and resolving conflicts, is the great Constant, and the truly deathless nectar of life. May more and more people come to see this, to seek it and find it, for their own peace of mind and for the benefit of all.

[END]

GURUKULA NEWS

Annual Convention at Varkala, Kerala, India: A full programme of discourses, conferences and cultural items occupied the last six days of 1960 and the first of the new year on the hilltop Headquarters of the Narayana Gurukula at Varkala, where Narayana Guru himself had once suggested such gatherings should be held. Many thousands of pilgrims were present throughout, coming to have an audience of Nataraja Guru.

Visits and Movements: Dr. Paul Gevaert left Varkala on Jan. 2 for Colombo from where he embarked for Marseilles on Jan. 6. Nityachaitanya Yati went with him to Ceylon where he is delivering lectures at the Vidyodaya University.

Swami Mangalananda continues his lectures in Kerala.

John Spiers returned to Bangalore on Jan. 4.

Fred Haas of San Francisco is expected at Madras on February 13.

Institute of Wisdom, U. S. A.: The opening of the California Institute of Wisdom, Nevada City, Cal. USA, marks an important development in the Gurukula world and also, it is hoped, in the world at large. The founder is absolutist Roy Jacobsen who, it will be remembered, took Columbia University to task for not fulfilling its promise to teach wisdom, in a court case which was documented in VALUES some two years ago. Roy is a disciple of Harry Jakobsen (no relation) of the New Jersey Gurukula (founded ten years ago by Nataraja Guru). As a start of the work of the Institute, Roy has published a little booklet "Untrue Quotations" available for 25 cents. It is a fascinating and often amusing exposure of the relativism of many familiar sayings of which we shall give a few samples next month.

Nataraja Guru's 66th Birthday: will be celebrated at the Gurukula Retreat, Mile 18, Kanakapura Road, Somanahalli P.O., Bangalore Dist. South on Sunday, Feb. 20. The Guru will be coming there from Fernhill, Nilgiris. Gifts in money or otherwise, for this function, may be sent, earmarked, to John Spiers, Gurukula World Centre, Kaggalipura P. O., Bangalore Dist., South.

[END]

Shrine, River and Grove

BY NATARAJA GURU

AMRITSAR, the City of the Lake of Immorality, as it was named by Guru Gobind Singh, who founded it, richly deserves the compliment implied in its name. It is famous for its Golden Temple surrounded by marble pavements enclosing a lake of clear water, where pilgrims may wash bodies and wash away their sins.

Fed by the perennial waters of the Land of the Five Rivers which gave its name to the Hindus even before the Ganges which further confirmed the sacredness of the people who were nourished on the soil of India in general, the lake of the Golden Temple of Amritsar may be said to mark one of the limits of contemplative India where prophetic religious values yielded place to the hierophantic ones.

Hinduism proper must consider water sacred, glorify the cow that grazes on the green pastures on the banks of its rivers, and raise the human being to the status of a god from here and now. Amritsar represents the turning point between the two ways of life dear to the Ganges on the one side and the Euphrates and the Tigris on the other. The sad story of how the two sets of values dividing Mecca and Benares in the hearts of the human beings who already accepted both and rejected both, is a chequered and long one full of tragic import.

All-India Vedanta Conference and UNO : The Vedanta Conference held at Amritsar was an expression of the attempt made by some bold spirits to consolidate human understanding in spite of frontiers, mental or actual, that might be supporting local tribalisms or ideological parochialisms. I was given the opportunity to speak a few words at the Conference on Saturday Oct. 15, when I referred to the rare sight of sannyasins from all parts of India belonging to different lines of Vedantic thought, assembling in this Golden City of Immortality, holding wisdom deliberations seriously for days on end, in full harmony and understanding just at the time when the President of the United Nations in New York was breaking his gavel to bring order at the meeting of politically minded intellectuals of the whole world.

The line of the ten Gurus who rose from the Land of the Five Rivers represents how wisdom can make a contribution to history in spite of the drenching of Mother Earth with the blood of her own children, time and again even up till the days of the recent partition of India. When conflicts raged

between existential and substantial values, taking the inevitable toll of human life in the process, the Wisdom Word has whispered continuously its message still, in its own small voice through time.

Three Pilgrims at Taran-Taran: There exists a bigger Golden Temple still, hardly fifteen miles from the original one. The fervour and purity of Islam is combined here with the sense of the sacred presence.

We three, Paul Gevaert, Nitya Chaitanya and myself were guests of honour at the Temple one early dawn, when we decided to take to the clear and cool waters of the Temple lake, looking at the sun as it rose over the high minaret on one side to the east, while we faced also the golden dome of the marble Temple. A pavement of marble, twenty or thirty feet wide, ran all round the spring-fed tank, and would easily make a mile in perimeter.

After the dip we were taken by our friend and guide, himself a Sikh, to the Temple. The sensation on entering the precincts of the temple was a mixture of a severe austerity mixed with a touch of open kindness and liberality. The Granth Saheb, which was spread before a devout reader who sat at the farthest end of the entrance, was a big magnificent folio of royal size with the writings in Gurumukhi which is not Sanskritic but resembles it somewhat. Below the main dome was a clear space round which there was a constant flow of devotees, young and old, men and women, rich and poor. There was a sedate sobriety verging on the sombre as we watched them file past the vacant area spread with a white cloth. Coin gifts dropped on this white cloth in showers all the time for hours like gentle drops of devotion, representing many a widow's mite or an orphan's prayer as it went up silently from the simple hearts that the seriously sad faces reflected.

The Sikhs have suffered and no one could watch them without being grateful to these honest people who were caught between the prophetic fervour of Islam and the tolerant, almost lukewarm attitude of the Hindus, with whom childish simplicity of heart was the highest of virtues. Moghal power under Aurangzeb and the easy-going ways of the Hindus were poles apart, and an honest and virile people were faced with the problem of sailing between the Scylla and the Charybdis involved in the situation. Called upon by the necessity of history to serve two masters, the history of the Sikhs is one which has time and again presented tragic developments to be paid for in terms of human life on a mass scale. They are seen therefore today, as a closely-knit people with strict codes of conduct and group behaviour all their own.

The Sikh is never a mean person. Warrior-like nobility sits lightly on their dignified features and like knight errantry of the middle ages, standards of chivalry have been kept up by

these people to this day. Whether it was the British masters or the independent nationalists of India in later years, the Sikh was never considered a negligible element. Although quixotic Sikhs should not be ruled out altogether, the brave fighting qualities developed in this group have always been admired. In their case it can be safely asserted that group life has not degraded the individual but has surely enhanced his status.

Integration of World Thought Possible: One central theme of great importance in the present stage of human history to which I devoted my full attention in my speech before the All India Vedanta Conference held on October 16, was the possibility of integrated unitive knowledge.

We live in days of science in which all wisdom has to be integrated on a scientific basis. The Vedanta is the crowning of different philosophical points of view. It is a veritable science of the Absolute with an epistemology, methodology and axiology of its own and, when presented in a fully re-stated and re-valued scientific form, will lend itself to be treated as the basis of a unitive world understanding.

The Darshanas or aspects that were possible in respect of the Absolute, have all to be integrated and strung together. Sankara and Madhavacharya have already attempted such a stringing of all philosophical visions in more or less scientific form. The work of creating a veritable science of the Absolute is a difficult undertaking, no doubt, but has become an imperative desideratum at the present time to save humanity from disasters.

Such were the lines on which I spoke before an audience of nearly ten thousand people who had gathered on the Sunday afternoon sitting which was devoted to English speeches. The case for Vedanta was thus seriously presented, and I was really satisfied that I could get a chance to do as I did. Since it is well known that "wars begin in the minds of men" as the Declaration of Rights of the United Nations itself says at the very beginning of its well known Charter, the time is ripe to make the good news contained in the theme publicly known.

The effect on the public was unmistakable and several intellectuals of the City of Amritsar came round to me to hear more of the good news. The Golden Temple and the Immortal Waters associated with this city of the frontier of Indian thought and life gave support to the glory of the good news that thus began to spread by the strange conspiracy of circumstances.

The Picture of Rural Abundance: Taran-Taran is a Punjab town not far from the present frontier of Pakistan. Our guide and friend, Guru Bachan Singh, was a venerable school-master who counted many generations of disciples who successively studied under him, among whom were many distinguished citizens of the Punjab.

He took us still nearer to the actual frontier on October 20. The mud-walled huts clustering together in apparent poverty and neglect, yet hid behind the open drains and the cows and buffaloes that obstructed our way as we entered into Palsaur, a surprise that awaited us.

All that glitters is not gold and, conversely, all that appears poor is not really so. As we entered into the mud houses and sat on the rustic furniture we could see that a harvest of maize was heaped up in a corner. Hospitality was unostentatious. A big jar of butter-milk was placed before us from which we were asked to help ourselves *ad lib.* The three women had already conspired and we saw them deftly making the unleavened wheat chapatties. Preserves and pickles were produced to go with it by another woman, while three worked in a team kneading, shaping and roasting and serving them, fresh from the embers, with butter. All was done in a trice and a sumptuous breakfast was before the guests. There was a touch of magic in the way everything was done, and one could see that they enjoyed every bit of what they did. Hospitality blended into the life of the villagers as salt with water. It was not ice-cream or chemically suspect food that we got, but something pure, human, and above suspicion. Abundance thus contrasted with false streamlined opulence.

Another Side to the Picture : A visitor to this part of the Punjab who is fully alive and awake to realities could not have missed one tragic fact that stood out of the background of the beautiful pastoral paradise. If Mohammed should be imagined to come back to note the simple fact that there are no followers of his left in this frontier village, and should ask what happened to them, some answer like that in the story of Red Riding Hood where the wolf had eaten up the grandmother might have to be given.

That Hindus still can live in peace side by side with the Muslims is still proved by many other towns even 'n t e Punjab. Why the situation became so explosively tragic just at the meeting-place of political and religious ideologies is one of the puzzles that dialectics has still to solve. Sometimes religion neutralizes the effect of politics and makes both harmless, while the separation works with an explosive bang in other combinations, as was the case in this border Punjab village where the followers of gentle Mohammed and those who listened to the flute of Banki Bihari (as Krishna was called), found themselves cutting each other's throats in the most undignified manner that human nature could ever admit.

Future sociologists who will take into account the dialectical aspects of the values implied, whether ideological or actual, alone can be expected to give an all-satisfactory answer. Wisdom cannot afford to remain any more as the prerogative of the

select section of the people of any land. It has to be brought out to the open in a form that will appeal to the common man and avoid future tragedies of this kind. This can happen only when a scientific status is given to the whole domain of spirituality or patriotism. Sociology has to be re-written on other saner lines than hitherto. Applied dialectics has to introduce its method into the domain of economics too before the new era of saner human life can dawn for India and the world.

We met some followers of Vinoba Bhave, the great Bhoodan leader while still spending the last days of our stay in the City of the Immortal Lake. This idea, although it sounds valid logically, did not seem to stand properly on both legs.

One of the interesting developments stemming off from the roots of Sikhism is the religious expression known as the Radhaswami Satsang movement, of which a very respectable Sikh gentleman whom we met, called Kripal Singh, was head. He spoke of idol worship as something that could be just tolerated and insisted, while I was talking, of a more psychological approach such as meditating at the middle of the eyebrows. The meeting of the two sets of values, which we have tried to distinguish above, seemed reconciled in the attitude adopted by this venerable leader who has followers not only in the Punjab, but in many parts of the world overseas.

The Capital City of Hindu Sannyasins: If Benares is the magic word to the orthodox Hindu, Hardwar is the other pole of Indian spirituality. Orthodoxy and heterodoxy may be said to swing like a pendulum between these two ancient cities situated on the banks of Mother Ganges. Anyone who has to feel the pulsations of contemplative life has to know what these cities have meant to Indians through the ages.

In Hardwar almost every alternate house outside the crowded bazar area, may be said to be a sannyasin ashram. Many of them are built in the latest of architectural styles with every kind of fitting as in any European town. The name Hardwar is not Haridwar but *Hara* who is Siva, rather than *Hari* who is Krishna, and the full name might signify "The Door to Hara" the great absolutist God. He is seen worshipped in the South where he is conceived ontologically. He also belongs to Mount Kailas of snow-clad glory, where Siva sits enthroned on high as the Apollo of Olympus and frantic Dionysos at once.

From all parts of India wandering monks reach this Door to the highest of values that the mind of the common man can imagine. With his staff and waterpot, dressed in orange robes, Hardwar attracts now as it has done for thousands of years, the itinerant pilgrim in the path of absolutist wisdom. From Kalighat (modern Calcutta) we can travel to the sources of the great rivers, and through the junction of the

great rivers at Allahabad to Kasi or Benares, and trace the position of Hardwar the Gateway to the Apollo-Dionysos King of Kings with his snow-clad throne in the Himalaya.

Take the Ganges away and Hinduism would fall into pieces. The numinous personality of the Ganges makes her the Mother of the people of India in a sense that is utilitarian, idealistic and mystical. The prophetic religions were products of desert areas where the attraction of the elements did not count, and hypostatic values had to prevail over more real values of an ontological order which conditioned what is known as Hinduism.

Hardwar is just at the place where the Himalayan foothills begin to raise their rugged skyline across the horizon painted across with sunrise and sunset colours or by deep slaty moonlit nights. The moonlight is reflected on the bosom of Mother Ganga as she rushes over rubble and pure sand in great haste to reach her home in the ocean. No sensitive man can miss the whisper of the perennial message that she might bring to some lonely wanderer who sits and meditates on her banks. Sometimes one sees a bonfire at a select out-of-the-way spot, where, after cremation, the bones of dead men go into the all-consuming river. In the case of holy sannyasins Ganga is supposed to receive them whole into her arms after death, and the fish consume the sacred bodies before they can vitiate the water. We witnessed once at dusk such an event when Swami Satyananda's body was consigned to the care of Mother Ganges and returned to the elements, by thousands of disciples, students and sobbing women followers on the last day of our stay at Hardwar. Like time that consumes all, and has been called *Sarva Hara* (all consuming) Ganga-Mayi is a great purifier. It is the source of mystical bliss to many a common woman of India who understands its message more directly than through any prayer to the most High God. The bliss of a simple villager who sprinkles Ganges water on his face while he repeats the name of the Mother with deep affection, is never unmistakable even to the non-believer. Here we have the case of experimental religion.

The Ganges at Rishikesh : Crossing the Ganges many times as we did, by ferry between its banks from the side of the Paramarthaniketan to the side of the Kailas Ashram (where Swami Vivekananda himself was once reputed to have been an inmate before he became well known) we noticed that small balls of wheat were being sold for feeding the fish that were never caught anywhere for miles around Hardwar. Shoals of edible fish gobbled the balls that pilgrims continuously dropped for the fish. The struggle went on ever below the clear waters as devotees prayerfully repeated "Ganga! Ganga!"

(Continued on page 130)

A CRY FROM BONDAGE

By JOHN SPIERS

THE ABOVE title is the heart of a remarkable poem *Stay With God* (Garuda Books, PO Box 6, Woombye, Queensland, Australia, 18s.)* by Francis Brabazon :

"Our works are but a crying towards these Men—
a cry from bondage to their pure release."

This book, subtitled *A statement in illusion on Reality*, is the latest and probably the best of all the contributions yet made to Meher Baba literature. If, as Plotinus writes, the Poet stands between the Lover and the Philosopher as the middle Type of true seekers of truth and fit disciples, as wisdom demands its song of praise as well as its absolutist lovers and thinkers, then we may say that in this singer-disciple, Avatar Meher Baba has found his Muse.

The Word needs Song. As Mr Brabazon writes :

"Even men might stop cuttin'
little lambs' throats and eatin' them if only someone
made some real good music, as lovely as God."

But this book requires the vanished mood. For many it may be :

"No God-talk please or allusion-to-Way talk—
God-talk and Way talk is crank-talk not tea-talk."

while for the few it will be :

"the loveliness of God embodied in a Man
God as that Man in His lovely acts to men."

For the reader must come to this poem-statement in a certain accepting frame of mind, accepting the literary and spiritual conventions, traditions and allegorical doctrines of the God-men of Persia and India. Milton and Dante are acceptable, their greatness greater than their crude theology. Francis Brabazon's expositions of the teaching of Baba are certainly far from crude, and have a status far superior to orthodox Christianity. That life is a divine play, that the divine gets involved, in the world and evolves again into reality out of illusion redeemed by special descents of avatars, of whom all the sages and founders of religions everywhere are representative, the present one being Meher Baba himself, is the formal setting in which this loving disciple offers his song to his adored "Lord and Friend."

Five sections mark this long saga of spirituality, beginning with the life-history of Meher Baba, continuing through from the point of view of the disciple, then on to a restatement of the Sufi

*Also available in India at Rs. 10 (by M.O.) from the author,
c/o Adi K. Irani, Kings Rd., Ahmednagar, Maharashtra State.

allegory of the Beloved getting enamoured of Itself in its own projected Image in Being, followed by the Way to release from the grip of illusion through self surrenderance by absolute dedication to the Guru Baba, and rounded off by relevant reference to our own day.

So many names and allusions are made throughout that the author has wisely added some pages of information, the range of thought stretching from "the glaciers of Kailas" to Picasso and Pound.

Like the two sheltering, protective and approving wings of a great Swan, at the beginning and at the end of the poem, there are the words of Meher Baba himself, sanctioning and completing the work.

Mr Brabazon, as might be expected, hits out at the worship of money and militarism and the "bubble-economy" which "must expand or bust" of contemporary civilization. He is able to accept the dirt of Asia, a dust which often provides the only safe retreat for the true men of this world:

"How beautiful is dirt. The mania for cleanliness is the fury of these outside the enclosure of intimacy. They even garden in gloves. Maybe some of 'em wear 'em in bed."

The absolutism here is plain, and even though the blend of propulsive with idolatrous religion may not be acceptable to all, the central principle of Guruhood and its corollaries is a unitive bond. The glorification of absolutist numinous and poetic aspects and the crushing and satirical denunciation of all relativism are also contributions to modern thought of which we have all too little today.

As for the notion of the Avatar, the truth is that we are all potentially or actually of the same nature. Ultimately the Absolute is more than a notion merely suspended in thin intellectual air. Whether we say the Absolute is here and now or whether we say God descends, or we rise up, the conclusion is the same. Meher Baba is an absolutist, full as every prophet in an unregenerate world must be, of paradoxes, in fun and seriousness. Between Guru and Guru there is no difference, nor between disciples. Absolutist love moves through a different dimension than that of the film-stars, the theologians or the pundits. Sacred or praiseful Song of the order that Mr. Brabazon offers is itself of an absolutist kind, not to be judged by the fears of small commitments of specialist religions. Indeed he is to be congratulated for his outright statement. True discipleship is mocked at, despised and hated by the masters of machines and polities, for they know in their heart of hearts it indicates real freedom from their clutches. As revealing this and the joy of one disciple in the discovery and service of his Master, *Stay With God* is thoroughly commendable.

[END]

ON UNIVERSAL LAW

BY EDGAR GEVAERT

(Translations with Comments by N.)

The next piece of Mr. Gevaert's aphoristic writings is devoted to the question of universal law. Here he kicks off the ball, as it were, by the question :

" Shall the statesman be made responsible for wars, the collective genocidal murders which he imposes on nations ? "

He points out that the spirit of laws expounded in many books with the intention of protecting our existence, all aim at making us penetrate into the universal domain of law applicable to humanity as a whole. If they hold up individual nations they only bask in the falsehood of the glory of such a position :

" For liberating universal law from the nation which is a prison, let us go in search of good guides. Let us not doubt that the persons of simple minds would be the best here. By the truth that they honour they shine brilliantly on the top of mountains and cannot be hidden from view.

" Let us go to learn from the absolutists."

Mr. Gevaert goes on to disapprove of the festivals in which national flags are waved by infants, and says :

" If the ruling Power were not susceptible to any corruption one could honour it in whatever manner it might be, without detracting in any way from its value.

" But has the Power in any one nation been supported for entering into competition, in conflict with the Power of another nation for conducting us to wars ?

" This Power that has been constituted which is for preserving us from disasters, can it serve as the instrument of disasters ?

" The Power can become traitorous to us when it takes a direction opposed to the one that takes us towards peace and happiness ."

Mr. Gevaert goes on to analyse in the remainder of this piece how the error resides as it were "on high" and not with individual citizens who, like the children who are asked to wave flags, only respond to the call from above.

" The nation plays its false comedy in the decorations of a theatrical luxury. The nation for its own profit exploits all values, bringing them under the class of military honours."

Condemning in the strongest terms all the artificial means and methods of states in presenting false attractions to beguile infants and others, Mr. Gevaert goes on :



"The honorific emblems *decorate* the heads but do not change anything of the value of ideas."

"The liar seems to believe in his comedy, but he studies only its grimaces and its masks."

"In all this and nothing more than all this consists the appearance and the demonstrations of national existence."

"One shall never *eraze* *honorability* of its structure from above, if it does not result from its structure below; by education one makes *if sick*!"

Will the Ruin of the Nation come about by its Disappearance in Human Understanding or by its Proper Suicide?

THE above question is the heading of perhaps the longest in the aphoristic series of rhetorical questions. Mr. Gevaert here examines the cult of nationalism as a surrogate of religion. His position is summed up in the following extracts:

"The nation in its patriotic sense, the country that is divinized and adored in its glory, can it prove its existence by grand manifestations which appeal to those who are cruel us and to those who find pleasure in the sensations of the sublime which are sentimental in character?"

After passing in review the series of events such as birthday, funerals or marriages of royalties or others placed in power in the name of nationhood which are pressed into the glorification of the unnatural idea of nationhood in a relativistic sense, Mr. Gevaert brings in the subject of art in the same role. He points out:

"For honouring the statesman they offer him a work of art in the form of a gala show. This latter, however, in all its richness, does not put man necessarily outside the danger of fatigue" (by which he means to say that art and fatigue belong to two poles of life and the excellence of one does not cancel the evil of the other.) He then pertinently poses the pointed question:

"The Power that is, can it ever be pure and beneficent like art?" to which he answers: "Yes, certainly, because the times cannot disturb the effulgence of perfect actions which serve as ornament only in the firmament of nature which is divine."

"Generous nature" he goes on to observe, "always renews, she achieves eternally the vision of perfection. She regenerates, restores, cures, animates, inspires; she is translucent in her aim of ascension in all verticality."

"Has the nation any durable point of support fixed in existence? In the unity of the human species? Wherein does it have its support of value? For man is an infant; he is rich only in natural beauty."

(Continued on page 129)

PYTHAGORAS THE SUBLIME GENIUS

BY JOHN SPIERS

In this, the third of a series, the intention is to show that Gurukoodi is as basic to the philosophy of Europe as it is to Asia. Previous articles covered Thales and Xenophanes.

MOST of us link the name Pythagoras with a famous theorem about the square of the hypotenuse of a right-angled triangle being equal to the sum of the square of the other two sides. Pythagoras was always proving the harmony of number and measure in all things. His aim was to show that the apparent chaos was really ruled by a principle of total reality beyond number. He applied number and geometry to music and to virtues also. He was an Eddingtonian or Leibnizian mind. But he was also a Guru, indeed the first on record with a very large disciple-body in a regular Gurukula with thousands of lay followers which was given wide publicity in his time (c. 570-470 B.C.).

Not only was he a Guru with a Guru-Disciple institution; he was also a profoundly religious man, a mystic and a practical dreamer. His feeling for the numinous, the holy, the divine wonder, the spiritual values in life is usually tossed aside by modern writers on philosophy. Pythagoras, we are told today, was "a combination of Einstein and Mrs Eddy...He founded a religion of which the main tenets were the transmigration of souls and the sinfulness of eating beans" Thus Bertrand Russell, in what purports to be a serious work, *A History of Western Philosophy*. Socrates, Plato and Aristotle did not take this mocking view of Pythagoras. It is tragic irony that the inventor of the very name philosophy should be ridiculed by a man whose name and fame depend upon it. For it was when Leon of Sicyon asked him what he considered himself to be that Pythagoras replied "A lover of wisdom," (*philosopher*). "But not," he hastened to say, "in order to be a wise or clever man, a mere sophist, but rather to become divine." (*medena gar einai sophion anthropon, all'e theon*.)

The Wrong Approach: The trouble with writers like Russell is that their notion of philosophy is so limited. It only covers the pursuit of truth through ratiocination or by ordinary logic. To this is added the pursuit of truth through the empirical sciences, which amounts to merely the accumulation of material facts. But the pursuit of truth through other means, by introspection, by self-discipline, by the pursuit of beauty, virtue and all that concerns the religious or the numinous is dismissed. On the other hand, both in India and in the ancient Mediterranean world, philosophy was a way of life and a Science of sciences which included all these together.

This Science of sciences, this pursuit of wisdom, can only be pursued through dedication and self-discipline, preferably under a teacher or Guru. Philosophy has to give meaning to the whole of the sciences. It is more than an intellectual adventure or pastime, more than mere advice about practical affairs. It focusses its light on the other values, beyond mundane necessity, such as the worship of the Supreme and the uncovering by purification of the light of the Supreme in the form of the Self. Philosophy is not just a study which is part of one's life. It is the expression of the Absolute through Man and it is Man made wise and Absolute throughout his whole life. To understand Pythagoras we must understand this approach and this old true meaning of philosophy. The ingathering of all the sciences, interests, values, thoughts and actions in unitive co-ordination by steady, incessant and fixed devotion is the internal personal part of the method of philosophy required to balance the other part which deals with external particulars. Europe today suffers from a spiritual aridity; her philosophy is gritty and barren, and requires the living waters of non-doctrinal religion in order that there may be a flowery kingdom of heaven once again, to which men may withdraw from the incessant cares of outward life.

To be valid, philosophy has to be approached from a way in which the two sides are taken together, where the doctrinal rational side meets the numinous, personal, religious, living and intimate side. The sacred has to be seen as a counterpart of the logical, and this can be done only through the person of a wise man or Guru. This personal factor incorporating the Guru-disciple relationship is missed out altogether by modern writers. But it is all-important as the very essence of philosophy, and Europe today suffers from the lack of it.

Typical Guru-Pattern: As we learn from the report of Iamblichus, the life of Pythagoras conforms to the pattern of a typical Indian Guru. Than any of the others we have studied—Thales, Anaximander, Anaximenes or Xenophanes,—Pythagoras was nearer to the Asian world. He was also a Phoenician. He was born about 570 B. C. at Sidon, and so outside the Greek world altogether, in what is now the Lebanon. His father was a man of great wealth who retired with his family to the Greek island of Samos (part of the non-Athenian Federation), and quite close to the mainland cities like Miletus. The religious temperament of the father was reflected in the son. The young Pythagoras was renowned for his studious behaviour and serene and godlike ways. At eighteen he became the disciple of the Guru Pherekudes from whom he had instruction in the doctrine of the transmigration or reincarnation of life, a common belief throughout India at that time, which was roughly the period of the Jain and Buddhist foundations.

Pythagoras also studied under Anaximander and his Guru the great Thales, and we are told that it was from Thales himself that he learned self-discipline, abstaining from wine and animal food. Again, we cannot but see the connection between these doctrines and what was so much stressed by both Maha Vira and Gautama the Buddha.

Right at the beginning there is a divinity surrounding the story of Pythagoras' life: On Thales' advice he set out on a wisdom pilgrimage to Egypt and the East. We are told, for example, that the rough sailors (most probably Cretans) venerated him so much that, instead of selling him into slavery, as they had intended, they carried him ashore on reaching Egypt, placed him on the purest sand, and showered him with flowers and fruits as they might do in worship of a god or Guru.

Pythagoras spent about twenty years studying with the brahmin-like priests of Egypt, and afterwards he went on to Babylon to learn from the Magi, and it is assumed that from there he reached India itself. News of him was carried by the traders to the Greeks, who begged him to come and teach them.

Being now in his fifties, Pythagoras returned to Samos. He began to give public addresses. These were not well received, and were considered "ridiculous and inane," mainly because he used Oriental imagery and metaphorical devices. The only follower of Pythagoras at this time was a poor boy whom he promised to feed and clothe on condition that he learned his lessons. For every lesson learned, Pythagoras gave the lad three coppers. Seeing the boy was interested, Pythagoras signed poverty. The youth then told the teacher that he would support him and also pay him instead.

The Gurukula at Krotona: In time the Greeks took a liking to this simple and somewhat severe and disciplined figure. He refused to take the many offices they offered to him. His main idea was to establish a wisdom centre where disciples might gather together and keep wisdom flowing down the ages. We have mentioned that Pythagoras invented the word *philosophos* or "lover of wisdom." He also coined the name *kosmos*, for the unitive whole which combined that which was beyond number, the Absolute Monad, with the Relative or the Many, the Numbered. *Kosmos* in Greek means simply "orderliness" or "arrangement." The merely numbered is *chaos*, but *chaos* disappears and harmony and the *kosmos* appears as soon as the Absolute factor is introduced. Aristotle borrowed his notion of *katharsis*, a word which means "cleansing" or "purification" or what in India is called *tapas* (burning process of self-discipline) also from Pythagoras.

Krotona was a luxury spa, and thither Pythagoras made up his mind to settle, in this sheltered seaside resort situated in the "instep" of the foot of Italy. With him went a select band of disciples, including, naturally, his first Greek disciple, the poor lad we heard of.

The touch of Asian austerity remained. Pythagoras in time made of Krotona almost a model city, with a regime which would have pleased the more severe of Indian sannyasins. He was immensely popular and we hear of crowds of many thousands with white cotton robes going in procession and singing his praises. He induced the men to give up the practice of keeping concubines, and told the women they should be modest and give up wearing too much gold and jewellery.

Life in the Krotona Gurukula : Naturally, in his own domain, the Gurukula and its later development, the Pythagorean Fraternity, Pythagoras was exceedingly strict. Every inmate shared alike both in goods and food, which was vegetarian. He was most careful about admissions, and if any had to be dismissed they were given back their portion plus something extra. From novices he demanded a silent period of no less than five years. He was also a psychologist and employed music and exercises to calm the mind and discipline the body. To this day, in hundreds of spiritual institutions in India, the day begins with chanting or singing of religious or philosophical hymns. Another exercise, still common in Indian gymnasias, and used by Pythagoras, was to leap and jump carrying weights of metal or stone in the hands.

The entire day of the disciples was devised so that no idleness (the bane of many institutions) should creep in. Periods of contemplation mingled with activity, silent periods with philosophical discourses and examinations.

Indeed, sleep, laziness, and the chaotic, anarchic life were all considered by Pythagoras as of the same nature as the inertia or the excesses, or evil which is the relative or the "unlimited". He taught that, though the erroneous or evil, vicious ways of the unlimited were as many as the minds of men, without limit, there was only one way to be virtuous and good. This was the way of the Pure Number, the Number of Numbers (*Aritmēs: Arithmos*) equated with the Absolute. This Pure Number was in a sense no number, not even One and could be likened to what Leibniz called the Monad of monads over two thousand years later.

The ascetic tendency in Pythagoras is revealed in some of the rules in his institution. He insisted on the wearing of white cotton garments (as the brahmins of India and the brahmin-like priests of Egypt did). Beds (again as in India) were to be rolled up and all evidence of sleep removed. As for marriage, he was not against it, but warned his disciples: "You are permitted to resume matrimony, in order that you may live incessantly adhering to the divine life. If, however, as one knowing the battle, you are willing to fight, take a wife and beget children." He himself married late in life, and his own son Alcibiades succeeded him as the Head of his Gurukula.

The Golden Verses : His sayings have come down to us in the form of the Golden Verses (*Khrusa Epe*).^{*} There are many echoes of Indian wisdom in these brief sayings. For example verses 68-69 direct the disciple "to discriminate between the real and the unreal, and to establish noble reason as a charioteer on high."

The cryptic nature of some of his sayings can be known from the following :

"Cut not fire with a sword" (This is interpreted to mean. Don't reason with an angry man; fighting will never end fighting.)

"Assist a man in raising a burden; but don't assist him in laying it down." (Meaning, "Have fortitude yourself, and praise it in others. Be neither lazy, indolent nor effeminate.")

"Nourish a cock; but sacrifice it not, for it is sacred to the Sun and Moon." (To the Buddhists the cock is a symbol of the body, and especially of sex. The meaning: "Look after the body. Take care of it. It belongs, not to you, but to the Absolute in the form of nature.")

"Abstain from beans." (Beans here means anything that hampers the philosophic life. "As beans produce flatulence and uneasiness in the body, be restrained in diet. Avoid rich, special foods.")

Other sayings are in no need of explanation. They all represent personal directives for the good life, as for example :

"Do not even think of doing what ought not to be done."

"To be intoxicated with wine is the meditation of insanity."

"It is requisite either to be silent, or to say something better than silence."

"To the wise man every land is eligible as a place of residence, for the whole world is the country of the wise and worthy soul." (Here we have a grand statement which abolishes nationalism and provincialism, and foreshadows the notion of world government.)

"Garments that are made clean and bright become soiled again by use, but the soul once purified from ignorance, remains splendid for ever."

He saw men in three grades, lovers of gain, lovers of power and mere spectators. "Life," he said, "is like a Temple Festival, to which these three classes of men come. One class comes to buy and sell; another class to compete in the games and competitions; and lastly a third class that merely comes to look on."

* The Golden Verses were published in the last issue of **VALUES**.

Too Holy to be Understood : Holiness and seriousness, in living the full philosophic life is completely out of fashion, particularly by fashionable philosophers. But Pythagoras was an absolutist in his style, his outright undeviation in a philosophic life which was at the same time scientific and holy.

He lived to be nearly one hundred years of age. For almost forty years he stayed on at Krotona, founding a great Order or Brotherhood (again we feel the repercussions of the Buddhist Sangham). He instituted a kind of secret code like Freemasonry so that Pythagorean disciples could recognize each other.

Theosophists and other esotericists of our time have made much of this side of Pythagorean life. Iamblichus, the 4th century A.D. Syrian historian-Guru tells the story of a Pythagorean who fell ill at an inn. Before he died, he asked the innkeeper, a benevolent man, to suspend a tablet with a certain sign on the road outside, assuring him that his dues would be paid by whoever was able to read what he had written. Out of curiosity, more than the need for recompense for his charity, the innkeeper did so. A long time afterwards, another Pythagorean passed the place, saw the sign, made inquiries, and paid the innkeeper a greater sum than he had disbursed.

There was of course, an esoteric, or inner band of absolutist disciples who were called *Mathematikoi* or "learners" particularly of the sciences. Besides them, there were the great number of lay followers, known as the *Akousmatikoi*, the "hearers". These latter did not live the full Pythagorean life, which included, for instance, the sharing of property, but instead, retained their private family life.

Of the actual secret signs, perhaps the chief one was the *tetracontas* or quaternion in the form of a triangle of $1+2+3+4=10$, the Number of Numbers, the Cosmic Number, portrayed thus



Space here forbids analysis of the meanings of Pythagorean cosmology in terms of number etc. except to say that it bears great affinities to the *tattvas*, the "true principles" of the Indian *Samkhya Darshana*: recognized by Vedanta (as in the *Gita*) as the equal or necessary counterpart of the methodical discipline called *Yoga*. Something of the Pythagorean system has come down through the Platonic writings particularly the dialogue called *Timaeus* (one of the most puzzling and neglected of Plato's writings). Pythagoras can at least be said to have long anticipated philosopher mathematicians such as

Eddington who also, by thought alone, was able to determine such absolute numbers as the Cosmical Constant 979×10^{-55} which gives the rate for the recession of the galaxies: or that other fantastic number $2 \times 136 \times 2^{256}$, approx. 3.150×10^{79} which is the constant number of protons and electrons in the Einsteinian Universe.

Pythagoras' was the first major Gurukula to be instituted on European soil; and this example as well as his teaching inspired all the succeeding Gurus and philosophers for hundreds of years, inclusive of Socrates, Plato and Aristotle. One sees him more clearly through Indian eyes than through the eyes of modern Western logicians and theologians.

Even in his own time, his aims were too high for the taste of the power-lovers of Greece and her colonialists. Ultimately, in his old age, they managed actually to set fire to his institution. But while they could burn his property, they could not destroy his spiritual teaching. Others may enthuse on his Einsteinian intellect, his famous "music of the spheres", the grand unheard harmony of the orderly Universo and his researches into the mathematics of music. Our preference is for the Guru, the type of Gurukula he formed, and for the sublimity of his work in attempting to form a wisdom-elite. On his death the Pythagoreans dispersed, carrying echoes of his way of life and his teaching throughout the world. His was an example of a way of life which was taken up and modified by all the later philosophers.

Pythagoras is a radiant and holy figure whose true spiritual home was not so much among the barbaric tribes of the southern Mediterranean, but far to the East, on the shores of Buddhist India, among his peers, the sages, sravanas, bhikkus of the Jains, the Buddhists and the followers of the Upanishadic traditions. Pythagoras was Europe's first World Teacher, or *Jagat Guru*.

Prof A. N. Whitehead, the great philosopher-mathematician, is almost alone in giving a philosophical appraisal of Pythagoras. In chapter 2 of his book, *Science and the Modern World*, he concludes, "Truly, Pythagoras in founding European philosophy and European mathematics, endowed them with the luckiest of lucky guesses (number in relation to the periodicities of music and atoms)—or, was it a flash of divine genius, penetrating to the inmost nature of things?"

[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 our last issue)

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.

IN the three verses that follow we have a section which happens to occupy the core or almost the central place in the whole composition, and which pertains to an all-important topic. When we remember the number of times in human history that the earth has been drenched with human blood caused by feuds, whether arising out of fanaticism or patriotism through love of ideologies or idolatrous infatuations by which men are willing to give up or to take other lives, the all-important nature of the teaching contained in this central section will become evident to anyone.

There is thus a subtle element of tragedy, as between the values that enter into interplay in human affairs. Favourite objects or even ideological preferences become linked up with the Self in the form of bi-polar attachments. The Self or the non-Self might prevail or loom large in consciousness at a given moment in such two-sided affinities tending to give one or the other an absolute or relative status. In terms of inner life in this kind of coupling of inner with outer (negative with positive value factors) we have the basis of Self-realization itself implicit. Verses 47, 48 and 49 have to be carefully scrutinized with these theoretical considerations in mind if the full lesson from this section is to be derived.

47

All men do even plead for a single faith to prevail
Which no disputant owns to himself withal;
Those wise ones free from other-faith-dispute
Alone can know here wholly, the secret here implied.

THE subtle dialectical secret here is the paradoxical position delicately stated in the first two lines. The situation is comparable to a man in a meeting with many others who shouts for

silence without remembering that his own shouting adds to the noise rather than taking away from the evil meant to be eliminated. The very zeal of the faithful who might want unity in world faith could be the major hindrance to its attainment by a strange travesty of circumstance.

When the Christians took up arms against the Saracens both were right and both were wrong, which is the same as saying that neither were right nor wholly without any justification. To get round this double-edged situation a new yet time-honoured kind of unitive approach in reasoning is required which is the secret of the wise man here referred to.

In respect of the desire to see fellowship or unity of faiths both the parties involved in this delicately balanced dialectical situation may be said to be sailing in the same boat. The tragedy of the situation has to be located in the fact that while a zealous follower of a certain faith is highly conscious of the importance of his own mission, his tendency to find fault with the honest faith of another acts itself, *at the same time*, as a subtle veil. The full recognition of the fact that the other man is just like himself in his own zeal for the particular religion that he prefers to call his own is absent. There is easy vertical adoption and difficult horizontal recognition of the values involved in "rival" faiths which could be reconciled when looked at unitively.

What is more, there is a disproportionate degree of absolutism that might mentally be attributed to one of the values involved as between what refers to the Self or the non-Self. Egoism might colour one's judgment and put an accent on the one or the other of the personal or impersonal values involved in this doubly complicated mix-up. There is inter-physical or trans-personal complexity of possible relational attitudes. Orthodoxy and heterodoxy can mix into highly explosive or poisonous compounds. To visualize all such dangers in clear terms requires a subtle dialectical insight which is the prerogative only of rare human beings to possess. This is the reason why the Guru in the second half of the above verse refers to the wise man, so rare on earth, who can see through the intricate tangle that such a "socio-religious" problem can present. In fact this one point of difference between the mechanistic view in this matter and the dialectical view of the same by a wise man, explains the reason for all the disasters and failures in the attempts that well-intentioned persons have made in the course of what constitutes the history of humanity till now.

Furthermore, it should be noted that the Guru takes care in the above verse to underline that no piece-meal approach to this secret will do.

The dweller within the body from its existential body view

In respect of all things treats "that" or "this" as "mine" ;

Transcending physical limitations, when we consider this

We should concede that any man immediate realisation has.

IT is usual to speak of immediate realization as a rare thing among men. Here the Guru asserts the converse of this verity when viewed from the context proper to contemplative thought.

When a man says that a certain thing belongs to him he is in reality establishing a relation between two entities, one of which is physical and the other that has only a psychic status. His body which is physical cannot establish any direct (logical) relationship with another body because of the property of matter known in the text-books of physics as impenetrability. A chair is not able to consider another chair as its own. We have therefore to postulate a subtler sub-stratum of the physical body so that the bi-polar interest-relation involved between the Self and the non-Self units of the present situation may become understandable.

The only reasonable postulate that can admit the possibility of this inter-physical and trans-subjective or trans-physical or inter-subjective basis of interest as between inert and living entities can be that the medium in which the interest thrives or can function is a neutral psycho-physical stuff. This neutral psycho-physical stuff can be neither totally material nor totally mental in status. It has, in fact, to participate transparently, as it were, with the very stuff of the reality of the Absolute itself.

It is in this sense that we have to understand the Guru to assert that when we come to analyse the situation we lay bare the very basis of all interest relationships. This basis implies in principle Self-realization, which from the standpoint of the common man is a very rare or precious possibility in common human life.

The "existential body" that is referred to above, calls for some explanation. Since inter-physical interest of body with body is easily seen to be impossible and, as we know, on the other hand, that in common experience the relation referred to does exist as a reality, we have to say that the relation is between the existential aspects common to the physical and the mental.

This neutral ground has to have a homogeneous or transparent basis at the level of existence so as to be real at all. The other possibilities are for both the factors to be considered essential or at least subsstantial. Public reality has to insert itself in the existential and not the subsstantial or the essential which tend both to be lost in the domain of idealism rather than realism. The ontological *sat* in Samskrit, which has been used by the Guru in the original verse, further refers to existence rather than to subsistence or essence. The delicate distinction that we are trying here to make explicit can only be adequately treated in a fuller chapter, as we have elsewhere attempted (cf. VALUES, Vol. IV, 8, 9, 10, May, June July, 1959).

Man's life is regulated and understood with reference to his natural or normal life interests. If we should take an over-all view of the interests of man in human life, we shall find that one general factor dominates their whole range, whether we take daily interests or the higher interests here or hereafter. The everyday interests may be said to begin with satisfactions such as hunger. When thirst is quenched man is satisfied and may be said to be happy. When moral, aesthetic or religious consolations or satisfactions are included within the scope of our scrutiny, in a similar way, we find even they, as they range from the more common to the most rare and specialized interests of man, present the same underlying law, which is that man seeks happiness at all times and in all ways. After exposing the basic structure of bi-polar interests in the previous verse, the Guru here goes on to a bolder generalization on the same lines, arriving here, at the centre of the work, at a very important statement about the fundamental unity of all faiths, applicable to humanity as a whole.

49

Every man at every time makes effort in every way
Aiming at his Self-happiness; therefore in this world
Know faith as one ; understanding thus,
Shunning evil, the inner Self into calmness merge.

IF we should look at men anywhere in the world as they pass their lives in their normal activities, and observe them for any length of time, examining their actions in relation to their life-motives, we shall be able to make an over-all generalization which may be said to be the master-motive regulating human conduct in the most general terms.

No one will be seen to be doing anything with pain or unhappiness as the object in view. Even in austerities that may appear in the form of self-inflicted suffering, the regulating

motive-principle will be Happiness as perhaps distinct from mere pleasure or even pain. All humanity in this sense can be said to seek the supreme felicity implied in Happiness with a capital "H".

If this generalization is correct we arrive at the notion of Happiness of oneself as the basic motive force of all human striving hereunder for all time and anywhere. Happiness, in other words, refers to a supreme human value in whose light all other motives are only secondary considerations or particular instances. Happiness as the aim of man gives unity to human purpose and brings all religions, faiths or creeds under its single sway.

If this verity should become properly understood by followers of different religions, we would be able to arrive at one single value common to all faiths or religions whatsoever, past, present or possible in the future in any part of the world. Such a view must imply also its most important corollary that would exclude any possibility of saying that one religion differs fundamentally from another. The one faith or religion that is the dear dream of every religionist to see established in this world can thus become easy of realization when approached in the way of the wise. Thus much bloodshed in the name of religious rivalry could be avoided at least in the future.

The Guru not only presents here the happy prospect of One Religion for all mankind in a public sense, but, more pointedly than that, asks each man to adopt this attitude so that he could find peace of mind for himself and attain the goal of happiness. The One Religion of mankind would thus follow as night the day or as a corollary.

[TO BE CONTINUED]

ABOUT VALUES

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"If the Power could only have imitated the infant in its simple and true value, if only it applied itself to what is true and just, as a baby would to the breast of the mother, what benedictions of a superior order would have reached us, caressing by its solar rays to console us from the imperfections of our difficult life ?

In actuality, Mr. Gevaert says categorically, the nation reduces itself into a bad combine against the interests of the individual from whom it takes away his most precious personal rights and forces him into a fighting community, treating him as a slave who should give up to it everything, which is to say to her alone, all rights and all liberty.

At the end of this beautiful section in which Mr. Gevaert takes a very close view of realities in their grand inter-related perspective, he attains to a high degree of finality and sublimity in his observations, when he reflects on the ultimate implications of the idea of relativistically conceived patriotism and nationhood. This section in its inimitable style deserves to be cited here :

" Those whom the nation would wish to eliminate, they are not the victims who have adopted it, who revel in its glory and die in great numbers on the fields of battle.

" The nation would remain victorious till the total destruction of humanity if it could annihilate the absolutist, the simple man who finds his happiness only in the protection of all existence, and who promotes only the unfoldment of all true value."

Whether by victory or by retreats from the battlefields, salvaging the poor debris left by destructive wars, the idea of relativistic nationhood is always made to occupy the pedestal in the eye of the common man. The paradox implicit in such a situation is brought out by Mr. Gevaert in the two following rhetorical aphorisms :

" The nation, placing itself on a pedestal of what it calls order, is it not championing thereby an imitation of order ? Would it place order in the negation of order ? Should it be always so that in this negative factor the positive resides as if in its own shadow, while all the time it remains as that vertical value of the glorious temple of wisdom ?

" Nothing that is negative, no disorder is to be seen in creation, and all that is not related to nature can be but contrary to nature.

" No drama is perceptible in the immense orbit of the stars and the planets and it is not our eventual presence in this sidereal domain nor our small machines which will go to put out of order, in the inter-planetary and the inter-stellar worlds, the divine order in the unfathomable immensities."

{ TO BE CONTINUED }

gazing at the sun. Kindness to animals and natural human goodness cannot be seen to be expressed in any better way by common human beings anywhere, as when the poor, as they generally are in India, feed fish in the Ganges, instead of thinking of feeding on them.

I noticed many old women in mystic exaltation when their lips pronounced the name of Ganga Mai with a fervour and intimacy the like of which can be found nowhere in those religions where hypostatic values are more important. They treasured bottles of Ganga water and took a last sip of it before they went away from the enfolding arms of the Mother. Whether this form of reaction to elementals is a respectable form of religious expression is another question that we shall not discuss here. We can only assert in passing that both the hypostatic and the hierophantic approach are equally good when properly understood in the full context of the Absolute. The joy of the old woman is nothing to be laughed at, and might be superior to the fanatic belief in God that some might cultivate in the name of what are distinguished as prophetic religions. It is the global vision of the Absolute involved that really matters.

Further Stratifications between Prophetic and Natural Trends: As one travels from the frontier provinces to the Ganges plains one comes across what may be called outcrops or stratifications of various degrees of the response that the original inhabitants of the soil made to the extraneous spiritual influences that come to challenge them at different periods of history.

For Islam as a prophetic religion, the One God of High Heaven was the pure Absolute above, who should not be dragged down into the dust of human affairs. The Hindus loved to glorify the very dust under their feet in the name of the very same absolute Presence. An early bath in the Ganges mared and still marks out the true Hindu. Cleanliness with the Hindus, although it tends often to become more ceremonial than real in its full sense, is important. Holiness covers much squalor in many cases. The rival claims of the holy presence of places, objects and simple pastoral gods like Krishna the Cowherd, as against the One God on High, became accentuated in favour of the former, as we left the North-West Frontier areas behind. The simple worship of Krishna and prophetic fervour were two religious expressions that entered into the fabric of spiritual life of the people in decreasing proportions as we went from Hardwar to Brindaban.

A Peep at the Himalaya: Kedarnath and Badrinath are Himalayan peaks of eternal snow at the source of the Ganges. On October 23, we started for the hill station of

Mussoorie, 6000 feet above sea level, from where we were able to see some of the peaks of the Himalaya which belong to this formation.

Kalidasa called the Himalaya the measuring rod of the earth bounded by the ocean in its fore and aft. Parvati, the consort of Siva the King of Kings enthroned in Kailas, was the daughter of this mystical presence called the Himalaya. Poetry and myth stem off from this haunting ideogram of the Holy Family of Siva, into whose ensemble the white bull has to be given its due place and importance in the delicate dialectical situation as understood by the peasant mind.

As a matter of fact even the scientifically trained mind cannot improve on this time-honoured picture, whose content is, in reality, just to fill the vacancy of the Absolute. Kailasapathy (the Lord of Mount Kailas in the Himalaya), Kasi Visvanath (the Lord of the Universe dwelling in the holy city of Benares on the banks of Ganga Mayi, Mother Ganges) and Dakshinamurti (the Guru-form of the South) represent contemplative mystical or spiritual values that have lived through attitudes and ideograms, through generations in the land of India.

Staying one night in the Savoy Hotel, Mussoorie, as the invited guests of Sri Kripa Ram the proprietor (who took it over from British management of Victorian or post-Victorian times) I stealthily crept across the halls and corridors on the upper storey to a large bay-windowed room from where, before dawn, the peaks of the Himalaya could be drunk with no rival enjoyer beside me.

What is known as the Alpine glow, which I have watched many times across the Lake of Geneva, was nothing compared to the majesty of the sight that was spread before my mortal eyes. The pink satin lustre played on the scene with a gentleness and an ineffability of its own. Is there a man whose heart does not leap up or is not at least gently lifted into a feeling of exaltation and or prayerfulness as he gazes, communing inwardly and alone, at such a scene? If belief in the glory of a Zeus or Jupiter has been considered pagan or superstitious by those who think themselves superior by rationality or science, the superstition, if any, may with equal justice be transferred as a subjective epithet rather than an objective one. The blue of the sky is both in the mind and out there above, or it could be taken to be at neither place or at each place in quick alternation. Psycho-physics agrees with Neutral Monism here and these are not superstitions.

If we should say therefore that heaven and earth kiss each other in the horizon where Mount Kailas abides in the eternal home of the snow, I humbly submit that there is no superstition or even a superstitious attitude involved therein. Poetry, mysticism and downright factual science can all meet unitively.

Kailas, the abode of the family of Siva, even with the myth that has grown around the ideogram, is nothing to be lightly dismissed from acceptance even by the most modern of minds.

From Hardwar to Brindaban : If Hardwar is the city for austerity, Brindaban is the Holy City where erotic mysticism has been given primacy above all other spiritual expressions in India through the ages. The greetings of the common man or as between pilgrim to pilgrim, is to name Radha the lover of Krishna, and "Radhai! Radhai!" fills the sky in Brindaban when one lover of God greets another.

Radha was in love with Krishna, a dark but beautiful cowherd boy. This is the subject-matter or Value round which millions of people integrated themselves in the name of an implicit absolutism which has the same status as in the most correct of beliefs anywhere.

Meera sang the songs of Shyam Sundar (the Dark Splendid One). The Child, the Cowherd, the Kingmaker, the Absolute Lover of all time, and the Charioteer who was the servant of Arjuna on the battlefield, and who turned Guru to teach his disciple Arjuna, as the Gita-Acharya speaking eighteen chapters of Wisdom while still retaining his position as a Chariot-Driver, as a commoner among commoners, such is the range of absolutist values that the name of the Dark Island-sleeping figure calls up to the mind of the common man of this part of India.

There is enough here to disarm any proselytising influence that may wish to penetrate into the thick of these highly human values of which Krishna is the custodian. His little finger could raise the Gowardhana Giri (hill), the pastoral Utopia of ancient Indian economy, representing the value of the abundance of milk and honey.

It was on the noon of November 15 that we took a bus to Brindaban via Delhi from Hardwar. Passing through the interesting towns of Roorkee, Meerut and Muzafarnagar, passing maize and sugarcane fields, with camels hitched to the ploughs instead of bulls, we journeyed towards Delhi, crossing the Jumna before reaching this city of historic cities that has seen many an empire fall. Monuments, minarets, tombs, mosques and antique associations of traditional or historic lore rush their multi-sided associations to the mind of the sojourner.

On November 16 we visited the Kutub Minar and spent the forenoon looking at the architecture and the inscriptions. The earlier heavy stonework of the temple that existed on the site of the Kutub Minar has been built into later by successive rulers who were intolerant of idolatry and had objection to human figures. Wherever panels or friezes presented human forms, non-representative designs or lettering were inserted. In one or two places one could still see the human gods left

intact. The Mogul archways and detailed fretwork could rival any of its kind in any other part of the world. As with the Santa Sophia of Constantinople, one could see the superimposition, in this case the pure Islamic, pure Hindu and the mixed influences that were at work during the centuries concerned, about the early days of the Moghal rule in India. After two days of stay in the Indian Capital we reached Brindaban, again by bus.

Brindaban: About ten miles from the City of Muttra, reputed to be the birthplace of Krishna, Brindaban is an ancient name for a wooded area on the banks of the Jumma. The Rasa Krida (the mystical goings on in the name of Love with a capital letter), which is the most central of sentiments of life expressions a man or woman is capable of at any stage of his or her life in any part of the world, at any epoch, is the Value that is given absolutist status and extolled here in the name of the Dark-Splendid figure of Krishna the Flute-Player.

This has held millions of people for millenia entranced and enslaved in its magic spell. As we passed into Brindaban from Muttra we could notice that the air was dry and bracing at night, even chilly for a mid-November evening in India. The bazar area had wayside shops where sweets made of milk were being made as perhaps in the days of Krishna himself.

In the morning, after we had spent a night in Swami Akhunanda's Oriya Mutt, we wandered into Brindaban proper. The dewlapped cows were the same as those that grazed in the pastures of old, and the feather in the cap or knotted hair of Krishna was naturally explained by the fact that peacocks, male and female, crossed the road constantly as we went from one Radha Krishna temple to another. All styles of architecture were reflected in the Radha-Krishna temples, evidencing the sustained loyalty of people to the value from different parts of India. Rasa-Krida is acted out not by adolescent children but by Infant Krishnas and Radhas to this day, and the atmosphere of this ancient centre still sends thrills through the spine of the votaries, as they raise the cry of "Radhai! Radhai!". Even sannyasins, instead of greeting each other with the name of Narayana on their lips as is more usual, pronounce the name Radha instead as they pass each other in this temple city. Brindaban is a name to conjure with, even in present-day India.

[TO BE CONTINUED]

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GARRY DAVIS MOTOR SCOOTER CASE

World Citizen Garry Davis, it may be remembered, as reported in **VALUES**, was charged by the Sessions Court of New York State of committing a criminal offence by affixing a license plate "World Government I" on his motor-scooter. For the record, the following is his Brief to the Court:

ADDRESS TO THE COURT

IT is the intention in this Brief to explain why I put on my Vespa scooter a registration plate reading "World Government I".

I want to say first that I have no intention of creating an absurd situation for the Court, and that, as for the specific charge of driving an unregistered vehicle according to the laws of New York State, I am guilty as charged and am prepared to suffer the consequences, imprisonment if necessary, as I have no money to pay a fine.

In involving myself in what might otherwise be considered a prank, by the commonsense of it, I must admit, freely and without fear, that I am seeking the right to be heard publicly since I have something of value to say to humanity. Indeed I have become involved in similar situations where my voice would be heard. I might add that these, like the present one, have never caused harm to anyone except to myself since I have suffered imprisonment many times on their behalf. Nor have I ever been interested in private gain—I am still a poor man even if I don't feel poor.

In the merchandising din of beer, brassieres and bombs, a lone man without means, speaking of real human values, has a difficult time being heard. He has small means other than to resort to what on the surface might appear to be tricks to gain people's attention which explains the temporary usage of the World Government license plate exclusively.

I ask only that my voice be heard and that my words be not misunderstood whether in court or in newspapers. How many humans are misunderstood and condemned thoughtlessly before we know the real cause and intent of their deeds?

Though I have a book being released in April called "The World Is My Country," setting forth in detail the principles and purposes of my stand, I will set them forth in brief for the Court.

I live by the conviction that there is only one God, one World, and one Mankind. By such principles I think men can live in justice and fairness to each other. This is the teaching of all sages throughout Man's history. My use of the World Government license plate was, in my own way, a symbol of that teaching.

Given this reason for having to be here today, I plead for the leniency of the Court. Respectfully submitted,
Jan. 4, 1961. GARRY DAVIS, Defendant.

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VALUES



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Editorial : THE ABSOLUTE POSITION

PERIODICALLY it becomes necessary to say what we stand for.

Our aim is to present a revaluation of the wisdom of mankind beyond mere opinion, ideology and action.

By empirical proof, physiologists accept the fact that all humans have the same material constitution and belong to the same species. By insight or *a priori* reasoning, philosophers, artists, lovers and mystics are in accord that in living values, in enjoyments, love, honesty, beauty, compassion, ecstasy, the human being is also recognizably the same everywhere.

But the bifurcation of knowledge into these two epistemological sets, and the way they have drifted apart in the absence of a superior coordinating Science-Philosophy, is today jeopardising not only the correct thinking, but the whole welfare of humanity, to the very limits of fear and annihilation. The horses of knowledge need steering, need controlling, but today the driver has let one horse, physical science, rush him headlong to the brink of a precipice.

It is our task in VALUES to try to present the *total* unitive vision, and to show the means for maintaining that vision ; not as a fixed closed system, but as a living method, depending upon not only our own absolutist insight, but that of hundreds of absolutist experts known as Gurus, some better known than others.

Exposure of the relativistic character of so many solutions naturally incurs on us the charge that we are being merely destructive and negative ; while the positive presentation of absolutist solutions brings us equally the reproach often of being idealistic crackpots. When these charges come from fairminded critics we can only assume they have suffered from being cheated so often that they now have a hard core of allergic mistrust of any solution. The salt is good, but their tastebuds have atrophied ; even the best fare is tasteless.

Merely to mention the Absolute and Guruhood is to come under a certain suspicion. Pretenders have vitiated the atmosphere. A choking cloud of pretence hangs sickly over almost

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everything spiritual and religious. Breathing is difficult indeed. On the other hand breathing is impossible altogether in the ghastly realms of abstract philosophy, where down-to-earth problems such as hunger and sex, war and politics are not even thought to exist.

For a great many people today, utterly repelled by the incredible double-talk and blatant vulgarized depreciation or loss of all values in the world of commerce, entertainment, polities and mass media, with both "spirituality" and "science" equally repugnant, the result is a vacuum, a boredom or nausea of the spirit. They are face to face with emptiness and express it philosophically by Existentialism. This is the counterpart of the acceptance philosophy of the bifurcated human being, a lifeless chilling and barren thing called Logical Positivism.

For many of this (the T-V and Atom Bomb) generation, at the lower or vital level, the present dilemma leads to anarchic philosophical hoboism. We have the Dharma Bums, turning for consolation to Oriental, Buddhist or even Christian mysticism. For less vital temperaments, the intellectual parlour bearmiks, there is the attraction of the various retreats of esotericism, magic and occultism.

The necessary total absolutist revaluation of all values, while on the side of this nauseated generation, who are right in spurning phoney food and phoney religion and affluent vulgarity, but wrong in concluding that spiritual vacuity is the answer offers a hope which is neither negative in the spiritual sense nor positive in the aggressive materialistic sense. This revaluation is based upon a methodology of a general philosophy-Science which includes (as the German word *Wissenschaft* and the Indian word *Brahmanidya*, do) not only the physical, empirical sciences, but the pursuit of wisdom, with all its subdivisions and branches and disciplines, as well as art, religion, linguistics, law, values (axiology) etc. The teacher of such a Philosophy-Science, the total Science of the Absolute, must be a uniquely dedicated person, a man of Wisdom, and not merely a "philosopher" in the ordinary accepted sense. The well-established name for such a person is the Guru, a name which has suffered from depreciation and detraction through misrepresentation by religious missionaries and charlatans. But without the absolutist teacher, the problems confronting us all in the world today cannot be solved, whether collective or personal.

Boldly, therefore, we also stand for the place of the Wisdom-Teacher, or Guru in life, as the friend, the guide and adviser behind all executives and leaders, as well as the director of the few who themselves aspire to living an absolute way of life.

Finally, one such Guru is with us today, behind VALUES, and our most distinguished contributor. This issue coincides with Natar-ji Guru's 67th birthday. Our wish is that he may live long enough to guide many more in wisdom's ways. [END]

ONE WORLD REPORT

World Citizen Garry Davis was fined \$15 or 3 days jail for having "operated a motor scooter" without a local license plate, but having "World Government: I" instead, in New York on Jan. 17. Garry offered to pay fine in World Credits, but court clerk, though interested, refused the currency...a friend paid fine...President Kennedy in Inaugural Address, in Washington, on Jan. 20, twice referred to World Citizenship..."My fellow citizens of the world" he said "ask not what America will do for you, but what together we can do for the freedom of man".....Next day in New Delhi, Queen Elizabeth II of Britain, hoped that "ancient Indian values of toleration, compassion and wisdom" could be made an example for the world...

Perhaps Mr. Khrushchev will now change his views about New York...He last referred to it as "A horrible place, a monument of stone, a place which lacks vegetation, and there is not enough air."

One thing America can do for mankind...cut out threat involved in total of \$56,000 millions (Rs. 27,000 crores) spent on what is euphemistically called "national defence"....If we are all citizens of one world, who is being defended against whom?

John Kenneth Galbraith, author of *The Affluent Society* and Prof. of Economics at Harvard Univ. digs weaknesses of luxury society in his forthcoming book...He says, "There is a profound conviction, perhaps only a little less deep in the United States than abroad, that our economic system is sustained by massive outlays by the Pentagon"....

Dutch health authorities recently banned all brands of Unilever margarine (imitation butter) except one...this followed death of 2 men and several days' illness of 50,000...In India we have "vanaspati" (imitation ghee)...a hint in time saves the lives of nine, nine, nine, nine, nine, nine...

Dunlop's One Rubber World is being boosted in recent ads...they have 133 factories in 140 countries (turnover yearly £261 millions which is Rs. 348 crores)...How do they manage to operate within framework of closed national finance? How do other One World financial business organizations manage...Coca-Cola, Lever Bros., Shell, etc. etc.? ...They, and dozen of others, advertise their products everywhere...we want to know, because an ordinary Indian citizen can't take more than Rs. 75 (\$10) out of his country, nominally...who bosses who in the money world?

[END]

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ARE FAMILIAR SAYING REALLY TRUE? HARDLY EVER — SAYS ROY JACOBSEN

As promised last month, we give here a short selection taken from Roy's "Roundup of Untrue Quotations." The booklet is available from The California Institute of Wisdom, Nevada City, California, USA (25 cents). Highly recommended as a chuckling, provocative examination of cliché quotes, proverbs and sayings.

APPLE : An apple a day keeps the doctor away.

—English proverb.

Why exaggerate! An apple a day goes part of the way toward keeping the doctor away.

CUSTOMER : The customer is always right —Common saying.

Strangely enough, this myth is fostered by businessmen rather than by customers. The best answer, perhaps, is "Flattery will get you nowhere."

FAIRNESS : All's fair in love and war.—English proverb.

It is not fair for a man to let a woman or the state be stuck with the problem of raising children which he helped bring into the world. It is not fair for a woman to deceive a man in any way; and many other things are not fair in love. As for war, it is unfair from beginning to end.

HUNGER : A hungry people listens not to reason, nor cares for justice, nor is bent by any prayers —Seneca.

There are many well-fed people who do not listen to reason either, so what's the point! The statement confuses us and makes us think it is impossible for a person who is starving to be reasonable and fair-minded. Actually, it is under severe conditions that people need to take most care to be reasonable; otherwise a bad situation will become worse.

MARRIAGE : With this ring I thee wed, with my body I thee worship, and with all my wordly goods I thee endow.
—Book of Common Prayer.

This sounds more like the terms of an unconditional surrender than of a marriage agreement between lovers.

TRUTH : The truth hurts —Common Saying.

The truth ought not to be blamed for causing pain when actually it has done a service in exposing the pretence, corruption and weaknesses which have done the damage.

WISDOM : The UQ of 1958: If there is one thing the person of ordinary intelligence knows, it is that wisdom cannot be taught, if indeed it can be defined.

—Hon. Gerald T. Foley, in "Columbia University vs. Jacobson." [A reference to the famous case reported in VALUES in which Roy charged Columbia with falsely claiming to teach wisdom.]

Hold thy peace, and I shall teach thee wisdom —Job, 33:33.

WRONG : The remedy for wrongs is to forget them.

—Publius Syrus.

This is the kind of advice a swindler would give to someone who had been defrauded. The remedy for wrongs is to correct them.

[END]

Patterns of Hindu Orthodoxy

BY NATARAJA GURU

THE story of my wanderings in the North of India would be incomplete without the crowning event of the first Gita Jayanti celebrations at Bombay, in which I participated from Nov. 22 to about Dec. 1, 1960.

Indian spirituality is not dead. This is the simple conclusion that emerged in my mind after this significant event which may be said to reflect the temper of the Indian mind at present. More than a century of foreign Western domination has succeeded in many respects in subduing and counteracting the natural expressions of Indian patterns of behaviour and ideals, but anyone who happened to be present at Bombay during the Gita celebrations could never believe that the soul of India had been subdued in any way.

More than ten thousand people, men and women in equal proportion, sat many hours, morning and evening, in perfect orderly silence, listening to discourses from sannyasins who came from different parts of India. The spacious *pandal* (a shelter, usually made of palm leaf thatch open on all sides), colourfully decorated and lighted with an ample dais which seated the men of renunciation as understood in the last chapter of the *Gita* itself, with the elite of Bombay humbly occupying the floor, was a sight long forgotten and unseen in modern India.

India's Precious Heritage : The audience included ex-governors of provinces, industrial and business magnates, and even royalties of the previous regime, who again responded to the call of Krishna in the battlefield of ancient India. Clans and creeds were forgotten and all listened to the message of the *Gita* in its various aspects and implications, wrapt, as it were, in a kind of half-mystic trance as the teaching sounded as modern today as it was a thousand years ago.

Vyasa proved himself the first of all poets and wise men once again in the city of Bombay in spite of the otherwise commercial importance of this city where Maharashtras and Gujeratis alike still rub shoulders in rivalry in appreciation of the message of the *Gita*.

There were about one hundred seats on the dais where sannyasins of different orders, denominations or *sampradayas*,

APOLOGY

Perhaps you didn't notice it? In last month's Causerie, the very first line gave "Lake of Immorality" when of course it should have been "Immortality". We do try to hold the tail of the printer's devil, but he will have his little joke, though in bad taste. Sorry!

ranging from *sants* to *mandaleshwaris* of the 108th grade, sat in their begging robes as in the days of Jainism and Buddhism. To see the Maharani of Gwalior touch the feet of some of those who entered the *pandal*, as if from the street, in half-nakedness, proud of their status as mere beggars, was a sight that touched the hearts of many present, and confirmed in them the renewed belief that modernism had not completely killed out the time-honoured attitudes and ways of life that made India a unique and unrivalled country.

The *shiksha* still lives on the streets as the standard-bearer of a heritage that is more than three thousand years old, where the peasant woman is willing to take the dust off his feet without any question about his belief or other status in life. How long this precious sight will continue on this ancient soil with the patient of adverse winds beginning to blow against these pure, simple and human ways of mutual respect and reverence, is still to be seen. In the meanwhile we can only hope that modernism may not pronounce its adverse verdict against the ways of old India and consider it outmoded or even too good to continue.

Orthodoxy and Tolerance: In the way of life of the Hindu, orthodoxy and tolerance enter together in a puzzling manner. The patriot-saint of India, Swami Vivekananda, claimed at the Chicago Parliament of Religions as early as the 'nineties of the last century, that Hinduism was distinguished by toleration above all other excellencies. What we saw at the village near Taran-Taran near the frontier of the Punjab (referred to in last month's *Causeries*) does not certainly speak for this. In the very land of the Five Rivers which itself gave the name to the Hindus, the disciples of Nebi (the Prophet) are not to be seen any more, and their burnt and desolate houses speak of a sad chapter where patriotism and religious sentiments gave rise to an intensely intolerant attitude as between man and man. Simple humanity has been glaringly violated, whatever might be the justification that one group or another might put forward.

Tolerance and orthodoxy cannot live together, and if they do live together, as they seem to do still in certain other parts of India, it is due to a subtle dialectical relation between the two contrary or complementary tendencies present and implied in the two words. The principle of double negation is implied here and sociologically we can watch the rare phenomenon in which orthodoxy sometimes helps tolerance or, at other times, fans the fire of intolerance leading to a general flare-up, disastrous to the rival orthodoxies concerned. Hindu orthodoxy and tolerance have deep-seated secrets which revealed themselves to me in my wanderings in North India which are worthwhile bringing into light for the sake of the socio-religious verities that it can teach in an experimental manner for our guidance.

Each Orthodoxy Has Its Own Central Value: "As is a man's faith that he is himself" (*Bhagavad Gita* XVII, 3). This is the subtle dialectical equation with which we can understand each group formation in the name of any religious orthodoxy.

Faith refers to some value that individuals or groups hold dear to them as against others. These value-factors are divisible into two groups: (1) those values that belong to the prophetic context and (2) those other values of an ontological, hylozoic or hierophantic context.

As one travels from the North-Western Frontier of India towards Benares, a person who is informed about these two sets of values and at the same time is observant, cannot fail to mark evidences of one or the other set of values imperceptibly prevailing over the other. The mild Hindu and the Mohammedan with his zeal verging often on the fanatic (the former compensated only by the puerile forms of value-factors sustaining his rigid orthodoxy) present to the student a picture of contrasting faiths worth closer philosophic or scientific scrutiny.

The Clash Between the Prophetic and the Hylozoic: Sikhism presents a blend of the prophetic and the non-prophetic tendencies in religious life. The stern touch of the severe truth that Sikhism implies is visible on the countenance of these people. The glorification of the letter instead of human figures or of persons is the first distinguishing trait. The word and the law or the commandments were important to both, but a closer scrutiny revealed that the waters of the land of the Five Rivers also had some importance with the Sikhs.

Amritsar was a city of immortal waters, and every other place of religious importance to them stressed the bathing in the waters side by side with stressing the *Japji*, its teaching and commandments. The childishness implied in the worship of human figures was not favoured by both the groups, Sikh or Muslim. The Sikh is as uncompromising as the Mohammedan in items or articles of belief, although on the side of behaviour, including diet or cleanliness, they were not so rigid in their orthodoxy as their brothers the Hindus, who, lived in the same land of the Five Rivers.

Sikh zeal is thus one to be placed between two sets of orthodoxy, the prophetic on one side and the hylozoic on the other. By hylozoism we mean here not only the tendency to endow inanimate factors like water, air, fire or earth with sacredness or life-reality, but the general tendency to consider objects as presences or representatives of aspects of the Absolute. Hierophany and Hypostasy are two tendencies in religion referred to allegorically in the *Gita* as two branches of a heavenly tree growing downwards and upwards. A whole chapter, the fifteenth, is devoted to this complex structure of holy values, which bind humans in the world of religious ritual or behaviour in general, round a graded series of values.

As we travel from Amritsar eastwards we come across another outcrop belonging, as it were, to another stratum of less prophetic but hierophantic-hylozoic values. Instead of the immortal lake-waters, one begins to hear of the waters of the Ganges, than which there is nothing more sacred in the world, to the mid Hindu or more especially the Hindu woman. It is here that the feminine version of orthodoxy can beat all the fervour of the fanatic, whether Sikh, Sanatana Hindu, or Mussalman. Next to Benares itself, Hardwar is the locality where the limbs of the Gangamayi interlace and hold in their close embrace a full city in mutual exchange of transferred holiness. Ganges water is not just water (*pani* in Hindi) to the Hindu, who would correct an irreverent neighbour if he did not refer to its waters by the more Samskritized name of *ganga*. I know of the instance too, of a Jain woman who had married a Hindu, who would not eat Ganges bathing as sacred, because Jainism did not attach any importance to such holiness.

While living in Hardwar during the month of November 1960 I had a special occasion to watch the glorification of the Ganges by the people around this city of sannyasins. The Public Works department wanted to lay the foundations of a bridge across one of the arms of Ganga, as it flowed past the city, and had, for about a fortnight, diverted the river along another main channel.

As if by magic, one morning when we looked out of the balcony overlooking the Ganges, that used to roar past through rounded boulders of this area, in view of the foothills of the Himalaya and the woods on the other side of the river, thick with shady trees held auspicious for their fruit or shade, we were surprised to find that Gangamayi had disappeared overnight, leaving pools here and there among the pebbles, in which trout and other fish were stranded. We first thought that the wonders of the by-gone age or *satya-yuga*, were coming back to Aryavarta! But it was only the work of the evil Public Works Department, and we realized that the age of miracles had passed for ever.

Between fiction and fact I would have preferred to live in the wonder of the former. When, after the fortnight, the Ganges came back, the population stood round at different points of vantage in the city to greet it with jubilation and primitive cries of exaltation, giving vent to a large volume of group emotion. The mass response to the event was unmistakable, and the element of a sense of the numinous that entered into the general feeling, could be guessed by the number of garlands that flowed past on the river surface as we watched them for several days afterwards.

Gangamayi's renewed presence coming from the same matted locks of Siva, the Himalayan woods, and fed by the snow of the Badrinath and Kedarnath temples was too much for the

(Continued on page 155)

HERAKLEITUS, TEACHER OF ETERNAL BECOMING

BY JOHN SPIERS

In this series we are presenting the life and thought of the almost last Gurus of Europe who have been neglected and whose wisdom needs reassessment, particularly in relation to the wisdom of Asia.

IT strikes us as remarkably odd that Herakleitus, of all people, who spoke so much about fire and light should be described by so many historians of philosophy as dark and obscure. As far as we can see, the only thing about him which is dark or hidden is the story of his own life. We can only assume that he was a lonely contemplative of retiring ways, who preferred to write rather than move about and talk.

He was apparently the son of rich Greek-speaking Phoenician parents. He was born about the year 540 B.C. in the well-known but now desolate Ephesus, the chief city of the Ionians or Yavanis. He lived to about the age of 80 years.

Ephesus was a long-established city more than a thousand years before St. Paul, the founder of "Christianity" visited it and made its name familiar to the orthodox followers of his church. It had a very famous temple where the Great Mother deity, many-breasted, was worshipped, and gradually adopted by the Greeks as a version of the goddess Artemis (or as the Romans called her, Diana).

Wisdom-Sacrifice: Herakleitus made a gift of his book "On Nature" to the temple of Artemis at Ephesus as the most precious offering he could make. This may sound conceited and vain, unless we look at it as a form of dedication in the sense that the *Bhagavad Gita* states: "The sacrifice of wisdom (*jnana-yajna*) is better than the sacrifice of any objects." *Bh. G. IV. 33.*

This report is typical of what we can gather of Herakleitus' life. His disdain for ordinary society also made his contemporaries regard him as a misanthropist and they nicknamed him "the weeping philosopher." His outspokenness about the governments of his day, both Persian and Athenian, their disrespect for philosophers, their banishment of wise men like his friend Hermodorus, their childishness in religion and their uncritical attitude to custom and the ancient poets certainly placed him apart.

Whether he had actual disciples we do not know. His fame however, is beyond dispute, and in some way his teachings were passed on, to affect all later philosophy in Europe. Much of his teaching was adopted by Plato and he may also be said to be the source of much of the Stoic doctrines. It is to his sayings that

we must turn to learn his way of thought. From the 130 fragments that is left of them we can picture the temperament of the man, a deep and profound thinker along absolutist lines.

As with most of the pre-Socratics, modern Historians seem to be in a hurry to dismiss Herakleitus in order to make room for Plato and Aristotle. It is really unfair and shortsighted, because, if it had not been for Herakleitus' notion of becoming, Parmenides would not have been able to postulate his concept of the Absolute as Being, and his discovery of a hidden dialectical Principle of Unity underlying opposites and the presentation of dialectical method through paradox, to mention a few items, would not have taken root in European thought.

Fire as Analogical Principle: Many people who have studied a little will remember that Herakleitus took fire as the universal principle of the kosmos. They may be also familiar with his other statement, "Everything flows" (*panta rhei*). And that is about all that most books will tell you. But even here we see something strange. Fire doesn't flow like water. It is to the remainder of his writings that have survived that we must turn, to try and unravel the mystery.

What was Herakleitus looking for? "Wisdom", he declared, "is but one thing, to know the principle by which all things are steered through all things. The wisdom-principle is one only. It is unwilling and willing to be called by the name of Zeus (God)." In other words, the Real or Absolute is neutral and nameless. "It is wise to hearken," he said "not to me, but to the Logos (intuitive reason) and to confess that all things are one."

But this wisdom is not learning. "Learning is not enough. It does not teach wisdom, otherwise learning would have taught Hesiod and Pythagoras and Xenophanes and Hekateus." Our modern universities might take note of this! Ramana Maharshi said there were two kinds of ignorance, ordinary ignorance and learned ignorance.

In his search for an illustration of what this absolute Principle was, Herakleitus took fire. Fire has the quality of remaining the same, and yet it is always alive, flickering, flaming, waxing, waning, flaming hotter and brighter, dying down and cooling to glowing embers, and yet still the same, constantly fed with many a substance, consuming and yet always fire. "All things are an exchange for fire and fire for all things, even as wares for gold and gold for wares." Fire is the same and yet its substance is constantly new. This is his dialectical discovery.

Process and Reality: That he knew the meaning of dialectics is clear from his writings. "Men do not know how what is at variance agrees with itself. It is an attunement (*harmonie*) of opposite tensions, like that of the bow or the lyre." The dialectical secret hides itself. "The hidden attunement is better than the open."

Between opposites there is a visible strife. There is an alternation, a grand process which is polarized between paired opposites, both of which belong together, the one becoming the other : "God is day and night : winter and summer ; war and peace ; satiety and hunger ; but he takes different shapes, just as fire, when it is mingled with different incenses, is named after the savour of each." Here we have a statement about the One veiled by the appearance of opposition and multiplicity. The Indian advaitic philosopher uses the same form of argument, taking the examples of gold and ornaments, mud and pots, etc.

The opposites themselves are transitory, while the fiery Principle is steady and constant, but yet not a mechanical fixture ; instead, a reality whose very nature is unitive eternal Becoming. The war of opposites constitutes life here in the relative world : but the wise man will understand this and choose always the lasting principle and not permit himself to be trapped in the transient. This, of course, is what the Stoics later elaborated into a code of behaviour. It is also a way of life adopted by almost the majority of seekers in India, by Buddhist and Jaina sravanas or bhikkus or Hindu sannayans.

But Herakleitus did not discard the relative or pass judgments on it as evil. What was needed, he said was understanding. Both the existential and the subsistential were necessary. Hence his famous stricture on Homer who was treated as divine and beyond any criticism as the cultural Father of the Greek Nation. Homer had said "Would that strife might perish from among gods and men." "No," answered Herakleitus, "Homer did not see that he was praying for the destruction of the Universe ; for, if his prayer were heard, all things would pass away."

We can perhaps now understand further and deeper portions of his teachings.

"This kosmos which is the same for all, no one of the gods or man has made ; but it was ever, is now, and ever shall be an everliving fire, with measures of it kindling, and measures going out." We are reminded of Shelley in *Adonais* :

The One remains, the many change and pass ;
Heaven's light for-ever shines, Earth's shadows fly ;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity...

Herakleitus continues : "Couples are things whole and not whole, what is drawn together and what is torn asunder, the harmonious and the discordant. The One is made up of all things, and all things issue from the One."

"To God all things are fair and good and right but men hold some things wrong and some right. Good and ill are one."

"This Principle finds rest in change. What abides and deserves the name of Deity is not a thing, but ceaseless Becoming."

The Two Paths: We must note here the implicit hylozoism — everything was alive. This is no blind, materialistic, dead or mechanical vision of reality. There were two paths possible for men and gods, a downward and an upward way.

The downward way was through the senses and was towards water; upwards was a way of light and freedom from strife, towards fire, a fiery path. "We should die upwards," he said, "and so become pure Fire, become gods, instead of descending and becoming mere mortals."

He continues: "Mortals are immortals, and immortals are mortals, the one living the other's death, and dying the other's life. And it is the same thing in us that is quick and dead, awake and asleep, young and old: the former are shifted and become the latter, and the latter in turn are shifted and become the former. Drunkenness and sleep are moderate dampenings of the soul. The waking have one common world, but the sleeping turn aside, each into a world of his own. Pleasure, too, is a moistening, perhaps because its pursuit is a lapse from wisdom."

"When the downward way prevails as far as it can, and the Fire in us becomes water, then we die, and all that is left of us is the water and earth of which our bodies are composed."

It will be seen that Herakleitus resorted largely to paradox which was a new form in his time, but one which was to play a big part in future philosophical discourse.

"I have gone to no teacher," he said, "except myself." But this is not another proud remark as it might appear on first sight. All contemplatives have, ultimately, to retire into their own nature. He discovered by contemplation the double-nature of all being, its watery relativistic nature and its fiery absolutist nature. Reality was over-flowing, hence his remark "You cannot step into the same river twice," which was meant both as a statement about the dynamics of reality as well as a warning to orthodoxy.

It is possible to draw many comparisons and parallels between Herakleitus' thought and that of India, both Buddhist and Upanishadic. The notion of the opposites (*dravdua*), of the circular process of perpetual change (*samsara*), of the eternal and the transient (*nitya-anitya* or even *sat-asat*), are obvious. The bright and the dark paths (*devayana* and *pitrivaya*) as alternatives before man, also find a place in such works as the *Bhagavad Gita*.

In our own time, several philosophers owe much of their thought to this old Ionian. We have Henri Bergson with his *elan vital* and creative becoming and *évolution créatrice*, as well as Prof. Whitehead who distinguishes between process and reality.

We can only guess at the catalytic effect of Herakleitus' contribution on the thought of Parmenides and later teachers, in the final formulation of dialectics. Herakleitus is certainly deep, but not dark, and above all he has the distinguishing mark of all Gurus which in his case might be called the absolutist Fire.

[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 our last issue)

Narayana Guru (1854-1928) was a Guru of humanity who revivified 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.

WITH the fiftieth verse which marks the centre of the Hundred Verses of the composition, when read together with the immediately previous one, we have to note that there is a change over from one aspect of Self-instruction to another. Verse 49 ended on the note that one should settle down in inner peace of mind. Those aspects of Self-realization that are most conducive to this peace as understood in this contemplative context have been treated of by the Guru in a certain methodological and epistemological order. In both the halves of the work we notice that the topics discussed are round factors of subjective import as the subject-matter of the whole composition would warrant. Introspection however becomes affirmed deeper in the second half as deeper recesses of the Self are brought up into view and scrutinized more carefully in this latter half, where again the reader would profit by noting the inner method of developing the subject matter. Cosmology and psychology enter into the structure of the verses in their own manner, and one is to be understood in terms of the other. A contemplatively neutral psycho-physical method and theory of knowledge, besides an axiology or science of values, all viewed in an absolutist sense, are implied in the verses as they now pass on to the latter half of the work.

50

With earth and water, air and fire likewise
Also the great void, the ego, cognition and mind,
All worlds including the waves and ocean too
Do they all arise and to awareness change.

SOME modern philosophers know that Reality is an ever-changing flux and that "being" and "becoming" are interchangeable terms, with an element of paradox implied when both are taken together and fitted properly into the context or

the larger and more inclusive background of the notion of the Absolute.

The Self and the Cosmos have the same laws belonging to the neutral ground of psycho-physics. The body and mind duality has to be transcended before one can visualize this common ground of all truth or reality. The Absolute Being has to be understood in terms of becoming as one is in reality a counterpart of the other when looked upon from the stand-point of dialectical thinking. Dialectics is what reconciles apparent paradoxes and dialectical methodology, which belongs to the scientific approach to the Absolute by natural right, has to be recognized properly if such verses as the above are to be understood in their full import and not merely as musical or poetical effusions.

This verse sums up the position and re-starts the discussion of Self-instruction or realization which would require many pages to comment upon. As the rest of the composition itself would serve, in many ways, as such a comment, we are not here going into the implications of all that is stated here. It would be helpful to refer back to verse 2, at the beginning, to be able to see the perspective in which the meaning of the present verse is to be understood. There it was stated there are several worlds, beginning from our own inner instruments of knowledge or doors of perception known as *karanas* in Vedantic language. The treatment of mind as on a par with other factors such as the worlds that can be serially conceived as leading up to the highest of contemplative values spoken of as the sun beyond space and equated to it, is to be justified in the light of the method followed in the work as a whole.

The great circulation of thought here implied in the absolutist contemplative context, starts with the earth, which is the grossest of the manifested elementals. Passing in graded fashion through the higher and subtler elements such as water, air and fire we come to the sky which is both subtle and gross at the same time. There is space that contains matter such as ether, and pure space which is of an *a priori* and metaphysical order. Aristotle makes this distinction clear when he defines space as "That without which bodies could not exist" (*Physics*, Book IV). If space were a body then we should have to concede that two bodies existed in the same space. The passing on in the series here from the elementals which are physical primarily, to the series that are primarily understood to be of a mental order, involves a unitive epistemology on the basis of which we have already made our comments in the previous half of the composition.

The void which can represent both the aspects of space that we have tried to distinguish above, at the same time, is the unitive factor which leads us to the rest of the series in order.

such as the ego which cognizes through mind, etc. In the *Bhagavad Gita* we have the enumeration of a similarly conceived series of categories, which reads :

"The earth, water, fire, air, ether, mind and reason too, with ego-sense—such are the eight items of the series of the nature that is of Me (the Absolute)."—VII, 4.

The *Vinaka-Chudamani* of Sankara also follows similar lines when it enumerates the eight cities that constitute the subtle (or *sukshma*) body :

"They are : The groups of five beginning with speech (1) ; the five beginning with hearing (the organs of perception) (2) ; the five functional factors (3) ; the elementals (such as sky) (4) ; and the mental factors such as cognition (5), nescience (6) ; action (7) and desire (8)."—verse 98.

Vedantic epistemology is thus familiar with this unitive treatment of categories. Other philosophers like Aristotle, Kant and Spinoza have, in the categories they enumerate, this same time-honoured methodology and epistemology. The Guru here follows the same perennial contemplative approach, which is in keeping with the Science of the Absolute known both in India and outside. Contemplative method first reduces these factors into a series that, even when the order is reversed, it still refers to the norm of the Absolute.

After visualizing these factors contemplatively, it would be necessary to fit them into a "Being" in terms of a never-ending process of "becoming". "Being" and "becoming" have to yield together a unitive and living picture of the Absolute. The same circulation of various psycho-physical entities finds mention in the *Bhagavad Gita* (III, 11.16) where there is mention of a wheel that goes round eternally as between items such as food, rain, sacrifice and the absolute Value implied in sacrifice. The rising of the various worlds understood in serial and graded order and their transformation into terms of One Absolute Value finally as pure Consciousness, is a matter for contemplative vision to grasp.

The further reference here to the "waves and the ocean" as if they fall outside the elementals, is to show that there is also a relational or formal world which has to be given its place in the scheme of the Absolute which is both being and becoming at once. The Nyaya-Vaisesika philosophers included *sambandha* (relationship) as an independent category, and the Guru here approves of this way of examining all the possible categories that legitimately apply to the Absolute. The waves are related to the ocean dialectically and the relationship implied is one that belongs to the world of categories which have all to be comprehensively understood before any vision of the Absolute can result. When endowed with this type of reasoning through relationships the intelligence of man will be able to see that all factors ranging from the grossest to the subtlest, arrange themselves and constitute the cycle of change

and becoming in terms of pure consciousness. A great deal of research and thought has, however, to precede before such a vision of the rise of thought into absolute awareness can be witnessed as taking place in oneself.

61

From awareness, first, the "I" sense emerged ;
Comes then with it "This"-ness, as counterpart beside ;
Like branches, these two do cover entirely,
Hiding the whole of the Maya tree.

MAYA is the name in Vedanta for the principle of error or appearance understood in its widest meaning. In order to appraise Truth one has to eliminate all possibility of error that might hide it from view. Truth and error are dialectical counterparts and Truth is not to be spoken of as something given like an object or a lump of some reality that is taken in one-sided objectivity. Just as zero and one have to be distinguished, and one and the many have also to be distinguished before we can get to a proper notion of unity, the notion of the Self as understood in its pure absolute reality, has to be submitted to the process of elimination of error, in all its varieties and possibilities. Error is like a tree with its root and stem as also its branches spreading on either side. Between the root aspect, the stem aspect and its right and left aspects, we can broadly refer to four main possibilities of error which together represent the Tree of Maya (or Error) understood most philosophically. Appearance hides Reality as Error can hide Truth.

The first two broad philosophical divisions in error or appearance are here under scrutiny. Pure awareness is what can represent the neutral Absolute as next and nearest to it. It knows of no duality whether subjective or objective. Thus we could first think of a vague sense of awareness as emerging from this Absolute. When consciousness is further analysed we are able to distinguish in the matrix of this vague neutral awareness four distinct limbs or aspects, of which two are here under reference.

Before enumerating all of them the Guru selects two of the most important aspects which have their origin in pure awareness. These are the sense of "I"-ness or egoism and the sense of "This"-ness or objective appraisal of reality. Of these two primacy has to be given to the "I" sense without which "this" cannot exist. There is a subtle interdependence here which is brought out by the word "first" employed in the verse. Just as electricity may be said to be first and its magnetic field could be referred to as its secondary phenomenon going together with it, these subjective and objective aspects of awareness have to be given their due status of importance with reference to the Self which is here the central reality of all.

"I"-ness and "This"-ness may be said to constitute between them the twin branches of the tree of all possible error which is no other than the Tree of Maya. This mythic tree finds mention

in many mythologies of the world. The Scandinavian mythology has the notion of the Ygdrasil which is mystic and touches heaven. In the Upanishads there are various grades of references to the tree which represents the relativist cyclic or phenomenal aspect of reality.

The culminating notion of this kind of Maya tree is found in the *Bhagavad Gita* at the beginning of Chapter XV where the tree is equated to the world of reality known through the Vedas and which is still vitiated by relativism. This tree has to be cut down mercilessly before the higher path of the Absolute can be trodden (as verse 3 of the same chapter unequivocally lays down). This radical note is justified because the vision of Truth can only result when Error in all its suggestive bearings has been abolished altogether from consciousness.

In order to avoid error as we said, we have to analyse and classify the possibilities and kinds of error. This is what is undertaken here, and the Guru brings to view analytically the two main branches of error which have their origin in egoism and objectivity respectively. The vague vision of the neutral Absolute which presents the rise of all things or worlds to transform themselves in terms of the pure Absolute, when further examined at closer quarters, reveals these two main divisions or categories of error representing the primal dichotomy to which cognition is subject. These two branches have further ramifications which bear different buds or leaves of values or interests in human life. The roots, stem and branches too will become invisible to the common man when common interests prevail and are allowed to proliferate. The unphilosophical man does not see the origins of error so that he could avoid them and seek the truth of the Absolute which is or should be to him the highest of human values. The covering or veiling effect of Maya as the main source of error in life is what keeps the contemplative in darkness.

52

Filled with word-content, that day the firmament
shall radiant blaze,
And in it shall become extinct all the visionary magic;
Then too, that small voice completing tri-basic
knowing
Shall cease and Self-radiance prevail.

THE starting point for the treatment of the subject-matter of the second half of the composition, as we have pointed out, has to depend on inner experience hardly capable of being put into words. In spite of this innate difficulty of the subject-matter, however, the Guru here writes a verse surcharged with inner experience so that the more critical and methodological discussion might follow. Whether this forceful verse reveals the actual state of mind or consciousness of the Guru or not, it is more

important for the disciple to examine its implications carefully so that he himself can have the benefit of what the Guru tries to say by way of instruction about the Self.

Sabda and *dhvani* both refer to sound, but it is not merely sound as studied in physics that is meant here. *Dhvani* which is the word used by the Guru here, is to be taken together with its meaningful import as word and its meaning. Whether spoken or understood, the word has a contemplative content which Vedantic literature refers to as the source of all visible realities. We have therefore rendered *dhvani-maya* as "filled with word-content." How could such a *dhvani* or sound blaze into radiance, so as to fill the sky? This is another suggestive question in the above verse which has to be justified. If magnetism can be equated and understood in terms of electricity, it will not be altogether out of place to speak of intense meaningful sounds setting fire, as it were, to the total field of inner consciousness, more especially to the higher or more positive aspects of the same. With an apocalyptic touch the Guru here predicts such a glorious day for everyone in the path of Self-realization.

The colourful world of vain attractions and repulsions in which we pass our everyday lives here, is brought under the world of visionary magic. Tantalizing and elusive, they are not substantial, and when the higher levels of perception or vision are established within consciousness by intense thought or contemplation, the lower region which is the source of lazy visions tends to get weakened and the visions abolished altogether. Just as the vision of a forest can get effaced when the individual trees become discernable, or cloth disappears when we focus attention on the thread that makes it, so the entities that depend on lower pressure of inner attention is increased. It is thus that the outer show of colourful magical display is said to be absorbed or extinguished in the higher though mere interior vision.

The horizontal view of reality that we take in our non-contemplative or passively lazy moments of life, when our attention is not properly focused on the central reality, has this tri-basic division which is known to Vedanta as the *tripuli*. This makes the three operations within consciousness in respect of any proposition have three distinct or disjunct divisions which give the subject, the object or the meaning primacy at a given time. It is a syntax or a subtle linguistic element that thus divides a single meaningful content of thought into three apparent parts or aspects. Full contemplation can result only when this tri-basic prejudice, which belongs to sound in the sense we have explained, is not operative within consciousness. The still small voice here under reference, which is the last link between outer and inner language, shall stop when the full vision of the Absolute is about to be established. This dual state is here compared to the All-Filling-Light of Self-realization.

[TO BE CONTINUED]

simple Hindu mind to withstand, because of the ancient hierophantic associations it had from the most ancient days of pre-history. No prophetic note could possibly penetrate into the pressurized sacredness of the situation. Water is just water to the Mohanmedan and to the Christian, and although they touch water as they enter a Catholic church to this day and think in terms of baptism with water, the hypostatic sense of the holy has mostly replaced the hierophantic.

The prophetic and the hypostatic go together to constitute the positive side of the sense of the holy, while hierophany and hylozoism go together on the existential, ontological or negative side of the same sense, as known to different religions. Some stress the positive values and others the negative. To understand this ambivalent polarity is the key to the orthodoxies that thrive in different religious formations. Sikh Gurus are open to the appreciation of the holy places of the Mohammedan religion because the Value that Sikhism stresses belongs to the positive rather than to the negative order. Hindus insist on giving due importance both to the positive and the negative values implied in holiness, although in certain group orthodoxies the negative seems to predominate over the positive.

The Place of Krishnaism in North India : As we travel east still more, the next stratum in religious life that becomes unmistakably evident is the one that refers to the glorification of Krishna as a person. Giving a divine status to a human being is repugnant to the true prophetic spirit of Islam and even with Christianity the same tendency is observable though in a less marked degree. Human figures except that of Christ tend to be replaced by doctrines or articles of faith that are generally numbered in order of importance.

Krishnaism ranges from the exaltation to divine status of the baby Krishna, the pastoral Krishna of the erotic-mystic context, the king-maker Krishna of the *Mahabharata* and the Guru Krishna of the *Bhagavad Gita*.

Of all these, the erotic-mystic Radha-Krishna finds popular approbation to its maximum possible extent in Brindaban which we also visited as described in the previous Causerie. Here we are going over the same ground in order to extract the content of the orthodoxy implied in these forms of religious growth.

With regard to the Radha-Krishna cult, the best feature of it seems to be that its appeal is so real and human that it can hold its own, as it has proved by its long history already, against any heterodox onslaughts, ideological or actual, from the outside world. A woman singing a song in praise of a Bala-Krishna (the child-Krishna) or a man feeling exalted in raising cries about Radha (his beloved) and Krishna, can never be defeated or browbeaten by any proselytising prophetic religion. They would feel naturally disarmed in the presence

of so melting a form of adoration of God. This must be the reason that this cult has survived unaffected after all these centuries and the secret hand of many a brave or beautiful woman of royal harems, Moghul or Turk, must have made their secret contributions to this amazing stability and persistency of this form of religious orthodoxy in the heart of India through the centuries.

Closed Group Formations of Recent Years: The Arya-Samaj, the Brahmo-Samaj, the Sanatani Group, the Rama-Krishna-Vivekananda Group, the Radhaswami Cult, with the Sri Aurobindo and Ananda-Mayi religious expressions, presented to us, during our stay in Hardwar, ample opportunities for further research in the direction that Hindu orthodoxy has taken in recent years.

Besides Ganges water which could be used as a criterion of orthodoxy side by side with Krishnaism, we have to think backwards several thousands of years to the days of Vardhamana Mahavira and Buddha if we are able to get a rough idea of all that Hindu orthodoxy primarily and fundamentally implies.

Nakedness or half-nakedness is to be traced to Jainism. Onion and garlic are taboo in some sannyasin groups, while, at the other extreme today, we have those who go to the extent of eating even beef openly without damaging their orthodox reputation to any appreciable degree. The fish that were stranded in pools when the Ganges was diverted, were not to be touched by anyone living in or around Hardwar, because killing was taboo in that area, while in Bengal the sannyasins offer even fish in their sacramental offerings without any qualms of orthodox conscience. Orthodoxy gets grafted on certain strange taboos or preferences and the complex irrationality which prevails here defies all critical analysis.

In South India, where an orthodox brahmin would not touch water from a low caste, he could freely drink buttermilk or even toddy if occasion presented itself, without damage to his orthodoxy. Kashmir brahmins can eat meat and the taboo on fish is less severe. With Sanatani Hindus I found that, although Dayananda was a staunch adherent of the Vedic way, his rejection of idol worship put him outside the pale of strict Hindu orthodoxy as they claimed to represent it. Caste taboos too prevailed in different degrees and ways among the orthodox.

Ritual was also another factor in determining orthodox conformity. *Ashmantra* (sprinkling water round food) before meals is an orthodox observance which some sannyasins keep while others do not consider it essential. In certain circles Vivekananda was taboo while Dayananda was acceptable, in other places it was the other way round, or sometimes both were left out. The real complexion of Hindu orthodoxy thus becomes a puzzle. As a generalized statement which we might however venture to make, it is perhaps hierophantic rather than hypostatic values that decides what is orthodox in behaviour.

patterns with the Hindus generally. Habits of cleaning themselves, and food habits, ranging from objections to onions up to beef eating, with intermediate taboos on this or that item of food, too many to enumerate in detail, determine the grade of orthodoxy that each person may be said to pertain to.

Other Scruples of Orthodoxy : A respectable Hindu of North India is one who gives great importance to pure *ghee* (clarified butter), and the status of a family is often determined by the amount of this article consumed each month. Generous helpings of butter is normal in the Punjab, while orthodoxy in South India is nominally sustained by one or at the most three small spoons of *ghee* served with rice to distinguish the Aryan from the non-Aryan way.

In the extreme South coconut oil largely replaces clarified butter. The crowning or final distinguishing mark of orthodoxy is also connected with bathroom habits. Much gargling and clearing of throats goes on wherever there are groups of Hindus. In ships where Indians travel I have heard Westerners complain of the horrid exaggerations of the bath-room noises their Hindu cabin-mates when they were just composing themselves to an early morning repose.

Repeating '*Hari-Om*' or some such sacred formula, starting with the small hours of the day, when many others are sleeping, is no crime in the Hindu world of orthodoxy, while such behaviour would be strongly resented elsewhere. These matters, though trivial, are important in the relations that the Hindu might have to cultivate with the increasing number of outside visitors who are making their acquaintance with India. It is therefore worthwhile to refer to them here.

In the self-righteousness of orthodoxy many of us forget that we might be making nuisances of ourselves to our fellow-men, who too have a right to their different habits. This should not, however, be taken to be a condemnation of these habits which personally I would recommend shorn of exaggerations, to many an outside visitor if he would be willing to listen without disadoption. Early morning hours are referred to in Hindu books, as *Bratama-muhurta* (time favourable for the contemplation of Brahman or the Absolute). Although there is a nuisance value and a humorous side to these behaviouristic exaggerations of Hindu orthodoxy, the value in themselves of these old-time habits is in no way to be minimised. If we add now that the Hindu scrupulously insists on receiving a gift only with the right hand and not with the left, and mention that the *anjali* or salutation with both palms juxtaposed, is the right orthodox greeting, and refer to full-length prostrations before Gurum, and taking the dust off their feet as the crowning gestures belonging to the context of orthodox behaviour, we shall have covered most of the items that come to mind when we are on this subject of the behaviour scruples of Hindu orthodoxy. Shoes too are taboo in places of worship, but this taboo is

perhaps the most primitive of them all, because shoes can sometimes be cleaner than the legs.

Taboo-Counter-Taboo: A Norwegian ex-sailor once told me that the ship's crew discovered a Negro stowaway hiding among the coals in the hold of the ship after it had left a harbour. The head cook took great interest in the find and treated him as a favourite, and all shielded him till one day he was caught in the act of washing himself, using a kitchen vessel in the water-closet. This was enough for all to disadopt and betray him, and he was sent overboard at the next port of call.

Trivial details of habits become taboos and counter-taboos with closed groups in this world with a strange irrationality of their own. It would be equally shocking for a European to see night-dress material used for skirting or if a man wore a sports-tie with a dinner-jacket. If a Westerner in India made the mistake of receiving food with the left hand or touching a pile of food in the hands of the server, all would be lost for him for the rest of his life in the world of closed orthodoxy in India.

There is a delicate balance that scrupulous trivialities of commission or omission could tilt for or against one disastrously. Taboos and counter-taboos exist in all closed formations adding up to the total of separatist and static tendencies in life. What is the shape or complexion of Hindu orthodoxy is the question that we have been trying to answer, and we find that we have laid ourselves into this bog of the sacred and the profane, from whose intricacies we can hardly extricate ourselves. Here we enter into the forest of taboos and bans, injunctions or prohibitions, in which the true complexion of what is Hinduism is lost.

The Mimamsa tradition is what has tried to salvage the shipwrecked remnants of those aspects of behaviour or belief that could stand the scrutiny of critical examination. Between Jaimini and Badarayana, some order has been put into this matter, and other Gurus have followed them, trying to throw light in the dark recesses of the world of the sacred or the profane.

Much rationalization still remains to be introduced here before what is called Hindu orthodoxy can stand on its own legs for the benefit of all those attached to this body of belief or behaviour. The Vedanta may be said to take care of the doctrinal side, and as for behaviouristic religion, present and future Guru-guidance is needed more than ever before.

Thus we come back to the *Bhagavad Gita* with whose Jayanti celebrations we entered into this subject of the determination of the true complexion of the face of what we have tried to refer to as Hindu orthodoxy. The task now is to put order into the whole subject from a one-world standpoint, and in this matter there is no textbook that can give us the guiding principles, other than the *Bhagavad Gita* itself. Belief and behaviour can lead to a new world civilization based on the Science of the Absolute

as outlined in this wonderful basic text, on which humanity itself could regulate its behaviour as well as belief on scientific lines.

After the Gita Jayanti celebrations in Bombay we stayed on for about another ten days in connexion with the commemoration of the Samadhi Day (Day of passing into final peace) of Sri Prem Puriji Maharaj and also assisted in the ceremony of the laying of the foundation of the Tulsi Sadhana Kutir at Lonavla, of which our host, Sri Harikishandas Aggarwal of Bombay was the chief promoter. In fact even from Hardwar we have been his guests, whose interest in matters of spiritual and Vedantic interest is remarkable. Although a family man, the one-pointed interest he takes in contemplative matters is so intense, so bi-polar that one can say he is already within the fold of contemplatives by his firm preference for that kind of life. One is already what one desires intensely; this is the dialectical verity that holds good in his case.

The Tulsi Sadhana Kutir is meant for men and women of Bombay who like, now and then, to spend days in retirement in natural surroundings, engaged in quiet contemplative occupations. After wishing the undertaking all success at a meeting held at the brookside site in Lonavla, about fifty miles from Bombay, in the company of other distinguished mandaleshwars and citizens of Bombay, we returned to Bombay again, and, after the Samadhi Day observances of Prem Puriji, we entrained on Dec. 9, each for a separate destination: Paul to Bangalore, Nitya for Calicut, and myself to the good old Nilgiri Hills. After participating in the annual Gurukula Convention at the New Year season, which went off better than ever before, and fitting in a short visit to the Bangalore ashram at the 18th mile in Somanhalli, before going to Varkala, between Dec. 18 and 21, I have regained the cool heights of the Nilgiri Hills, there to read and re-read seriously Indian philosophy, and write these Causeries again in the quiet and coolness of the hills.

[TO BE CONTINUED]

ABOUT VALUES

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ACTIVITY AND VALUE

BY ALFRED NORTH WHITEHEAD

Prof. Whitehead was born one hundred years ago on Feb. 15. In these extracts from what was perhaps his final teaching, he goes beyond the Platonic view which occupied so much of his life. He becomes a dialectician, or yogi, when he inserts the true role of activity into the world of value-ideas. On this Centenary occasion we salute the memory of this grand Guru of the West.

THE WORLD which emphasizes the multiplicity of mortal things is the World of Activity. It is the World of Organization; it is the Creative World. It creates the Present by transforming the Past, and by anticipating the Future. When we emphasize sheer Active Creation, the emphasis is upon the Present—namely upon "Creation Now," where the reference to transition has been omitted.

And yet Activity loses its meaning when it is reduced to "mere creation now": the absence of Value destroys any possibility of reason. "Creation Now" is a matter-of-fact which is one aspect of the Universe—namely, the fact of immediate origination. The notion of Past and Future are then ghosts within the fact of the Present.

The World which emphasizes Persistence is the World of Value. Value is in its nature timeless and immortal. Its essence is not rooted in any passing circumstance. The immediacy of some mortal circumstance is only valuable because it shares in the immortality of some value. The value inherent in the Universe has an essential independence of any moment of time; and yet it loses its meaning apart from its necessary reference to the world of passing fact. Value refers to Fact, and Fact refers to Value. (This statement is a direct contradiction to Plato, and to the theological tradition derived from him.).

No "Independent Existence": If you are enjoying a meal and are conscious of pleasure derived from apple-tart, it is the sort of taste that you enjoy. Of course the tart has to come at the right time. But it is not the moment of clock-time which gives importance; it is the sequence of types of value—for instance the antecedent nature of the meal, and your initial hunger. Thus you can only express what the meal means to you, in terms of a sequence of timeless valuations.

In this way the process of evaluation exhibits an immortal world of coordinated value. Thus the two sides of the Universe are the World of Origination and the World of Value. And the Value is timeless, and yet by its transformation into

Evaluation it assumes the function of a modification of events in time. Either World can only be explained by reference to the other World; but this reference does not depend upon words, or other explicit forms of indication. (This statement is a summary of the endeavour to avoid the feeble Platonic doctrine of "imitation" and the feebler modern pragmatic dismissal of "immortality".)

Thus each World is futile except in its function of embodying the other.

This fusion involves the fact that either World can only be described in terms of factors which are common to both of them. Such factors have a dual aspect, and each World emphasizes one of the two aspects.

These factors are the famous "Ideas", which it is the glory of Greek thought to have explicitly discovered, and the tragedy of Greek thought to have misconceived in respect to their status in the Universe.

The misconception which has haunted philosophic literature throughout the centuries is the notion of "independent existence". There is no such mode of existence; every entity is only to be understood in terms of the way in which it is interwoven with the rest of the Universe. Unfortunately this fundamental philosophic doctrine has not been applied either to the concept of "God", nor (in the Greek tradition) to the concept of "Ideas".

Thus each idea has two sides; namely, it is a shape of value and a shape of fact. When we enjoy "realized value" we are experiencing the essential junction of the two worlds. But when we emphasize mere fact, or mere possibility we are making an abstraction in thought. When we enjoy fact as the realization of specific value, or possibility as an impulse towards realization, we are then stressing the ultimate character of the Universe. This ultimate character has two sides—one side is the mortal world of transitory fact acquiring the immortality of realized value; and the other side is the timeless world of mere possibility acquiring temporal realization. The bridge between the two is the "Idea" with its two sides.

Temporal and Immortal Personality: The World of Value contains within itself Evil as well as Good. In this respect the philosophic tradition derived from classical Greek thought is astoundingly superficial. It discloses the emotional attitude of fortunate individuals in a beautiful world. Ancient Hebrew literature emphasizes morality. Palestine was the unhappy battleground of opposing civilizations. The outcome in the gifted population was deep moral intuition interwoven with barbaric notions. Hebrew and Hellenic thought are fused together in Christian theology, with considerable loss to the finer insights of both. But Hellenic and Hebrew literature

together exhibit a genius of aesthetic and moral revelation upon which any endeavour to understand the functioning of the World of Value must base itself.

Values require each other. The essential character of the World of value is coordination. Its activity consists in the approach to multiplicity by the adjustment of its many potentialities into finite unities, each unity with a group of dominant ideals of Value, mutually interwoven, and reducing the infinity of values into a graduated perspective, fading into complete exclusion.

Thus the reality inherent in the World of Value involves the primary experience of the finite perspectives for realization in the essential multiplicity of the World of Activity. But the World of Value emphasizes the essential unity of the many; whereas the World of Fact emphasizes the multiplicity in the realization of this unity. Thus the Universe, which embraces both Worlds, exhibits the one as many, and the many as one.

The main thesis in this lecture is that we naturally simplify the complexity of the Universe by considering it in the guise of two abstractions—namely, the World of multiple Activities and the World of coordinated Value. The prime characteristic of one world is change and of the other world is immortality. But the understanding of the Universe requires that each World exhibits the impress of the other.

For this reason the World of Change develops enduring personal Identity as its effective aspect for the realization of value. Apart from some mode of personality there is trivialization of value.

But Realization is an essential factor in the World of Value, to save it from the mere futility of abstract hypothesis. Thus the effective realization of value in the World of Change should find its counter part in the World of Value—this means that temporal personality in one world involves immortal personality in the other.

The conclusion of this discussion is twofold. One side is that the ascription of mere happiness, and of arbitrary power to the nature of God is profanation. This nature conceived as the unification derived from the World of Value is founded on ideals of perfection, moral and aesthetic. It receives into its unity the scattered effectiveness of realized activities, transformed by the supremacy of its own ideals. The result is Tragedy, Sympathy, and the Happiness evoked by actualized Heroism.

Logical Analysis is a Fake: The final topic remaining for discussion opens a large question. So far, this lecture has proceeded in the form of dogmatic statement. What is the evidence to which it appeals?

The only answer is the reaction of our own nature to the general aspect of life in the Universe.

This answer involves complete disagreement with a wide-spread tradition of philosophic thought. This erroneous tradition presupposes independent existences; and this presupposition involves the possibility of an adequate description of a finite fact. The result is the presupposition of adequate separate premises from which argument can proceed.

For example, much philosophic thought is based upon the faked adequacy of some account of various modes of human experience. Thence we reach some simple conclusion as to the essential character of human knowledge, and of its essential limitation. Namely, we know what we cannot know.

Understand that I am not denying the importance of the analysis of experience: far from it. The progress of human thought is derived from the progressive enlightenment produced thereby. What I am objecting to is the absurd trust in the adequacy of our knowledge. The self-confidence of learned people is the comic tragedy of civilization.

There is not a sentence which adequately states its own meaning. There is always a background of presupposition which defies analysis by reason of its infinitude.

Let us take the simplest case: for example, the sentence "One and one make two."

Obviously this sentence omits a necessary limitation. For one thing and itself make one thing. So we ought to say, "One thing and another thing make two things." This must mean that the togetherness of one thing with another thing issues in a group of two things.

At this stage all sorts of difficulties arise. There must be the proper sort of things in the proper sort of togetherness. The togetherness of a spark and gunpowder produces an explosion, which is very unlike two things. Thus we should say, "The proper sort of togetherness of one thing and another thing produces the sort of group which we call *two things*." Common sense at once tells you what is meant. But unfortunately there is no adequate analysis of common sense, because it involves our relation to the infinity of the Universe.

Also there is another difficulty. When anything is placed in another situation, it changes. Every hostess takes account of this truth when she invites suitable guests to a party; and every cook presupposes it as she proceeds to cook the dinner. Of course the statement, "One and one make two" assumes that the changes in the shift of circumstance are unimportant. But it is impossible for us to analyse this notion of "unimportant change." We have to rely upon common sense.

In fact, there is not a sentence, or a word, with a meaning which is independent of the circumstances under which it is uttered. The essence of unscholarly thought consists in a neglect of this truth. Also it is equally the essence of common sense to neglect these differences of background when they are irrelevant to the immediate purpose. My point is that we cannot rely upon any adequate explicit analysis.

The conclusion is that Logic, conceived as an adequate analysis of the advance of thought, is a fake. It is a superb instrument, but it requires a background of common sense....

My point is that the final outlook of Philosophic thought cannot be based upon the exact statements which form the basis of special sciences.

The exactness is a fake.

[END]

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NEWS AND NOTES—BOOK REVIEWS

Rates of subscription for the "Journal" are:—Annual : Rs. 7; (India, Ceylon, Burma and Malaya) Sh.12/6 (United Kingdom) U. S. 2.00 or its equivalent (United States of America and other countries). Subscriptions are best remitted in the form of Crossed Postal Orders or Cheques or Bank Drafts payable in India drawn in favour of Tamil Culture. Cheques not drawn on a Bank in Madras should include the Bank's collecting commission of 50 n.P. Literary communications, Exchange and Books for review should be addressed to the Chief Editor, Tamil Culture, Madras-7.

SHAMEFUL EPISODE AT MANDAPAM, INDIA

BY THE EDITOR

AS readers of **VALUES** may be aware, we have had with us, during the last year, since April, the young Belgian advocate, Dr. Paul Gevaert. He was twice in India, having left for two or three months on a visit to the Far East. Not only has he spent a considerable amount of several thousands of rupees in India, bearing all his expenses and travelling widely, but he has also spent money in the purchase of several gifts to take back with him. He has the friendliest regard for Indians and for the wisdom which is here, and which he found and takes back with him as the most precious gift of all.

But what a send-off he got during his last hours in India! It is revolting to have to place this on record, and we hope it will shame and touch the authorities concerned, if they will try, for a change, to be human. I left Paul at Madurai Railway Station on the night of Jan. 2. On returning to Bangalore, I received the following post-card from Mandapam, which is the last outpost camp for those crossing over to Ceylon. Paul's ship, sailing for France, was leaving Colombo on Jan. 6. Paul wrote :

Dear John :

Mandapam : 4 Januar, 1961

This card is to relate to you the next chapter of my trouble with passport officials. Do you remember how I got in trouble last year when Ootacamund had wrongly registered me? [NOTE: As a tourist, no registration is required. The police officials at Ootacamund, Nilgiris were unaware of this, with the result that he had to notify the police with every change of address, a terrible inconvenience for a traveller.] This time [His second visit to India] I did register of course. Guru and Nitya were with me when I informed the authorities at various police offices in Hardwar, Bombay, and so on, and was told each time that registration does not apply to tourists, but only if one wants to reside for more than 30 days one has to obtain a residential permit.

Briefly, after boarding the ship (to Ceylon) yesterday about 6 p.m. I was told I could not travel because I had no registration papers. The officer refused to telephone or cable at once to Madurai or Madras, and went on attending to other passengers until the ship had to leave and I was put ashore with all my luggage. Nitya went off and will wait for me in Colombo.

They sent a cable to Madras Government, and it seems they got a reply this night that I could leave. Meanwhile, extremely rude behaviour of police. Had to sleep in the police station; no light; got no food; only some drinking water

from a little boy ; dogs running over me on the floor. Police-men shouting all night and brutally beating up a little boy who had stolen ten rupees.

This morning had to go back to Mandapam (30 miles) and changing trains to get health papers in dirty camp where we went yesterday. But the papers were only valid for one day, so it had to be done all over again. Have no money left (except ten rupees for Colombo) and police said they did not care. I could walk or travel without a ticket upto Mandapam. I asked to see the Foreigners Rules and they gave me the rules of 1953! One inspector was a little friendly, but persistently asked me to give him things from Belgium, "Fancy things," he said, "watches, pens, glasses..."

I am all right, of course, John and will be able to leave, certainly, I hope, this afternoon. But can you really imagine worse!..... This time World Government must do something. Absurd and stupid people, no education whatsoever. Among them I feel great, of course, but yesterday it was tragic and could have become anything, I feared. Health all right and still very calm.....

YOURS EVER, PAUL.

I received next the following news on a card from Colombo, Ceylon dated Jan. 6, 1961:

DEAR JOHN,

All is all right now and going on board the ship this afternoon. Am staying at Buddhist Meditation Centre. In continuation of my last postcard the police got a telegram in the middle of the night from Madras and refused to tell me the contents, but I could go, anyway. Nitya had taken my ticket with him. Met a station-master at Colombo who came back from India and had been so ill-treated that he took care of me till Colombo. Travelled ticketless in special compartment, the guard coming to see me at every station with coffee or tea. The police harassed me some more at Dhanushkodi, to get cigarettes or any valuable things I might have got from Belgium. Refused to give me even a free porter. I wanted to pay the latter with an expensive pair of nylon socks but he refused. Ceylon seems a paradise of order and service in comparison. But poor India...I like it so much, so much, nevertheless, as Guru said, it is too beautiful to last.....

YOURS EVER, PAUL.

Just now it is the tourist season. There are pesters with advice from Prime Minister Nehru requesting that visitors to India should be treated as guests with courtesy. Intentions are one thing, but at every port there are similar complaints, of one kind or another, such as Paul's. It is the set-up, the monstrous absurdity of the whole passport system which needs at least thorough overhauling and relaxing if not outright abolishing.

What purpose does it serve, really, except to earn money by the sale of visas and the giving of employment to a special class of authoritarian officials who regard everybody with contempt or suspicion? Go to any passport office and you will find an air of suspense and fear on one side and arrogance on the other. Petty clerks and officials wield the power of the rubber stamp with an obviously sadistic attitude. I've seen it at Madras, at Bombay, at Cochin, and even in Bangalore. Nobody seems to care. You're leaving India: everything is purchased at much expense, ticket bought, ship ready to sail, health documents obtained, incometax papers cleared, luggage arranged, and THEN, you have the inquisition, with all the power of delay and frustration in the hands of some petty officials with a rubber stamp... Your whole effort of several months can be wiped off and broken up in a moment, AND THE OFFICIAL KNOWS IT. This is too much power to be in the hands of such people, even the best. Each country becomes a prison that you can neither get into when you're out of it, and can't get out of when you're in it. As far as I know, nobody writes about this. When is this tyranny going to end? In the name of humanity and World Government which is the Big Idea of Humanity to solve such absurdities and irrational systems, I protest. And as an Indian citizen as well as World Citizen, I offer full apologies to Paul for what he has suffered. But will the officials do likewise? Will anybody else? We shall gladly publish it in these pages.

[END]

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Editorial : A GOOSE IN THE BOTTLE

THOUGH filled with technical terms, we hope you will read Nataraja Guru's critique of Indian philosophy in this month's *Causeries*. His conclusion is that—apart perhaps from the possibilities in restated Vedanta—it has "gone to seed" become lost in "the sands of speculation," "sterile" and is "defeating the main purpose of wisdom itself." It was time that somebody pulled out the plug and did a bit of flushing.

Jesus said the letter killeth the spirit, and pinpointed the enemy. One Zen Buddhist writer laid the charge at its home when he wrote: "Wishing to entice the blind the Buddha has playfully let words escape from his golden mouth; heaven and earth are ever since filled with entangling briars."

The question is bound to be asked whether it is really necessary at all to build elaborate systems (including what passes for Vedanta) with special and rather tediously shop-soiled phraselogy, in which unoriginal minds play word-games with each other while looking with contempt at football-players.

It must be clear that wisdom is not a concept any more than is life itself. Real life is wisdom. Word-life and even word-absolutism are the enemies of human happiness. Reality has been semanticized, given a "meaning."

There is a famous Chinese *koan* or shock-tactics "problem" about the goose in the bottle. A young goose grew up in a bottle with a narrow neck. How does one get the goose out of the bottle without hurting the goose and without breaking the bottle? This is the essence of the sort of problem facing most philosophers today. The answer is as easy as the problem is impossible or ridiculous. "There, it's out!" For if you can create a concept and call it the goose in the bottle, you can surely create another concept and call it the liberation of the goose and sit back and have a good laugh.

The mind is haunted by phantoms called isms and ologies and doxies, ortho and hetero. How can any wise man cling to a *darshana*? The obvious conclusion from any honest seeker

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who has given himself headaches with "the philosophers" and particularly the crossword puzzlers of India who have worried posterity with their entanglements in this philosophical lumber-room, is that cleverness whether east or west, is the most terrible form of ignorance. Colin Wilson in *Religion and the Rebel* (Gollancz) provides the western version which we quote to show that this is not merely a charge nailed on the door of some Indian ashram. Speaking of Wittgenstein, Wilson writes, "He knew that a point comes where a man can use words brilliantly, but cannot change himself. Knowledge, like art, has only one purpose: to show man his own face. When a schoolboy first learns how to use his mind, he uses it ecstatically; he revels in the power of his intellect. In this stage, the free use of his intellect helps to change him, to develop him. But if he remains a clever schoolboy, brilliant in mind, but immature emotionally and physically, he is worse off than a ploughman, who at least leads a well balanced life. The twentieth century has produced this 'clever schoolboy' type of writer in abundance. (Bertrand Russell, Arthur Koestler, Aldous Huxley, are examples, but it would be unfair to pretend that they are the only examples). And the 'clever schoolboy' is a fitting image for western civilization, brilliant in mind, but immature in all other things."

Fortunately, that is not the whole story. There are those who go beyond the mind to real Mind, beyond words, systems, concepts, doxies, darshanas, squared religions and philosophies. Gurus have laughed at cleverness. They have used letters as a weapon to kill letters, using a nail as the Guru Shakespeare said, "to drive out another nail." They have used poetic paradox because it transcends logic and syntax. They have not been afraid of intuition or the charge of being lunatics, being hippy-happy lovers of life before words, free as cats and dogs and kids from the error of concept and abstraction, telling the king he is really naked when the whole world says he is clothed (by wordly repetition and semantic delusion).

We confess to having our doubts as the Scott say, about the sannyasins of India "restating wisdom once again on a world basis." They would seem at present to be too ready to accept wordly concepts about the correct colour of their robes and other trivia than that outspokenness which is so necessary; too much concerned about the meaning of meaning. Sannyasins appear often to renounce what doesn't need or can't be renounced: the ever-living world of material necessity, while their minds are stuffed with unchallenged traditional concepts. They have apparently no idea of the beyond-concept of sannyasa or renunciation. They are trying indeed to get an unreal game out of an unreal bottle. Nobody can "digest" wisdom until they have been administered a large cathartic dosage of absolutist "spiritual" castor-oil. [END]

Uncles for Artists : Big business has moved into the art world. Harry Fischer (a second-hand bookseller from Vienna) and Frank Lloyd (of a family of antique dealers, also from Vienna) have teamed up with the heir to the Duke of Beaufort, David Somerset, in London, to be middlemen "uncles" for painters, and the racket brings them in well over a million pounds (Rs. 1½ crores) every year. Formerly, artists were bought up by the advertisers, but now the field of operations has been extended to those who refuse to prostitute their skill for selling gas and toothpaste. The organization finances the artist (i.e., buys him) and as Mammon writes in *The Observer*, "Nobody can now pick up scraps from a studio floor for twenty pounds and make thousands from them years afterwards. Old Uncles in Bond Street usually get there first."

U. N. Nonsense : War provokes war, even if it is a U.N. War. The cure for the Congo is to let the African people settle it themselves. Africans are right in resenting all interference, whether by Europeans or Asians or by the U.N.

The Price : Paul Barea writing in *The Listener*, London refers to a "tied loan" that India some time ago obtained from the Export Import Bank of Washington. He goes on to say, "The dollars had to be spent in the United States on the capital goods that India needs. The Indians now assert that this was one of the most expensive loans they have ever incurred, not because of the rate of interest or terms of repayment—these were generous—but because the machine tools and other manufactures which had to be bought in the United States were found to be 35 to 40 per cent. dearer than comparable goods available in Germany, Switzerland or Britain."

Very free Enterprise : *Time* of Feb. 17, 1961 gives an astonishing picture of a seven years long conspiracy to fix prices in USA by 29 major electrical equipment companies headed by General Electric and Westinghouse. 44 Top executives, typical "organization" men who in Judge J. Cullen Ganev's view (he sentenced most of them to 30 days' jail and huge fines and the companies total fines of \$1,787,000 or Rs. 83 lakhs) blamed their conscience for huge salaries (e.g. \$60,000 a year, about Rs. 2½ lakhs). Their excuse was that they were following normal business morality, that they rigged prices because "it is the only way a business can be run. It is free enterprise." So! At a minimal estimate, the public of America (and who knows what other places as well) have been cheated of \$1.7 billion which is about Rs. 800 crores. This is the most astonishing case that has ever come up in American business, and every one of millions of American citizens, according to antitrust law can sue for as much as treble damages! And this is the same business group who are involved in deals with India and almost every other country in the "free enterprise" world. These are not only American, but world criminals, whose idea of freedom is the right to defraud humanity.

WHERE WORDS FAIL

BY SENG TS'AN

(Song Ts'an was the Third Patriarch of Zen Buddhism, and lived in the 6th century A.D.).

The Perfect Way is only difficult for those who pick and choose;
Do not like, do not dislike; all will then be clear.
Make a hairbreadth difference, and Heaven and Earth are set apart;
If you want the truth to stand clear before you, never be for or against.

The struggle between "for" and "against" is the mind's worst disease;
While the deep meaning is misunderstood, it is useless to meditate on Rest or Peace or Nirvana.
The Buddha-nature is blank and featureless as space; it has no "too little" or "too much";
Only because we take and reject does it seem to us not to be so.

Do not chase after Entanglements as though they were real things;
Do not try to drive pain away by pretending that it is not real;
Pain, if you seek serenity in Oneness, will vanish of its own accord.
Stop all movement in order to get rest, and rest will itself be restless.

Linger over either extreme, the Oneness is forever lost.
Those who cannot attain to Oneness in either case will fail.
To banish Reality is to sink deeper into the Real;
Allegiance to the Void implies denial of its voidness.

The more you talk about It, the more you think about It, the further from It you go.
Stop talking, stop thinking, and there is nothing you will not understand.
Return to the Root and you will find the meaning;
Pursue the Light and you will lose its source;

Look inward and in a flash you will conquer the Apparent and the Void
For the whirligigs of Apparent and Void all come from mistaken views;
There is no need to seek Truth; only stop having views.
Do not accept either position (adoption or rejection), examine it or pursue it.

At the least thought of "Is" and Isn't" there is chaos and the Mind is lost.

Though the two exist because of the One, do not cling to the One :

Only when no thought arises are the Dharmas without blame. No blame, no Dharmas : no arising, no thought.

The "doer" vanishes along with the deed.

The deed disappears when the doer is annihilated.

The deed has no function apart from the doer ;

The doer has no function apart from the deed.

The ultimate Truth about both Extremes is that they are One Void.

In that One Void the two are not distinguished :

Each contains complete within itself the Ten Thousand Forms.

Only if we boggle over fine and coarse are we tempted to take sides.

In its essence the Great Way is all-embracing :

It is as wrong to call it easy as to call it hard.

Partial views are irresolute and insecure,

Now at a gallop, now lagging in the rear.

Clinging to this or to that beyond measure,

The heart trusts to bypaths that lead it astray.

Let things take their own course : know that the Essence will neither go nor stay :

Let your nature blend with the Way and wander in it free from care.

Thoughts that are fettered turn from Truth,

Sink into the unwise habit of "not liking."

"Not Liking" brings weariness of spirit : estrangements serve no purpose.

If you want to follow the doctrine of the One, do not rage against the World of the Senses.

Only by accepting the World of the Senses can you share in the True Perception.

Those who know most, do least : folly ties its own bonds.

In the Dharma there are no separate dharmas, only the foolish cleave

To their own preferences and attachments.

To use Thought to devise thoughts—what is more misguided than this ?

Ignorance creates Rest and Unrest ; wisdom neither loves nor hates.

All that belongs to the Two Extremes is inference falsely drawn—
A dream-phantom, a flower in the air (a pure fantasy). Why
strive to grasp it in the hand ?

"Is" and "Isn't", gain and loss, banish once for all !

If the eyes do not close in sleep there can be no evil dreams ;

If the mind makes no distinctions, all dharmas become one.

Let the One with its mystery blot out all memory of complica-
tions.

Let the thought of the dharmas as All-One bring you to the
So-in-itself (the truly so)

Thus their origin is forgotten and nothing is left to make us pit
one against the other.

Regard motion as though it were stationary, and what becomes
of motion ?

Treat the stationary as though it moved, and that disposes of
the stationary :

Both these having thus been disposed of, what becomes of
the One ?

At the ultimate point, beyond which you can go no further,

You get to where there are no rules, no standards,

To where thought can accept Impartiality,

To where effect of action ceases :

Doubt is washed away, belief has no obstacle.

Nothing is left over, nothing remembered ;

Space is bright, but self-illumined ; no power of mind is exerted
Nor indeed could mere thought bring us to such a place.

Nor could sense or feeling comprehend it.

It is the Truly-so, the Transcendent Sphere, where there is
neither He nor I.

For swift converse with this sphere use the concept "Not Two";
In the "Not Two" are no separate things, yet all things are
included.

The wise throughout the Ten Quarters have had access to this
Primal Truth :

For it is not a thing with extension in Time or Space :

A moment and an aeon for it are one.

Whether we see it or fail to see it, it is manifest alway and
everywhere.

(Continued on page 191)

LIFE WITH SPONSORS

BY MARYA MANNES

*Readers in India, innocent of television (thank God) must be certainly aware of the effectiveness of advertisement radio (e.g. Radio Ceylon) which, like a Big Brother subtly forms the decisions of the consumer. Captive audiences in Indian cinemas are likewise bombarded with ad-shorts (as well as propaganda films) all designed to do your thinking for you, and thus turn out the accept'ance-man, the ideal relativist. Here, in delicious satire, Marya Mannes, famous New York writer and broadcaster, lashes out at the system. This bit is from her "untelepromoted" book *More in Anger* (Keystone, Lippincott, N.Y. 1958). What she is satirizing is the current enemy of any kind of absolutism.*

MY family couldn't brush their teeth after every meal, but we had something more precious together. I guess you could call it "togetherness."

My mother and father did everything together, and so did we. I can't remember a single moment when there wasn't a family-size bottle of Coke on the indoor barbecue pit.

So many scenes flash through my mind as I think of those years in Crestwood: my father, laughing through his smoke rings as he chortled, "Winston tastes good!"; Aunt Birdie, who came from Mobile, chirping roguishly, "Lakh a cigarette should!"; my mother seeing my teen-age sister Shirley off to a dance with the heart-warming whisper: "Don't be half-safe!"

My mother was the most unforgettable character I had ever met. I see her now, rubbing her freshly ironed wash against her cheek and murmuring of its whiteness; or rushing to my father as he came home from work and crying, "Darling, have you heard the wonderful news! Professional laundries use soap, not detergents!" My mother had that kind of mind.

We children spent many childhood hours browsing through old *Reader's Digests*. "It's the small things that count," my father always used to say. Years later, in the isolation booths of jackpot shows, we used to thank our stars for the rich background of knowledge those little old *Digests* gave us. Everyone said we sparkled.

Every Sunday we had Norman Vincent Peale for dinner, and Mother used to make Kraft pizzas for him. He often remarked on her sealed-in goodness and creamy richness. Some people said it was Geritol, but we knew it was her moral and spiritual values that made her like that.

"Never forget," she used to say when she sipped her calorie-free beer. "This is a friendly, freedom-loving nation."

The only sad note in those unforgettable years concerned my nearest brother, Prelvis. He lived in a dream world of his own. "I wonder," he would say, vacantly, "where the yellow went!" But he had great sweetness in him, and my mother was infinitely patient. Even when he ice-skated over the kitchen floor, she would merely run a mop over the wax and the tracks would disappear. "No rub, no wipe!" she would quip merrily as she rubbed and wiped.

The most unforgettable character I ever knew (next to Mother) was our family doctor, whom we called "Doc." Whenever any one of us were sick, no matter what from, "Doc" would draw little pictures of our intestines and show us how fast Bufferin brought relief. (He was the fifth out of four doctors.)

Yet we were not without romance. I will never forget when Shirley married Bob and he gave her a set of flat silver. As she looked up into his eyes, fingering a salad fork, he said, with infinite tenderness, "This Regency pattern is another way of saying, 'I love you.'" Putting on my Playtex "living gloves" to help Mother with dishes, I yearned for a love like that. "With Joy," she comforted me, instinctively, "dish-washing is almost nice!"

Part of our "togetherness" in those days was the sharing of minds as well as hands, and, of course, the spirit. Each of us prayed before our respective tasks: Father before his board meeting, Mother before cooking, us children before exams. Every morning Mother read aloud from Mr. Peale's column in *Look*, and once a week Father read us the *Life* editorial, to set us straight. And on Christmas Eve, we joined our voices to Bing Crosby's as we sang carols from Hollywood.

I will never forget when our world fell apart. It was the year when four out of five doctors said, "Anxiety is good for You." This marked the end of an era.

My mother no longer rubs her cheek against her wash or lets something golden happen with Flusso. She plays a bull fiddle and reads Ionescu.

My father wears hair shirts and corresponds with Francoise Aagan; my sister Shirley and Bob got divorced after she put his Ike buttons in the Disposall, and Prelvis is waiting for Godot in a degraded Southern town.

Miltown Place, the Temple of Togetherness, has been sold to the Society for the Propagation of Failure.

And I! As I write, I am lying in a stupor from Wolfschmidt, sucking my thumb. [END]

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SAPPHO AND HER HOME OF THE MUSES

BY JOHN SPIERS

WISDOM is not the prerogative of men. Although no doubt in the ancient world of Egypt, Babylonia, Sumeria and in many places in Asia and even in prehistoric America there must have been women 'teachers', Sappho is the first woman Guru that we know of anywhere in the world. With her we can determine a date around 600 B.C., and a place, at Mytilene in the island of Lesbos in the Aegian Sea. She was a poet. Here is a prose translation to begin her story.

To A Maiden

"LIKE unto the gods seemeth to me that man who sits in thy presence and nigh unto thee listens to thy sweet voice and laughter, which ever sets a-throbbing the heart within my bosom. For when I look e'en for a moment on thee, no voice comes any more, but my tongue fails utterly and a soft glow at once spreads o'er my face, and I see no more with my eyes, and my ears are filled with sounds, and the sweat pours down and trembling seizeth all my body, and I am more pallid than grass and am so distraught that I seem nigh unto death itself."

To her contemporaries, Sappho was the greatest of poets. "Burning Sappho loved and sang..." Indeed she did, for she was the Guru of divine erotica. Woman's love and beauty was her theme, and no man can say she did not excel in the art of drawing out the qualities of absolute womanhood. Here is a woman's world through and through. Another fragment of her verse is

To Atthis (Married To A Lydian)

"NOW amidst Lydian women she shineth in her beauty as, whene'er the sun is set, the rosy moon, having round her all the stars, spreads abroad her light o'er the briny sea alike and o'er the flowery fields; and the dew lies there, beautiful, and roses revive and bloom, and fragile chervil and rich-blossoming melilot."

In many respects poetry is closer to the Absolute than the stiff languages of logic and mathematics. Poetry verticalizes even the most commonplace of pigeon-holed words hackneyed in the service of relativistic necessity. Great philosophers have known this. The Bibles of the world are all poetic; the philosophical texts of the Gurus, of Sankara, of Vyasa and of Narayana Guru, are all poems. To remove the gita (song) from the Gita destroys its numinous quality, and that living force of

music at its highest redeems the dry logic and masculine argument. It turns the ice to fire. There was profound reason in the assertion of Plotinus who said that three types of persons were qualified for wisdom, namely the born lover, the born poet-artist and the born philosopher or lover of truth. Sappho was something of all three. Her life was dedicated to Aphrodite, the goddess of love and beauty.

Sappho turned her house into a "Home of the Servants of the Muses." It was a Gurukula intended to help women to realize themselves in their full feminine glory whether married or single. Like many moderns without any notion of an Aphrodite of the Heavens and who only know of an Aphrodite of the streets, the vulgar Athenian women vilified Sappho. Thus the word Lesbian became a nickname through the ages, to be recast by Freud and distorted beyond recognition. But the facts in the light of ancient wisdom-science, in the light of her peers, and in the pre-Christian religion and philosophy are quite different from this gutter-sex view. Her own contemporary equals knew better. The great poet Alceus, who helped her when she had to go into exile, addressed her as "O violet-weaving, holy, (hagna) sweetly-smiling Sappho". Why "holy" if she was the imitation man-type conjured up by the Freudians! And why did Plato, hardly a friend of Poets, remark: "Some say the Muses are nine, but how carelessly! Look at the tenth, Sappho from Lesbos." ? But moderns are of course clever and pretend to know better. The future will determine their worthlessness.

Contrasts and Slanders. Certainly there were reasons for the vilification. Her French translator, Andre Bonnard, tells us in his Introduction to *La Poésie de Sappho* (Mermoz, Lausanne, 1948) that it was her absolutist ways, her freedom and understanding of what a fully developed woman could be in society, that created and still arouses the jealousy both of men who would like to subjugate women, and of joyless distorted women who themselves are the excluded drudges of domestic necessity, tied to what Hitler believed to be their *dharma*, the three Ks, the Kitchen, the Kids and the Kirk.

Bonnard goes on to explain: "We know that at Lesbos the condition of the married woman was very different from that in most of the other Greek cities. In Athens the women and girls lived a confined life in the *gymnasion*: no other interest and no other happiness for them than bringing children into the world and of housekeeping, with no claim to any higher status than that of never being spoken about by others—so said Pericles." (translated)

But, the greater Pericles, of course, roused a scandal because he had his Phoenician mistress, the courtesan Aspasia,

(Continued on page 101)

Hindu Philosophical Orthodoxy

By NATARAJA GURU

MISTY mornings were the rule rather than the usual frosty weather in January 1961. There was unusual rain too for several days before the cycle of the seasons steadied itself. The grass continued green till late this year, on the top of the Nilgiri Hills. Occasionally, as we looked out to the east, the sun rose over what is called *une mer de brouillard*, a veritable sea of mist, effacing the whole of the Ketti Valley and spreading its glory over the plains of Coimbatore too. Truth is hidden and falsehood stands revealed and there is nothing much to choose between them as one is as beautiful as the other. Such is the mist of *maya* that now reveals and now hides what we call "falsehood" as well as what we call "truth". Both are interchangeable terms. The philosophical puzzlement and the corresponding visual puzzlement both lend support to a double mystery in which the awareness of the onlooker or witness is alternately swayed or held.

I have been, within myself, focussing my attention these weeks on the complexion of what is called Hindu orthodoxy. Orthodoxy has its tail end brought up by scruples, interdictions, obligations, taboos or bans, some of which attain to a degree of absurdity that we have noticed already in our previous Causerie (no. 15). The true face of Hindu orthodoxy however, depends much on philosophical considerations, although it must be pointed out at once that theology, philosophy, science and logic, not to mention ethics and aesthetics, cling together more closely and integrally when we come to examine them in the context of what is called Hindu thought.

Pantheism, pessimism, hylozoism and idealism and existentialism, each with a methodology and axiology of its own, make of the history of Hindu thought a strange blend of the rational and the intuitive. A movement in thought that has thirty centuries for its range or amplitude, with endless currents, cross currents and ramifications, has to be taken in with one large sweep of the mind, if one is to get a bird's eye view of the true complexion of Hindu orthodoxy from its tail to its head and, running the gamut of the whole range of human though invisible spiritual values implied. From the taboo on onion or garlic at one extreme, to the hair-splitting and logic-chopping in the *Bhamati Chaturvri* which devotes volumes on four small aphorisms of the *Brahma Sutra Bhashya* of Sankaracharya, the complexion of Hindu orthodox thought presents varied tints, black, grey or white mixed with every possible saturation, shade or hue of the spectrum.

Strands in the String of Indian Thought: Sacrifice, gift or austerity are the three strands of the string of Hindu orthodoxy that has continued unbroken through this long span of thirty centuries. These have been distinguished and twisted into one string as understood in the context of the *Bhagavad Gita* in which the Absolute is referred to as a *intra* (thread) that strings successive pearls of value into one garland of values (chap. VII, 7).

Yajna (sacrifice), *dana* (gift) and *tapas* (austerity) are the triple strands of this string as mentioned in many chapters of the *Gita* (VIII, 28, etc.). Just as one strand might pass from right to left when twisted into a string with others, these strands of Hindu orthodoxy change sides, and what was once orthodox becomes heterodox at another epoch. The long history of spirituality in general attains to a strange and complex texture in which the individual strands are visible no more.

Vedic texts which refer to the cutting up of the parts of a calf and the libations of intoxicants like the soma juice, become taboo in later centuries. Many such changes have been witnessed, so that the complexion of orthodoxy remains variegated and ever-changeful in its hues to the present day.

Brihaspati, the ancient Vedic *rishi*, while being the preceptor to the gods, was associated with a school now considered highly heterodox and materialistic. He laughed at the brahmins and called them meat-eaters and cheats, just in the same way as Hume compared metaphysicians of his day with bandits and robbers who waylaid and plundered the gullible.

The *Purva Mimamsakas* who swear by the Vedas are known to believe in no god, although adhering to the very word of the ritualistic parts of the *Mantras* (ritual formulae) and the *Brahmanas* (exegesis) of the Veda. Sankara himself has been suspected of being a Buddhist in disguise for his outspokenness in favour of *jnana* (wisdom) over *karma* (ritualistic action), although Sankara's followers in the various pontifical seats held after him resemble *Purva Mimamsakas* rather than *Advaita Vedantins* in their ways and beliefs. Samkhya and Yoga have both orthodox and heterodox elements. *Patanjali Yoga* has changed its complexion altogether after the *bhashya* (commentary on it by Vyasa and Bhoja). Nyaya and Vaisesika which started with different authors have come down to our days in a strangely fused form, as found in standard textbooks such as that of Annambhatta. We can hardly determine now where we stand in respect of its categories, methods or values. Therefore, let those who might have the ambition of mastering Indian philosophy be forewarned against being waylaid by false trails and alluring indications. The volume of available comments variously called *artikas*, *pinaranyakas* or *likas*, together with other forms of explanation, comment or gloss, are so endless in variety and intricacy, that it takes the most wary of

ramblers the greatest difficulty to come out of the thick woods that Indian thought actually presents. Much academic acumen in the West and heavy punditry in India are being absorbed into the sands of present-day speculation on this subject.

Indian and European Logic: One would expect that precise thinking, in subjects like mathematics at least, would not vary from locality to locality or as between one language and another. "Two plus two make four" everywhere, irrespective of the particular culture. Yet it is strange that to this day we should hear of such subjects as "Indian" Logic. When two persons discuss or dispute about the validity of a truth or reality or even the preferability of a way of life involving human values, it is normal to presuppose that there should be a universality about the methods employed and the ways in which such truth is appraised or approached.

What is good for one country must be good for another because of the common humanity involved in the benefits of wisdom. All philosophy scientifically conceived must have a normative notion underlying it. Whether wisdom seeks this standard outside or inside the self, it can refer only to the Absolute. Humanity cannot have two truths or two ways of approaching it.

To the extent that such diversity is admitted, the scientific character of philosophy or philosophical character of the science involved must be defective. Bain's textbook of logic happens to be different from Bradley's and Indian logic has its own frame of reference different from that of the West. The case for both Eastern and Western logic must suffer so long as there is no attention paid to normalization of the content of logic and its method.

If we pick up a standard book of Indian logic we find in it subjects that would normally go into a textbook of physics or psycho-physics in the West. Annam-bhatta's *Tarka Samgraha* starts off with the enumeration of the *sabha padarthas* (seven categories) involved in all discussions of truth or reality. The enumeration covers all things visible or invisible (*dravya* "substance"; *guna* "quality"; *karma* "action"; *samanya* "genus or generic nature"; *visesha* "specificity"; *samavaya* "mutual inherence" and *ekhaya* "negation").

Under the first item here we have further subdivisions enumerating the items of the physical world, which imperceptibly merge into such items as time, space or direction and grade still upward, as it were, into the domains of the soul and the mind. It is not difficult to see from the width of the range of the categories thus enumerated, including nothingness and the mind itself, that Indian logic refers to an all-comprehensive notion of the Absolute and not merely to syllogisms or kinds of reasoning.

A Common Method for Science, Philosophy or Reasoning : Departmentalization and over-specialization of knowledge are present-day tendencies, against which there is now actually a reaction in the domain of world thought.. If we ignore the absurdities that we have referred to in the name of taboos and bans, orthodox thought or reasoning about the ever-constant Absolute, present in the mind throughout the thirty centuries of its growth and flowering, represents as a whole, the noble aspirations of mankind anywhere in the world.

The zigzag course of speculative reasoning has gone on swaying from one side of the road to the other, but always true to the straight path that bridges the here and the hereafter. One who is keen on tracing the traits of Hindu thought has first to learn to distinguish between the two aspects involved, the lateral sway from side to side on the one hand, and the straight arrow that, on the other hand, has always pointed to the high human value of the Absolute. The hopes and aspirations of man have been kept in mind in and through the variety and complexity of orthodox speculation in India.

While travelling in the North of India I came against various present-day representatives of this ever-flowering tree of wisdom. The flowerings of this mysterious tree are still reminiscent of the various stages of the origin, development and maturing of wisdom. Some could be traced to the Jaina, and some to Buddhist influence. In the heart of Vedism itself Brihaspati the teacher of the gods, was himself the first enemy of Vedic orthodoxy, although the nickname of materialist as applied to his school of thought is not however false. He only pleaded for a revision of Vedic values and discouraged the heaven-centered self-interest which could be worse than a simple love of good life here and now.

Anti-brahminism and even anti-Vedism was nothing new to the most remote school of Indian thought, and the Samkhya which had this tendency was considered orthodox or heterodox alternately. Both the tendencies coexisted in the Upanishadic texts. Thus the stream of Indian thought has had a strange unity of content and life values of the here and the hereafter entering into its texture throughout its long course.

Sometimes theological, cosmological or psychological, with logic or methodology running through its whole length, with semantics or grammar thrown into the bargain, such is the course of the integrated and unitive content of Indian thought. Practice and precept, from gazing at the tip of the nose or dividing the elements into their real or imaginary constituent particles, both mathematically and experimentally, have all gone into the fabric called Indian wisdom of the ages.

Brahma and Brahmin: Brahma is the four or the five faced member of the Hindu pantheon, while Brahman (in the neuter gender instead of the masculine) is the Absolute of Indian philosophy. The Masculine has his rivals (both masculine and

feminine) who are legion, all of whom figuratively represent one or other aspect of the Absolute.

Monothelism and monism, polytheism, pantheism and henotheism, with pessimistic colorations come into the mystical language of Hindu thought with such variety and vagueness that they are likely to confound and confuse the outside student unfamiliar with the style of Indian thought and expression ranging from the boldest exacting heights to the most puerile of lower limits. Mythological deities, from Brahma to monkey and elephant gods, multiheaded or manyarmed and speaking a composite protolanguage, belong to the background rather than to the foreground of Hindu thought.

The intelligent Indian is not a worshipper of Brahma and the fact that there is almost no temple dedicated to Brahma as a god proves that even the common man does not think along these lines. All images have a philosophical meaning articulated or not, speaking a protolanguage of stone, wood or metal symbols or icons. When thought rises above this level where mythmaking tendencies are still operating, we come to the world of doctrines or systems which are known as *darshanas* in India.

Each *darshana* represents a global vision of the Absolute as an existent, subsistent or a value factor, conceived from a definite philosophical or scientific standpoint. Deism or theism become discarded here and Indian speculation attains through its own methodology, epistemology and axiology to very pure heights, and gets lost, as it were, in the fumes or clouds of higher metaphysical speculation, most of which have no reference to simple or common human life here at all. Like scholasticism in the Middle Ages of Europe, speculation has run its full course in India too, making present-day Indian philosophy rather fruitless and sterile.

It is at such a juncture that we have to imagine a dialectical revaluation that is in the process of taking place in modern India. The invasion of Westerners and the challenge and response that has started in the new normalization of values, has thrown Indian thought into much confusion. Besides noting the complexion of Hindu orthodoxy that prevails in North India at present, I had occasion in recent months to focus attention on the doctrinal aspects of Hindu orthodoxy, and have profited largely by the personal contacts I was able to make with leading representatives of Hindu thought in Hardwar and Rishikesh. Added to my own recent studies and meditations on the subject in January and February 1961, these have helped me here in taking a bird's eye view of the general prevailing situation.

New Sprouts from the Heart of Orthodoxy : The history of religions has to be understood in the light of what is called

dialectical revaluation. This is a subtle process of sifting and selecting new values and ways of life.

What is called primitive religion, steeped as it was in the negativism of ancestor worship and of the hedonistic heaven of Vedism, had to be revalued by writers of different epochs, through the help of legendary heroic poems round the personality of a Rama or a Sita as in the *Ramayana* and of the five and the hundred heroes of the *Mahabharata*.

New *puranas* (legendary lore) emerge from time to time with the same end of dialectical revaluation and restatement of spiritual values in mind. In this subtle process there is sometimes the upgrading of prophetic values as against the lower hicrophantic ones. New combinations and complexions of orthodoxy emerge and gain primacy in the field of popular religion. The patterns of behaviour are constantly revised and the doctrinal content sways from one extreme limit to the other.

With the impact of Western civilization, in cities such as Calcutta and Bombay, the impulse for readjustment was more definitely felt than in the countryside as a whole. Calcutta and Amritsar may be said to be two of the centres of change in the North. The South has always remained more conservative and retained old patterns and beliefs through centuries, only occasionally interfered with by such great Gurus as Sankara, Ramanuja or Madhva. The Brahmo Samaj which originated in Bengal and the Arya Samaj that came out of the Punjab, may be said to be revalued Vedism and Vedantism respectively. The strong denunciation of idol worship by Arya Samajists had the paradoxical effect of discrediting, instead of confirming, as one could expect, the status of this group, while puritanism in the name of the Absolute, tended to throw the Brahmo-Samajists similarly outside the pale, as it were, of conformist ways and beliefs.

These two movements arose at a time when the question was still being asked by missionaries from the West and others whether India was civilized at all. The striking personality of a Vivekananda who raised his voice after these new sprouts of orthodoxy, combined Hindu apologetics with a brand of patriotism into whose composition popular religions of Tantra and Bengal Mother-worship also entered. Meat-eating and *ahimsa* (which prohibited killing or hurting), was compromised or condemned in the name of manliness. The Arya-Samaj of the Punjab had also, like the Sikhs, to face attacks from inside and outside and developed the quality of bravery in its ranks.

The dose of patriotism tends to prevail over that of religion as we approach the time of Sri Aurobindo who also favoured Vedism and Aryan virtues, while bringing to bear an Indian esoterics influence coming from the Greek and the Bengal *sakti* cult, in different proportions. The supramental force that can have its effect in the here and now actual world, which may be

said to be the keystone of Sri Aurobindo's teaching, gives much place to the Mother principle. It has some elements non-understandable in terms of Hindu thought:

Most of these movements have their institutions in or around Hardwar. The Gurukula University of Kangri on the banks of the Ganges has its rival *Sanatani* "Rishikul" on the other side of the same river. The Sanatani revival supports casteism openly to this day. The Rishikul admits only those who are "born twice" and can wear the sacred thread, to its benefits, although I have been told that these conditions are being applied with greater and greater latitude in present times, to keep pace with a public opinion that is fast discarding the old static attitude to groups within Hindu society.

Outer Marks of Transition: As we travel from Vedism pure and simple to the extreme forms of Vedantism and try to recognize the various outer marks that distinguish the different kinds of faith that underlie each believer, we find that even within the scope of the various orders of samnyasins, there are peculiarities that afford a key to the grading of orthodox thought and behaviour. Samnyasins are fundamentally *parivrajakas* (wandering men), and the recognized means of livelihood is *mardhvara bhiksha* (gathering alms from different persons like a bee taking the nectar from flowers). The rule that they should have no home refers to the *aniketa* (vow of homeless poverty in possession). He is further to be *ayachata* (one who does not ask or beg), content with what chance brings from day to day, and balanced between polarized attitudes of every kind such as fame or ignominy, etc.

Travelling in North India I was able to observe closely some of the prevailing kinds of samnyasin behaviour patterns. Mimamsaka schools of the Bhatta and the Prabhakara varieties still seem to have a subtle influence on the modern samnyasin as seen in India now. *Udaka-kriya* (which refers to oblations with water) *aguruhatra* (fire ceremonial) from both of which the samnyasin is supposed to be wholly emancipated, still leave their imprint on some groups or schools of samnyasins. Vedism obtrudes into the pure domain of free Vedantism in various ways. There are even samnyasins who retain their pigtail or tuft (which belongs to the Vedic context) even after accepting the open absolutist ways of the yellow-robed, who as a rule, are to be clean-shaven. The orthodox priest too may be seen to use this kind of proto-language of shaving to express the austerity or strictness of his inner faith, whether belonging to group or individual patterns of taste in such matters.

The *achamana* (sprinkling of water round the meal before eating) is omitted by certain orders fully emancipated from Vedism or *karma mimamsa* influences. Even in reading a text like the Gita which categorically denounces all forms of outward

holiness, some orthodox persons attach importance to ritualistic injunctions such as *karadinyasa* (arrangement of hands, etc.) which have sense only according to the *intras* of Jaimini and not Badarayana, and whose full import in the semantics of Vedism has largely lost its significance at present. The tuft, the marks of sandal paste or ashes put vertically or horizontally on the forehead, and other details of ritualistic behaviour, help us to grade orthodoxy and place each pattern in its proper context, ranging from Vedism with its animal sacrifices to the fireless and waterless content of non-ritualistic wisdom of which Sankara was the greatest of exponents.

The Six Systems and Samnyasins : The various orders of samnyasins in India doctrinally speaking, represent permutations and combinations of the six principal schools of Indian philosophy. The vast majority of them are *brahma-vadins* or those who give prime place to the doctrine of the Absolute. They are followers of Sankaracharya in the main, but interspersed we find those who believe in "qualified" monism or even in dualism.

Some give primacy to ritual, others give importance to theistic aspects in the name of the demands of the people for devotion. Just as plain living and high thinking go together, so doctrinal aspects and behaviour patterns go together in what the samnyasin tries to represent in his person. Each samnyasin with his group of disciples sometimes to be counted in dozens or in hundreds, may be said to be an ambulatory institution in himself, with various centres in different parts where he will spend some months of the year.

The scale of values which samnyasins adopt determines the grade to which they may be said to belong. Nakedness or semi-nakedness, standing like an *ashat* or a *thirthankara* reaching from earth to heaven, or sitting with closed eyes like a Buddha or a Siva under a tree, preferably surrounded by wild beasts, are the various tacit archetypal patterns of behaviour involved.

As for articles of faith, they range from those who believe in materialism, empiricism or realism through those who pin their faith on the various ways of valid reasoning acceptable to each *savapradaya* (traditional hierarchical grouping). The Charvakas are those who give primacy to common sense human values and represent the scientific attitude as against the believers in the Veda, whose hedonism is more applicable to the life hereafter, although they love the good things of life even here. The Vaisesikas may be said to be neutral or psycho-physical realists, to whom even rainbow colours were interesting enough and not to be relegated merely to the illusion of *maya*. The *pramanas* or the means of valid knowledge are all important to their sister school of Nyaya, while more abstract reasoning and practice of a special kind of austerity

called Yoga go together as a pair of values in the next set whose followers are called Samkhya-Yog'ns. They may be said to correspond to the rationalists of the European context, while the Nyaya-Vaisesikas may be said to correspond to the logical positivists or sceptics of the Hume type of thinking. Kant and Hegel come near to the next pair of sister schools, called the Purva and Uttara Mimamsakas. The Purva or the Anterior Mimamsakas give absolute value status to *karma* or ritualistic action as a form of language of wisdom. Karma thus revalued became for them *Dharma* with a capital letter, not to be known through utilitarian logic alone, but with the aid of higher semantics as based on the meaning, as some moderns might explain.

We enter here into the Wittgensteinian world. *Karma-Mimamsa* has been much misunderstood as a variety of Vedism, but when we remember that Mimamsakas worship no god but that of Dharma itself, the utterly reasonable position that they occupy at the centre of Hindu thought and expression will be evident to any student of comparative religion or philosophy. The philosophical, theological, cosmological and psychological problems or puzzles that Hindu orthodoxy can present to an academic student or a seeker of wisdom, are thus very intricate indeed.

Speculation may be said to have gone to seed and to be defeating the main purposes of wisdom itself. A dialectical revaluation and integrated re-stringing of the whole range of the values involved is called for at the present moment. The samaynsins of India are the inheritors of this wisdom and it is for them to re-state wisdom once again on a world basis and background.

Vedanta Represents Integrated Dialectical Wisdom : Vedanta is no religion in itself but an ultimate consummation of wisdom, with a method, a theory of knowledge and a scale of values of its own. It is fully dialectical and consists of high equations between poles of reality and, resulting from the telescoping of all the previous history of Indian thought, culminates in the well-known *maha-vakyas* (ultimate great conclusions or dicta) of the whole movement of thought spread over thirty centuries.

Sankara gave it systematized form and others like Ramanuja and Madhva became famous by supplementing in some way what Sankara himself had implied either in his methodology, epistemology or values. These ultimate dicta point the arrow, as it were, to the findings or flowerings of Indian thought. As the fruit determines the tree, so the wisdom content of Vedanta can be seen by the grand dicta which equate the "I" with the Absolute [*ahambrahmasmi* "I am the Absolute"; *tatramasi* "That thou art"; *taamtadasi* "Thou that art"; *trambrahmari* "Thou art the Absolute"; *brahmaivedam sarvam* "The Absolute is verily this whole world", etc.], in the first,

second or third persons syntactically or grammatically. The identification of the Self with the Ultimate is accomplished by two distinct sets of reasonings, one referring to Nature viewed horizontally and the other the same viewed vertically. Absolute Nature is no other than the Pure Absolute when the vertical and the horizontal are unitively understood.

Abheja-nimitta-upadanaत्रा (non-differentiated material-cum-instrumental agency) is the highly technical Vedantic expression used by the most learned *śamnyasins* when asked in what consists their doctrine of the Absolute. Another way of referring to it as *sajatiya vijatiya bheda sunyatā* (absence of difference as between its own kind and as between different kinds). Both of these have to be applied to the ultimate notion of the Absolute through dialectical equations of existence, subsistence or value factors, which are the three irreducible categories of the Ultimate viewed from the side of human intelligence.

The Absolute exists, subsists and has value, i.e. *asti, bhati-priya* (exists, subsists and is dear or interesting). These are also technical terms of the *lingua vedantica* much used by *śamnyasins* and philosophers of India who have a way of blending behaviour patterns with doctrinal aspects, giving to the face of orthodoxy various tints, completions and expressions.

Through the maze of variety of reasoning sufficient to confound the best of logicians or mathematicians and with varied taboos, bans, obligations, scruples and observances that have different complexities in different parts, one ascends through dialectics to the highest point of wisdom in Vedanta which, as the basis of wisdom, as also its crowning point, presents a noble edifice of human thought through the ages.

Through the ancient figure of the naked *Thirtankara* of the Jains, sometimes nearly a hundred feet high reaching from earth to heaven, to the *Dhyani Buddha* of Kamakura, through more than thirty or forty centuries, the same ideogram has been persistently whispered by wise men, and the lisplings and mutterings of the formula of wisdom continues to take place even now in revalued and restated forms. They all have their arrows pointing in the same direction. The ideogram is as valid now in the days of a Wittgenstein as it was in the days of Brihaspati the teacher of the gods of the Vedic period. Both these names, strangely too, represent the same degree of scepticism or belief which continues with thinking man though separated by long lapse of time.

The Future of Orthodoxy in India: The closed static nature of Indian orthodoxy both in its behaviouristic as well as in its doctrinal aspects, has to be made dynamic and open. Modern knowledge of the West has also made its contributions and arrived at a stage where it can go no further in the same direction as hitherto. Bertrand Russell may be said to present

this enigma of modern times and no one who has glanced over his latest volume pictorially and schematically representing *The Wisdom of the West* (as the book is entitled) can ever mistake the nature of Western wisdom that has accumulated there during the ages, nor fail to see the nature of the philosophical blind alley that is at present facing the further progress of world thought.

Semantics, Eastern and Western: The Nyaya-Vaisesikas of ancient India correspond to the logical positivists or empiricists of modern times. The Purva-Mimamsakas represented by Jaimini are none other than the Wittgensteinian believers in word games. When Jaimini says that the Vedas are *apaurushya* (without human origin) and treats it as an Action sufficient unto itself, without need for any other god, Vedic or proto-Vedic, he may be said to rise to the pure world of " meaning of meaning " which has been the subject matter of much modern speculation.

Between the years 1922 and 1958, during the interval marked by the posthumous publication of his *Tractatus Logico-Philosophicus* and his *Blue and Brown Books* respectively, culminating in his main contribution called *Philosophical Investigations*, Wittgenstein has opened up a modern vista for world thought in this very region of the search for the " meaning of meaning. " This same subject had once engaged the attention of the Purva Mimamsakas with whom as stepping stones Sankara may be said to have climbed up to the *sarvajna pita* (the seat of the all-knowledge).

After this effort of Sankara, speculative thought became more or less sterile in India, except for some epistemological or methodological corrections by the Gurus who followed him, such as Ramanuja and Madhva. The Guru Narayana in more recent years, attempted, with a great degree of success, the stringing together of all *darshanas* or points of view in philosophy, in his masterpiece in Sanskrit called *Darshana Mala* (Garland of Philosophical Views). Unlike the *Sriya Darshana Samgraha* of Madhvacharya of the Sringeri Mutt founded by Sankara himself, the Guru Narayana gave equal status to all points of view of the Absolute with the common method and theory of knowledge linking them all into a garland, instead of presenting Vedanta as a crown or crest jewel.

After the philosophical storms and puzzlements following in the wake of Wittgensteinism, which seem still to raise much dust of controversy in magazines and platforms in the West, especially among those interested in an integrated language for all science, in the name of a science of all sciences, the time seems now opportune for thinking of a union of Vedantic and Western thought so as to usher into being a new human heritage of integrated unitive wisdom of the Absolute.

During the misty and rainy months of January and February of the year 1961 while resting in the Nilgiris, my thoughts were hovering on these and allied subjects. Except for visitors who came to stay with me, one from Berlin and another from Holland who was recently in Australia, I spent my days quietly reading and re-reading books on Indian philosophy. I read elementary textbooks as well as source books such as the original *sutras* (aphorisms) of the founders of the various systems themselves. Thus it was that philosophy became a worthwhile occupation for me in the early months of 1961.

[TO BE CONTINUED]

GURUKULA NEWS

Nataraja Guru is now back at the Gurukula, Fernhill, Nilgiris. He was present at his 66 birthday celebration at the Retreat, Somanahalli, 18 miles from Bangalore on Feb. 19, when over 250 visitors came to greet him, and had lunch in this humble sylvan Gurukula. At Calicut, Varkala, Trichy and Singapore there were celebrations and distribution of food.

Mandapam Episode : Several friends have written supporting our attitude. It is understood that the Tourist Officer at Mandapam has been alerted to be vigilant on behalf of travellers.

Nityachaitanya Yati has just finished a heavy lecture schedule in Malabar, with great interest shown in revaluation of Narayana Guru and in the Gurukula movement. He is now at Fernhill. **John Spiers** paid brief visits to Madras and Fernhill in the first week of March. **Fred Haas** of the U.S.A. Gurukula arrived this month. **Jack Ooms** of Holland is at the World Centre, Kaggalipura. **Swami Mangalananda** continues his lectures in Kerala. The Study Circle at Madhavamangalam, Trivandrum, Kerala, is attracting a large number of friends.

World Citizen Garry Davis expects to visit Europe soon. His book is coming out in April. Under **Dr Marc Gevaert**, the Gurukula at Latem—St. Martin, Belgium holds weekly group meetings.

ABOUT VALUES

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The very small is as the very large when boundaries are forgotten :

The very large is as the very small when its outlines are not seen.

Being is an aspect of Non-being : Non-being is an aspect of Being.

In climes of thought where it is not so, the mind does ill to dwell.

The One is none other than the All, the All none other than the One.

Take your stand on this, and the rest will follow of its own accord :

To trust in the Heart (Spirit-Mind) is the "Not Two", the "Not Two" is to trust in the Heart.

I have spoken, but in vain : for what can words tell
Of things that have no yesterday, tomorrow, or today ?

refined, cultured, and mixing in the society of men ! "Aux anonymes épouses des honnêtes citoyens, le mensonge ! " (But to the nameless wives of the honoured citizens, just housekeeping !) This is another exposure of that myth of fifth-century Athens.

There has always been a confusion in the mind between the Guru and the priest. Their functions in society are completely different. A Guru can dedicate a temple to a god, but the priest functions as the ritualist intermediary for the worshipper. He is a teacher, the priest is an instrument. In considering Sappho, we must not think of her as a priestess of Aphrodite, but as a Guru who explained to the girls in her charge the wisdom embodied in the notion of the goddess.

From the time of Homer, the poet had played a big role in Greek life. Even Solon the wise is said to have written his Laws in verse. We know of such famous names as Callinus of Ephesus (700) B.C., Tyrtaeus, Momerinus, Archilochus, Simonides, Alcaeon, Arion, Stesichorus and Alcaeus already mentioned (all in the 6th and 7th centuries B.C.) and mostly, like Homer and Sappho herself, of the Ionian (Yavana) or Phoenician world and non-Athenian. What is remarkable is that so little of this vast literature remains. For instance Sappho's production filled nine books; and all that we have are a few fragments, but sufficient to prove that the ancient admiration and reverence for her genius was correct.

"Both in thought and in language" says H. B. Cotterill, "Sappho's poetry offers the very greatest contrast imaginable to what is often regarded as the true poetical method of expressing deep emotion. It affects not by the display of vehement passion, but by impressing on one's mind a picture which haunts the memory and ever afterwards has the power of stirring one's feelings as if it were a real experience."

The Ecstatic Mode: Many philosophers have distrusted the poets and artists. If the poets have not been given their due place philosophically, it can equally be said that many clever philosophers have failed by rough-handling of the poetic nature. Plato himself was a poet but with a bias philosophically agaⁿst poets. Socrates knew the better method, making ordinary lovers into absolutist lovers, and making dramatists like Euripides into exponents through art of dialectical wisdom. Plato inclined to treat artists in the same manner as our five-year planners do, clipping their wings for the cagey patterns of a fixed society.

Hard is the way of the poet. Pagan, Christian and Mohammedian bigots have all had a hand in the destruction of the greater part of Europe's pre-Christian cultural heritage. How many scholars still grieve for the dreadful burning of the Alexandrian library.

Hard too, to insist that such things as erotics, love and marriage and the cult of beauty come within the domain of wisdom. There is an Apollonian and Paulian distortion of values with its sex-sin poison running in opposition to the Dionysian. Jesus-Siva cult of ecstatic religion to which the Sappho-Aphrodite belongs.

Overflowing with the ecstasy of the goddess of love, Sappho and her virgins, rose-garlanded and violet-crowned became what the Greeks knew as a *thiasos*, a divinely possessed band of dancing and singing maidens. The praises they sang were the chants to Aphrodite, composed by Sappho, the mortal model manifesting the virtues and the glory of the goddess and thereby wearing the shimmering mantle of immortality.

For this *thiasos* we can draw upon living examples. An ecstatic mode of spirituality thrives in India. The yogi is such a type, merging with and becoming the god-man or god-woman. Siva and his feminine counterpart draw their communicants into servant possession. Sex is not vulgarized, while not denying the ultimate physical basis of life, with the symbols of sex frankly acknowledged and physical union reaching its apotheosis in the androgynous or equivalent of Hermes-Aphrodite in the Siva-Parvati, half-god and half-goddess figure of

Ardhanarisvara. Here too it is normal to form singing bands or *bhajans* groups, not at all confined to youth, nor to woman either. In India even old people will break into frenzied mystical dance. God is not worshipped from afar. The god or goddess enters in.

Dregs and Sediments: With Sappho, more than with any of the other Gurus of Europe, we can see the clearest evidence for the need of the personal touch of the Guru. She was the fiery living vehicle for the principle of love and beauty, for the arts, both the physical personified Graces and the intellectual and spiritual Muses. Above all, a living person. Those who imagine they have wisdom merely by perusing the literary remains of Guruhood have only got what the Tao writers call "the dregs and sediments". Why otherwise, do artists travel to art centres like France or Italy to enter the studios of great painters, or even in the lesser crafts, enter into apprenticeship to get the living know-how. There is an undeniable psychological and personal element which even the most stubborn of individualists must acknowledge. This is at its highest in the domain of wisdom. The world can afford to lose the books and with them the crystallizations of creeds and systems. But the world cannot afford the loss of the flesh and blood and spirit of real men and women who are wise. In them is the real transmission of what cannot be but into words.

Sappho's aim was to provide human society with ideal womanhood, grace-endowed, accomplished in the arts, with a refined and all-round personality far remote from the Greek and Puritan notion of a *hans-fras* drudge and mere beater of children. Nor was her ideal to make woman the democratic "equal" of a man, but rather his proper counterpart in the dialectics of a married relationship, drawing out the fullness of feminine charm to balance the fullness of manhood. Instead of distorting and repressing love and the married life she gave it the light and the fire of wisdom as a sanction.

In a solitary fragment of her own, she might herself be compared, so rare and genuine is her shining : "As a sweet apple blusheth on the tip of the branch, on the topmost tip, the apple-pickers have forgotten it — nay, have not forgotten it, but have been unable to reach it..." She is like that apple, lovely and beyond criticism. Finally, here is one more ode, fittingly addressed to the goddess :

To Aphrodite

Immortal Aphrodite on thy throne of many colours,
Daughter of Zeus, weaver of wiles, I implore thee, break not
my heart. O Lady, with excess of love and of anguish, but come
hither, if ever before thou hearest from afar my cries and

leaving the golden mansion of thy father, didst yoke thy car and come; and swiftly thy winsome sparrows brought thee over the dark earth, eddying their rapid wings, from heaven through the midmost aether; and quickly they arrived, and thou, O Blessed One, smiling with thy divine countenance, didst ask what ailed me now again, and why I called on thee, and what in my maddened heart I wished.

Whom dost thou desire that Persuasion should bring to thy friendship? Who doeth thee wrong, O Sappho? E'en if she fleeth, she shall soon pursue thee; and if she accepth not gifts, yet shall she give them; and if she loveth not, soon shall she love—yea, even against her will.

Come to me also now, and set me free from grievous cares, and all that my heart longs to be fulfilled do thou fulfil, and be once more my helper.

[END]

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Atmopadesha-Satakam

One Hundred Verses of Self-Instruction

BY NARAYANA GURU.

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

(Continued from our last issue)

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.

53

That primordial potency that herein resides
Is the seed that gives birth to all here we see ;
Merging the mind in that, never forgetting,
Maya-mind to end, ever do contemplation pursue.

HAVING in the previous verses brought all reality to the concept of an all pervading self-luminous entity, into the vastness of whose glory all sense of individuality or self-identity is lost, as it were, in a neutral notion of the Absolute, the Guru here passes on to examine the same in terms of origin and purpose, taking a teleological rather than an ontological perspective.

The *Atman* in the Advaita Vedanta has been compared to a lamp that lights a theatre, which, while it sheds its light as a witness (*satkshi*), the players, who represent the living beings or *stavas*, come or go in the world of phenomena. It is usual to refer the phenomenal world to Maya, as its source. Maya is only a philosophical term applied to the possibility of all kinds of errors, actual or conceptual, in the human mind. From simple optical illusions to the grandest of errors of mistaking the Self for the non-Self or *vice versa*, man lives in error, and within the alternating range of certitude and doubt, he finds himself alternately in fear or wonder, eternally caught by lack of clear insight, within the living limits of a smile or a tear. Maya, it is true, is the source of the world of appearances, but behind and implied in Maya itself is the deeper-seated seed, which is also the source of the visible universe and which is independent of even the errors with which Maya is capable of inflicting the human mind.

The potency referred to in the first line refers to the *shakti* or power that is said to belong to Maya in Vedantic literature. This power should ultimately be traced to the

Absolute itself, because without the light that the Absolute sheds, no errors would be possible at all. They would not arise. Although Maya is the immediate source of error, the final seed of error resides in the heart of the great neutrality of the Absolute described in the previous verse.

Maya gives birth to the phenomenal (or the visible) while the noumenal and neutral Absolute as the source of all, or their ultimate cause, which is itself causeless, remains as an abstract principle that is an ever-present *sakshin* or witness.

Assuming names and forms, Maya has the power of creating a world of plurality or multiplicity of percept-concept entities with which the actual world becomes filled at any given waking or dreaming moment. The common seed of both Maya and *jiva* (living unit) is to be traced still backwards to the Absolute at the negative levels of this notion, whose best expression as we have seen in the previous verse, is in a neutral ocean of glory, filling all space. Maya may be said to live and express itself horizontally, while the glory of the Absolute, may be said to have a vertical range with a common point of contact between the two. The positive and negative aspects of the Absolute, with a neutral central aspect best expressed by silence, are all implicit in Vedantic writings of the different acharyas (teachers) of India, with names such as *vara* (ultimate) *sakshin* (witness) *krattha* (basic or well-established) etc. into whose intricacies we shall not, at present, enter. Neither definitions nor examples can help the seeker here if he does not also have that imaginative and intuitive gift of vision which Sankara has called *aha-paha* (an inductive-deductive insight).

The second half of the verse refers to what one should do to advance in self-instruction. The pursuit of contemplation is here recommended, not as an obligation but as a free choice by a wisdom-seeker. The word *manana* used in the original Malayalam text for "contemplation" here, refers to a discipline mentioned in the Upanishads and in the Gita which distinguishes between mere intellectual appreciation of a verity (which is called *sravana*, "coming from hearing the words of a Guru") and rumination over the truth as "marking" in the familiar phrase of "read, mark and inwardly digest" found in the context of the Christian liturgy. The same distinction as between mere reading and marking, which refers to a further intensification of attention, is greater in the third term *nididhyasana*—going with *manana* and *sravana* in Vedanta—(which would correspond to the third degree of attention implied in the term "inwardly digest" of the Christian context). In the Bhagavad Gita this same distinction is under reference when, in chap. XVIII 55, we read :

By devotion he (the aspirant) knows me, to what extent and which I am ; And thereafter, having known me, philosophically, he enters into me.

The knowing process in the intellectual, academic or philosophical sense has only a weak degree of attention involved in it. This has to be made more complete or perfect by the act of entering into the Absolute itself as meant in the philosophy of Bergson. The Absolute is within the consciousness of man and conversely man lives within the consciousness of the Absolute. The third degree of contemplation in the series of *sravana* (hearing), *māyā* (mental identification of what one has heard or knowing it by heart as schoolboys say) is *vididhvāsana* (knowing the Absolute as if from inside it or as the Absolute within you). In the present verse this last stage of self-realization is not yet under reference but we have to know the whole context if we are to have a precise notion here of what is implied by *māyā* which we have rendered in English, as the pursuit of "contemplation". The result of such active contemplation would be to cut at the root or the source of error, where it branches out horizontally into the visible world of names and forms, without denying the real seed which is lodged in the heart of the neutral glory of the Absolute itself.

54

The Waking state, it obtains not in sleep
And sleep again does not affect consciousness
When awake : day by day these twain are born
Of Maya-woman and keep alternating on.

IN verses 5, 6 and 7 above, the subject of the states of consciousness in relation with sleeping, waking and thinking were once alluded to, and it was indicated in verse 7 that the state of pure awareness was something midway between the states of waking and sleeping. Following up further the same idea, the Guru here indicates the neutral vertical axis that may be said to subsist between the alternating states of sleeping, waking and dreaming. There is one feature which is common to both sleepiness and wakefulness. In both the subject witnesses either dream or the objects of the waking world, which, in the contemplative context, could in principle be called day-dreaming.

Our attention is being directed by the Guru here to this activity common to dream and day-dream that goes on in spite of the opposite and mutually exclusive nature of the two states that are compared here. The rarity implicit in terms of the active though not 'objectified' content of sleep and waking, is stressed and explained further in the verse that follows.

Maya is the principle of nescience or ignorance which is not an entity but a convenient term or mathematical quantity with which to relate the two aspects of the Absolute which always co-exist. Like the square root of minus one and its positive counterpart in the square of the same number, understood reciprocally or ambivalently, as it enters into electro-

magnetic calculations in modern physics, Maya is to be understood in terms of the philosophy of India, especially that of Sankaracharya.

Although his rival or rather complimentary Vedantic teacher, Ramanuja, developed a theistic view of the Absolute, in which he could discuss the same Vedanta without the help of this concept, by transferring to the power of God himself all that was attributed to the power of Maya or nescience, this negative principle, or *negativitas* of Hegelian terminology, has persisted to this day in Indian philosophy.

The Guru Narayana, elsewhere in his *Darshana Mala*, analyses this concept in a whole chapter, and presents it in a fully revalued and scientific form. As the negative principle of creative manifoldness in nature Maya is figuratively spoken of as a female that gives birth, while the positive fertilising aspect of the same natural power, is transferred sometimes to the masculine principle such as Siva rather than to Parvati his consort in the popular mythological language of theism of India. This negative factor which in principle contains the created multiplicity of the waking and the dream world together, ranging from the existing to the intelligible worlds, is the central axis common to the asymmetrical states of waking and sleeping, and independent of both. This is the domain of this negative potentiality of the Absolute which is Maya.

Maya is no other than the Absolute itself when all movement or creativity is subtracted from it. The relation is a dialectical one, and is indicated by the word *ananya*, (not other) explained by Sankara. Maya and the Absolute are related dialectically and not merely as in mechanistic logic. Pure consciousness when free from Maya content of names and forms becomes the same as the Absolute. Thus it is that we are directed to try to cut at the root of Maya by meditating at the point of insertion of the Maya function within the pure Absolute. As electricity and magnetism act on different planes while yet belonging to one and the same energy, we have to imagine a unity and a difference here which itself is to be resolved into a final unity at the end of our search for truth.

65

A long drawn out dream is this, and like sleep each day.

It gets extinguished ; dream too likewise ;
We can never see extinction thus to this : as it is
Hitched on to the pure aloneness, it ever goes
round.

THE continual flux of becoming implied in the creative evolution of the process of Nature in the phenomenal world, not excluding the psychic states of dreaming or waking, that belong also to the more subtle aspects of the same, are pictured here together in living terms.

This is to be understood psycho-dynamically and in neutral psycho-physical terms' in keeping with the neutral monism implied in the contemplative way belonging to Vedanta (or contemplative absolutism). The parity that exists between sleep and waking, in terms of their common creative content, which we have tried to explain in commenting on the previous verse, using the expression "Maya" is what is meant to be stressed here.

In order to see this in its proper perspective, we have first to think neutrally and see that both dream and the waking events of life are subject to extinction each day. When one leaves operating on the consciousness, the other takes on; and between the two modes of creative activity of the psycho-physical apparatus, we have a long drawn out dream which belongs to Maya.

This Maya has to be imagined as being in relation to the vertical axis of becoming in pure time. Pure time in reality belongs to the context of the Absolute which is here referred to as the *kaivalya* which we have rendered as the aloneness, referring to the unique status of the Absolute as known in contemplative literature such as that of Plotinus where spiritual progress is described as "the flight of the alone to the Alone." *Kaivalya* (nominal of the objective *kaivalya*) as the goal of contemplative progress is also used in the context of Patanjali Yoga, and is to be treated as synonymous with *nirvana* which refers to ultimate release of the soul from all bondage. There are many other terms like *anaraga* or *moksha*, *nirvana*, etc. which refer to the same state of ultimate release or salvation.

Careful re-reading of the first half of the verse and keeping in mind the parity of dream and wakeful states intended to be explained, will reveal the subtle interplay of factors which are meant to be univitely and neutrally understood here.

[TO BE CONTINUED]

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Editorial : DIALECTICAL REALISM

THE simple truth or wisdom principle which can solve in a peaceful way all the problems of social life, global or personal, was known to Shakespeare and brought out clearly in his *Merchant of Venice*. Shylock could have won his case if he had not made a mechanistic demand. His money was indeed part of him. To take that was to kill him as much as taking his daughter, when he spoke of ducats and daughter in the same breath : and equally as taking a pound of flesh would kill Antonio. And when Portia had to admit Shylock's legal correctness, her only appeal was to the absurdity which did not include spilt blood and to make her further appeal to a new factor although outside law, namely, to "the quality of mercy."

The whole play is a demonstration of the two dimensions in human affairs, the horizontal and the vertical. Most of the trouble in life is due to an absence of taking both these dimensions into account together. A person or a tribal or ideological group or a state or even a collection of states like the UNO may attach itself to one of these dimensions of interest, usually alas, to the horizontal, the pound-of-flesh world or the money world, or even forget that such extra-physical limbs of the individual as ducats and daughters exist at all, as invisible constituents of the human entity, to touch which in a crude way can be as dangerous as having a butcher take over the job of a brain-surgeon.

For peace to come in the world, there must be delicate balancing and accord between money and mercy, horizontal and vertical dimensions. Taking both together as two forms of an absolute reality is the dialectical method of yoga, as applied to human affairs.

Consider the subject of tax-collection. The usual mechanistic attitude of governments sees only the ducats aspect and forgets the human or the vertical aspect. How many tax-collectors realize they are touching the very heart of a man's psychic life when they touch his money or his property ? Their operations may be perfect. They may cut away the money by crude methods, but the man can die of shock every bit as much as if they had struck a dagger in his heart. Recently we were astonished to hear an income-tax official calmly admit knowledge of the death of two men who were suddenly given income-tax demands. We ourselves heard recently of the death of a man when an unexpected last-minute demand for income-tax was suddenly sprung on him.

The fact that such things can happen and be taken for granted without any feeling of compassion is truly amazing. Similar cases of undue suspense created it would seem almost on purpose with cold-blooded efficiency in regard to the issuance of passports and release of "one's own money" for overseas travel, for instance, are plentiful. The measure of cruelty involved can be so great as to make the victim almost mad or at least put all but the strongest into a state of nervous tension destructive to life. Almost every traveller in most countries

comes under one or other of these forms of official cruelty. It happens because of ignoring that other dimension of human life which we can only call the vertical and the ignoring of the fact that there are two dimensions of reality, the physical or horizontal, which also comprises the legal and mechanical, and the other, the invisible, psychic value-world or vertical.

Except for the wisdom-science which we have emphasized over and over again in the pages of **VALUES**, and except for the wisdom lying hidden but publicly in such writings as Shakespeare's, in the dramas of ancient Greece, in the writings and sayings of great wisdom teachers like Christ and the Buddha, concerning the world of Caesar and the world of God, the world of necessity and the world of freedom, which have also only to be pointed out to be recognized as verities, except for this wisdom-science, there is in the world today a terrible absence of plain commonsense about this simple truth. The responsibility for this must lie at the door of the educationists and propagandists today who have emphasized only the physical aspect of man, and the legal side of life, to the detriment of the compassionate, with an unnecessary increase of misery and suffering all round.

If we look at the affair of the Congo we can see the same lack of wisdom. The UNO may with the best of motives complete a perfect operation. But if even a single man is killed by this UNO operation, does it matter that the killer was "good"? And if that killer happened to be a Swedish national, it will create resentment for Swedes, and if that killer is an Indian, it will do likewise against Indians. Humanity cannot afford to have its tribalisms strengthened. There is enough tribal confusion and warfare in the Congo without the UNO or anybody else in the name of this or that ideological camp (the intellectual tribalism) adding more fuel to the flames. To speak of the human element is not romantic, as a prime minister has recently said in regard to a critic who objected to sending his nation's army contingent to the Congo. On the other hand it is entirely unrealistic to ignore the vertical aspect of reality. It is entirely unrealistic to imagine that by force one can achieve peace, that the man with the gun in hand can put an end to guns. All men and every African fears the man with the gun, whether he is a local tribal lunatic, a Belgian mercenary, or a member of the UNO army.

Private non-political people everywhere understand this simple fact. The Red Cross and Crescent societies could not exist, would have no funds, were it not for a realization that positive peace is with the unarmed healers and not with the armies. London newspapers today carry appeals for financial aid for the half million refugees in the Congo. This manifestation of the conscience of humanity itself reveals the failure of politicians and leaders.

There is a horizontal mechanical "goodness" and a vertical romantic "goodness." Mechanistically it may be perfectly

OUT OF THIS ONE WORLD

Another Africa which could be Congo too or any where, is described by Norman Lewis in his book *The Changing Sky* (Cape, London, 1959). His report on Liberia goes on, "The main problem confronting these (foreign) concessionaries is Liberia's acute shortage of unskilled labour. The Liberian tribesmen has always been accustomed to gain the mere necessities of life with a minimum of effort. At the most he will consent to clear and burn a little virgin bush, and then leave it to the womenfolk to plant the 'dry' rice and cassava (tapioca) forming the basic diet. Even the women's agricultural work is very light. No hoeing, weeding or watering is done. The family simply waits for the crop to come up, and supplements its diet by harvesting a few tropical fruits. The Liberian countryman will eat anything..... The result of this catholicity of appetite is a well-balanced diet and a good physique. The amount of leisure enjoyed by a Liberian villager, especially a man of substance with a full quota of three wives to wait on him hand and foot, is quite beyond the comprehension of modern civilized man. It is natural enough that such a villager is extremely reluctant to exchange this lotus-eating existence for that of a plantation labourer working up to twelve hours a day for a wage of 30 cents, and what are called 'fringe benefits,' i.e., free housing, medical supervision, and so on."

Existential Boredom: The Gods were bored, so they created man. Adam was bored because he was alone, so Eve was created..... Adam was bored alone, then Adam and Eve were bored together; then Adam and Eve and Cain and Abel were bored *en famille*, then the population of the world increased, and the people were bored *en masse*. To divert themselves, they conceived the idea of constructing a tower high enough to reach the heavens. This idea is itself as boring as the tower was high, and constitutes a terrible proof of how boredom had gained the upper hand.—(thus Kierkegaard in *Either/Or*) to which we have—

The Reply Absolute

I have mental Joy and mental Health
And mental Friends and mental Wealth,
I've a Wife I love and that loves me,
I've all but riches bodily.

—WILLIAM BLAKE

This could be an answer...made by the leader of a naked Jaina sect in Injah....His idea...to get the cold war leaders together on an island in the sun preferably, certainly !) but completely naked, "with that 'I have nothing to hide from you' feeling, they are sure to arrive at an understanding" the sadhu said. They might look like one of those ribald cartoon in *Simplicissimus*.

Candy Chowder: *The Observer* publishes an amusing guide to President John Fitzgerald Candy's "upper-crust Old Yankee," samples of which are:

Bawdy: consisting of arms, legs and torso. Also in the sense of the bawdy pawpaw.

Chatter: a document stating principles, such as the U. N. chatter.

Are Fuss: Where you work. Also in sense of aspiring to high are fuss.

Baa: a mahogany-topped, brass-railed counter where drinks are served.

Data: female child. Nixon has two, Candy one.

Bought 'Em: opposite of taup; i.e., "I will stand by our platform from taup to bought 'em."

Eye Dear: a thought; i.e., "Our party is the party of new eye dears."

Bass Stone: ... scene of the Bass Stone Tea Party nearly 200 years ago.

Oddly: Stevenson's first name.

Galbraith Hath Strings: It will be interesting to see what exactly is in the mind of Prof. Galbraith who is the new U. S. Ambassador to India. He has been writing about "certain conditions" for receiving foreign aid. In his book, *The Liberal Hour* he expands on the strings, he refers to curbs on aid "to corrupt tyrannies or reactionary ruling oligarchies which are a principal menace to their own people"... "When we support tyrants and rascals, we everywhere support the impression that we are indifferent to liberty, decency and social justice." It would appear that some of the strings hitherto more or less invisible, accompanying foreign aid to the so-called "less fortunate" and "under-developed" countries are beginning to be pulled. *The Observer* (Dec. 4, 1960) in its *Sayings of the Week* quoted another Professor, this time Erhard, W. German Minister of Economic Affairs, as saying "Some of the steel works [in under-developed countries] are merely national monuments." No comment!

Affluent and Immature: would seem to sum up, however, what the over-developed countries represent. The standard of the affluent society (about which Ambassadorial Professor Galbraith wrote a famous book) is possession (or apparent possession under the hire-purchase system) of (1) television set, (2) lawn mower, (3) washing machine, (4) car, (5) refrigerator, (6) house, (7) telephone.—at least as far as UK is concerned. They have television even in the London slums, just as you have radio in the Bombay slums. This is affluence... In the last three years television sets, to take one example, have shown an increase of 78% according to economist Mark Abrams.

But—G. C. Johnson, in a broadcast, (*Listener* Sept. 22, 1960) laments that British society is unbalanced and immature. He quotes loss of 28,000,000 working days through various forms of mental illness, mentions fatal road accident rates (figures for these given by *Listener* Editor are 6520 persons killed on the roads in 1959 and average number of suicides reported to police to be 5000). No solution is offered...except a regret about the coming abolition of national service.

What none of these economic experts seem to see is that civilization itself is a mistake.

Birdy: Fred Lester (who looks after a swannery at Abbotsbury in England) reported in a broadcast that thousands of people 'come down to the countryside not knowing a blackbird from a cuckoo, and they say to me, 'What are the birds here for, what good are they?' I say 'Where do you come from?' 'We come from London,' I say. 'Now hold on a bit. When I come up to London and see all you people rushing for the buses, or going down the tubes, and neither saying 'good morning,' nor 'good night' I think just the same about you, and perhaps if the birds were up here they'd ask the same question.'

Sprayed Out: At least Europe's countryside does have its birds. *Action for Human Welfare* (Pittsburgh, Penna., USA), quotes surprise of one American writer, Adell Davis, on visiting Europe, after seeing what the chemical companies have done to the US countryside. In Europe she found birds everywhere. But in the American countryside, this is her dig:

"Friends who were to take us to the airport were showing us some of the lovely spots in Connecticut and lower New York state. It was the first of May, and spring was revealing herself in fresh green leaves intermingled with dogwood blossoms.

"We haven't any birds this year," remarked our host, "we used to see many of them. Now we see none. They've been poison-sprayed out of existence around here." I was in the garden the other day when a plane came over the tree-tops, his wife added. "I barely reached the house in time to keep from being doused with spray myself."

Just a month earlier I had been lucky enough to visit the beautiful old homes of Natchez, Mississippi, and had expressed a longing to sit on one of their large verandas on a balmy evening and watch fireflies. "We have almost no fireflies any more," my hostess had replied. "They've all been killed by poison-spray." Similar reports have reached me from all parts of our country but it never seems quite so real until you see it with your own eyes. Now as we drove for perhaps 150 miles along wooded parkways, we watched for birds. There were none to be seen. At lunchtime we stood under an apple tree in full spring dress. We could neither hear nor see bees. The tragedy we had feared had already come to pass in many parts of our country."

[END]

IN OTHER WORDS

Norman Mailer's List of Hip and Square

The author of *The Naked and the Dead* and *The Deer Park* offers this list to enable people to define what is meant by the terms *Hip* and *Square*. Roughly these may be translated as *Absolute* and *Relative*. There is a common principle behind both sets of terms. It is symptomatic of our time that such pairs of terms are becoming commonplace among the avant gardistes of today. What we've been saying in *VALUES* for years is what contemporary writers are also now saying, in their own way. Currents of common thought stream through the mental atmosphere of humanity. Mailer's listing has certain defects, but 99% of it is in accord with this aspect of world wisdom. The excerpt is from *Advertisements for Myself*, a controversial book which records his own printing history, and incidentally has upset all the "Squares" in the book-review world.

The List

HIP	SQUARE	HIP	SQUARE
wild	practical	the present	the past and/or the planned future
romantic	classic	self	society
instinct	logic	crooks	cops
Negro	white	free will	determinism
inductive	programmatic	Catholic	Protestant
the relation	the name	saint	clergyman
spontaneous	orderly	Heidegger	Sartre
perverse	pious	sex	religion
midnight	noon	<i>wedeln</i>	rotation
nihilistic	authoritarian	(German for "wagging the tail")	
associative	sequential	the body	the mind
a question	an answer	rebel	regulator
obeying the	living in	differential	analytic
form of the	the cell of	calculus	geometry
curve	the square	Wilhelm Reich	Wilhelm Reich
Schrodinger's	Bohr's model	as a mind	as a stylist
model of the	of the atom	Thelonious	Dave Brubeck
atom		Monk	
Marx as a psych-	Marx as a	Trotsky	Lenin
ologist	sociologist	Havelock Ellis	Kraft-Ebbing
The <i>Herald</i>	The <i>New York</i>	Nixon	Dulles
<i>Trinune</i>	<i>Times</i>	Inches, feet,	the metric
Dostoyevsky	Tolstoy	yards and	system
D.H. Lawrence	Aldous	miles	
	Huxley		
Churchill	Clement	hipster	beatnik
	Attlee	the child	the judge
alchemists	chemists		
call girls	psychoanalysts		

HIP	SQUARE	HIP	SQUARE
T-formation (football formations)	Single Wing	sex for orgasm	sex for ego
dialectical	linear	sin	salvation
barbarians	bohemians	manners	morals
Picasso	Mondrian	grace	force
a catlike walk from the hip	a bearlike walk from the shoulder	psychopathic	schizophrenic
physiology	anatomy	murder or	cancer
doubt	faith	homosexuality	
murder	suicide	motorcycle	scooter
orgy	onanist	to seduce by	to seduce by
marijuana	liquor	touch	reasoned argu- ment.
reconnaissance	guided tour	to listen to	to listen to the
nuance	fact	the sound of	meaning of
anarchists	socialists	the voice and	the words
Illegitimacy	abortion	take one's	and obey
		meaning from	no other
		there	meaning.

Editorial Comment

ABSOLUTISTS are always called "impractical" just because they have ideals, hence Wild is Hip. The Classical is the "accepted" static art-mind, hence relativistic. With the Romantic go all the tender feelings. The Relation, the entire background, is the absolutist approach, the Name a mere selective figment. Piety to the State Department is relativistic, everything else is labelled Perverse or "Communist". For Midnight and Noon for the Yogi see the Bhagavad Gita, ch. 2, verse 69. Questions can be answered sometimes by questions (see "Neither Square nor Round," p. 213 of this issue). Schrodinger is on the side of life. Bohr prefers matter. "Crooks" can be falsely imprisoned. Cops can never be questioned. Catholic is hierarchical or vertical, while Protestant is special to each and therefore horizontal; (this has nothing to do with belief and doctrine). Reich (writer) and Monk (musician) belong to the contemporary world of art. D H Lawrence was a poet of depth, Aldous Huxley is perhaps the cleverest of the intellectuals. When Churchill said anything he meant it; Attlee is a compromiser. Dialectical brings in both sides of opinion etc., in a discussion; Linear is lop-sided. To have a real doubt is the beginning of the absolutist quest; blind faith is for robots. Suicide solves nothing; murder (in self-defence) is accepted in many laws (e.g. French). The Nuance, the subtle delicate shade of meaning, needs intuition; the computer can mechanically give the Fact. Trotsky was an absolutist; Lenin a nationalist. About Nixon-Dulles we differ. To adapt oneself to the Manners of a group does not mean being committed to their ethics or Morals. The Scooter deceives, the Motorcycle exposes its function.

[END]

The Old Onion Seller

IN a shady corner of the great market at Mexico City was an old Indian named Pota-lamo. He had twenty strings of onions hanging in front of him.

An American from Chicago came up and said: "How much for a string of onions?"

"Ten cents," said Pota-lamo.

"How much for two strings?"

"Twenty cents," was the reply.

"How much for three strings?"

"Thirty cents," was the answer.

"Not much reduction in that," said the American. "Would you take twenty-five cents?"

"No," said the Indian.

"How much for your whole twenty strings?" said the American.

"I would not sell you my twenty strings," replied the Indian.

"Why not?" said the American. "Aren't you here to sell your onions?"

"No," replied the Indian. "I am here to live my life. I love the market place. I love the crowds and the red serapes. I love the sunlight and the waving palinetos. I love to have Pedro and Luis come by and say 'Buenos días', and light cigarettes and talk about the babies and the crops. I love to see my friends. That is my life. For that I sit here all day and sell my twenty strings of onions. But if I sell all my onions to one customer, then is my day ended. I have lost my life that I love—and that I will not do."

To the Dead Deer

"I am sorry I had to kill thee, Little Brother.
But I had need of thy meat."

My children were hungry and crying for food.
Forgive me, Little Brother."

I will do honour to thy courage, thy strength and thy beauty.
See, I will hang thine horns on this tree."

I will decorate them with red streamers.
Each time I pass, I will remember thee and do honour to thy spirit.

I am sorry I had to kill thee,
Forgive me, Little Brother.
See, I smoke to thy memory.
I burn tobacco."

—from *The Gospel of the Red man*,
by Ernest Thompson Seton and Julia M. Seton.

Tribalisms and Peace

By NATARAJA GURU

AN absolutist does not think in terms of time, and history means nothing to him, as he does not count the days that pass in expectation or anxiety, but lives freely in the flux of the eternal present.

When I am told that I am an old man of 67 and receive greetings when friends and disciples gather round me, as they did on the 19th February 1961, I was in fact involved in an enigmatic situation from which I could not extricate myself. One has to be both accused and defendant in such a case, and loses rights both ways by a strange principle of negation. Neutrality is the best course one can adopt.

The first of February found me at the riverside hut on the ten acres of land that had come to the Gurukula unasked as if from the hands of Tao itself. There is a big banyan tree here where monkeys halt overnight as they move up or down at the 18th mile on the Bangalore-Kanakapura main road.

I have lived and passed many a lonely night watching the stars or sitting quietly during the moonlit twilight hours in half-wakeful meditation, while the buses plied up and down the road and the last sheep and cattle wended home to the nearest hamlet which was itself nearly half a mile away. Herds of elephants are known to wander in search of drinking water not many miles from this place and spotted leopards are known for their depredations now and then. A small sized river, highly emaciated during the summer months, flows nearby, and the gleam of the rising sun reflected on its water can be seen from the hut.

Blood-red Thoughts: The hut itself is half-tiled and half covered with coconut leaves and grass, and stands at the highest point of the road near the monkey camp which completes the Mowgli world especially when jackals raise their nightly music and strange night-birds screech or "moo" and "moo" when no-one is about. I have often feared that I might be attacked by wild beasts or by robbers thus living away from habitation, but strangely enough the only time I was personally attacked in my whole life was from the hands of an ex-disciple, who hit me on the head with a big stick late at night, and absconded, leaving me bleeding profusely. I refer to this here,



DISCUSSION IN PROGRESS AT THE GURUKULA RETREAT
67TH BIRTH DAY OF NATARAJA GURU.

not with rancour but for the interest. Perhaps my life has roused the ire of some god or goddess and this has been the unseen reward, as was meted out in the Greek myth to Hippolyte by Aphrodite who had wagered against him with Diana the huntress. Man himself is more often a greater danger to man than either gods or the wildest of beasts which are, by natural disposition, most gentle.

This event happened three years ago or so, but the gods themselves seem to have willed that my friends should wish me many happy returns of my birthday at that very spot once wetted by my own red blood. In fact the whole thought of this month is strangely coloured as we shall see, by the redness of blood caused by petty closed and static interests as between man and man.

Man himself is the worst enemy of mankind and of each man. When I remember that I have been saved from starvation, drowning and from freezing at different times and in



NEAR BANGALORE ON FEBRUARY 19 ON THE
REFERRED TO IN THIS MONTH'S CAUSERIE.

different climes in my life, the fact that I have survived well-fed and fat till now, has its humorous interest, if not any absolutist significance.

His Own Worst Enemy: Man's worst enemy is himself, and not gods above nor beasts below. Human nature can rise to godliness or beastliness according as it is tempered by wisdom or nescience. Truth alone can make man free and such truth has to be wholesale and absolute.

Mere literacy or education, which only helps man to invent better weapons or to dominate fellow man, does not count. It is just this kind of education in truth of which civilization itself has robbed mankind. The progress about which modern man vaunts so much, is without this kind of wisdom-content and, in the absence of this precious element, called the leaven or the pearl of price, barbarisms old or new, have the same status, and represent human history marking time, and staying put in the same state of stagnation.

The grouping of individuals from the natural family unity, held together by common interests, is normal, as *homo sapiens* is by instinct also gregarious. Intelligent working for the common good has, on the one hand the truth indicated by the proverb "charity begins at home" and its opposite open counterpart in the other familiar saying "love thy neighbour as thyself." The open way is implicit also in the dictum of "the fatherhood of God and the brotherhood of man."

Casteisms, nationalisms, racial or other differences between man and man or group formations among men, in any part of the world, have implied in all of them, a central core of adherence to values, whether referring to things, interests, or ideas. People are often willing to die for what they justly or unjustly come to prize higher than their own lives. Martyrdoms and fanatical homicides and genocides are all traceable to these interests that hide within individuals or group formations.

The eagle is as much a bird of prey as many a lesser bird in the air. Closed static tendencies in the collective life of humanity spell havoc and bring disasters, big or small, worse than earthquakes and volcanic eruptions. There is no plague or pestilence that takes toll of the innocent life of humans as bad as the mistrust of man for man, through closed and static ideologies.

There is no medicine for this closing, frontier-making tendency except its potent counterpart consisting of a dose of absolutism which opens up all limitations, abolishes reservations and scruples of orthodoxy and makes life dynamic, filling it with joy and freedom.

Civilization and progress have to be measured, not by the height of skyscrapers or the length of bridges, as adolescent nations or peoples are wont to do even today, but by the degree of confidence and understanding between man and man.

Measured in this way by the measuring rod of understanding between man, across ideological or other man-made barriers, it will be revealed that mere tribalisms often hide under the guise of so-called "progress" while elements of true human dignity may be seen to reside even in places like the depths of the "dark continent" where the eye of modern man is least likely to penetrate.

Tribeism in its various forms, whatever its label and however understood, is the one lurking enemy of man and of mankind as a whole. In the month of February 1961 the head of this tribalistic, closed and static instinct raised itself in a manner showing its ugliness not often revealed in such relief before. The patterns of Hindu orthodoxy and the still more complicated schools of thought that divide sects of Indians has no edge so keen in its cutting effect as the headline tribalisms that have emerged to view in the Congo both from the dark and the white ends of human backwardness or civilization.

(Continued on page 221)

NEITHER SQUARE NOR ROUND

BY P'EI HSIU

*This is the teaching of the Mahayana Ch'an (Zen) teacher Hsi Yun (about 840 A.D.) as reported by his disciple. The attempt is made to transcend the polarities dialectically in order to arrive at the neutral Reality of the Absolute or Nirvana. As the editor of The Teachings of the Compassionate Buddha, F. A. Burt, comments, the argument here "constitutes a drastic challenge to the presuppositions of Western philosophy." It is the *advaita* in a Buddhist dress.*

IF students of the Way desire to become Buddhas, they need not study anything of the Dharma whatsoever. They should only study how to avoid seeking for or clinging to anything. If nothing is sought, the mind will remain in its 'unborn' state and, if nothing is clung to, the mind will not go through the process of destruction.

That which is neither born nor destroyed is the Buddha. The eighty-four thousand methods for counteracting the eighty-four thousand forms of delusion are merely figures of speech for attracting people towards conversion. In fact none of them exist. Relinquishment (of everything) is the Dharma and he who understands this is a Buddha, but the renunciation of ALL delusions leaves no Dharma on which to lay hold.

At One With the Absolute: If the student of the Way wishes to understand the real mystery, he need only put out of his mind attachment to anything whatsoever. To say that the real Dharmakaya [essence of reality] of the Buddha is like the void means that it actually is void and that the void is in fact the Dharmakaya... The void and the Dharmakaya do not differ from each other, neither do sentient beings and Buddhas, the phenomenal world and Nirvana, or delusion and Bodhi, (enlightenment).

When all such forms are left behind—that is Buddha. Ordinary people look outwards, while followers of the Way look into their own minds, but the real Dharma is to forget both the external and the internal. The former is easy enough, the latter very difficult. Men are afraid to forget their own minds, fearing to fall through the void with nothing to which they can cling. They do not know that the void is not really void but the real realm of the Dharma.

This spiritually enlightened nature is without beginning or end, as old as space, neither subject to birth nor destruction, neither existing nor non-existing, neither defiled nor pure, neither clamorous nor silent, neither old nor young, occupying no space, having neither inside nor outside, size nor form, colour

nor sound. It cannot be looked for or sought, comprehended by wisdom or knowledge, explained in words, contacted materially or reached by meritorious achievement.

If a man, when he is about to die, can only regard the five aggregates of his consciousness as void, the four elements which compose his body as not constituting an ego, his true mind as formless and still, his true nature not as something which commenced at his birth and will perish at his death, but as remaining utterly motionless, his mind and the object of his perceptions as one—if he can only awake to this in a flash and remain free from the entanglements of the Triple world (past, present and future), he will indeed be one who leaves the world without the faintest tendency towards rebirth.

If he should behold the lovely sight of all the Buddhas coming to welcome him, surrounded by every kind of splendour, and yet feel no desire to go towards them; if he should behold all sorts of evil forms surrounding him and yet have no feeling of fear, but remain oblivious of self and at one with the Absolute, he will indeed achieve the formless state.

Towards Silent Understanding: Since the mind of the Bodhisattva is like the void, everything is relinquished by it. When analytic thinking concerning the past does not take place, that is relinquishment of the past. When analytic thinking concerning the present does not take place, that is relinquishment of the present. When analytic thinking concerning the future does not take place, that is relinquishment of the future. This is called complete relinquishment of the Triple World.

Since the time when the Tathagata entrusted Kasyapa with the Dharma until now, the mystical transmission has been from mind to mind, yet these minds were identical with each other. A transmission of void cannot be made through words, and any transmission in concrete terms cannot be that of the Dharma. Hence the mystical transmission is made from mind to mind and those minds are identical with each other. It is hard to come in contact either with one who is capable of transmitting or with that which is transmitted, so that few have received this doctrine.

In fact, however, mind is not really mind and the reception of the transmission not really reception.

When the Tathagata was alive, he wished to preach the vehicle of the Truth, but people would not have believed him and, by scoffing at him, would have become immersed in the sea of sorrow. On the other hand, if he had said nothing, that would have been selfishness, and he would not have been able to spread widely the knowledge of the mysterious way for the benefit of all sentient beings. So he adopted the expedient of preaching the Three Vehicles, (Sravaka, Prathekabuddha, and Buddha vehicles). As however, these vehicles include both the greater and the lesser, unavoidably there is both shallowness

and depth (in the teaching as a whole). None of them represents the real Dharma. So it is said that there is only a One-vehicle Way for, wherever there is division into this or that, there is no truth. Therefore the Tathagata called Kasyapa to the Seat of the Law and commanded him to practise this branch of the Dharma separately, saying that, when a silent understanding of it is obtained, the state of Buddhahood is reached.

Words for the Dull-witted

Question : What is the Way and what must one do to follow it?

Answer : Is then the Way something objective ? (For that is what) your wish to follow it (implies).

Q. What are the instructions for practicing Dhyana (meditation) and studying the Way which have been transmitted by all the various teachers ?

A. Words which are used to attract the dull-witted should not be relied upon.

Q. If these teachings are meant to attract the dull-witted, I have not heard the Dharma which is intended for people of the highest capacity.

A. If they are really people of the highest capacity, where can they find others to be followed ? If they seek from within themselves they will still find nothing tangible. How much less can they do so from elsewhere ? You should not look to what, instructing others, is called the Dharma, for what Dharma could that be ?

Q. Then we should not seek for anything at all ?

A. By conceding this you would save yourself a lot of mental effort.

Q. But in this way everything would be eliminated. There cannot be just nothing.

A. Who teaches that there is nothing ? What is this nothing ? (But you implied that) you wanted to seek for something.

Q. Since there is no need to seek, why do you also say that we should not eliminate everything ?

A. If you do not seek, that is enough. Who told you to eliminate anything ? Observe the Void which lies before your eyes. How can you set about eliminating it ?

Q. If I can reach to this Dharma, will it prove to be like the Void ?

A. When have I said to you of the Void that it is like or unlike something ? I spoke in that way as a temporary expedient, but you are reasoning (literally) from it.

Reasoning Related to Attachment

Q. Do you mean, then, that one should not reason so ?
A. I have not prevented you, but reasoning is related to attachment. When attachment arises, wisdom is shut out.

Q. Should we, then, not allow any attachment to arise from it (the search for the Dharma) ?
A. If attachment does not arise, who can say what is right (or wrong) ?

Q. When I spoke to your Reverence, just now, in what way was I mistaken ?
A. You are one who does not understand what is said to him. What is this about being mistaken ?

Q. Up to now, everything you have said has been in the nature of refutation, but none of it contains any guidance as to what is the true Dharma.
A. The true Dharma contains no confusion but, by implying such a question you make confusion for yourself. What is this 'true Dharma' which you seek ?

Q. Since I have given rise to confusion by my question, what is your Reverence's answer (to my problem) ?
A. Observe things as they are and do not worry about other people.

Take the case of a mad dog which barks at anything that moves. He does the same when it is only the wind stirring the grass and leaves.

Regarding this Ch'an (Zen) sect of ours, since the doctrine was first transmitted, it has never been taught that people should seek (empirical) knowledge or look for explanations of things. We merely talk about 'studying the Way' using the phrase simply as a term to arouse people's interest. In fact the Way cannot be studied. If concepts based on (factual) study are retained, they only result in the Way being misunderstood...

Q. Since there is nothing on which to lay hold, how should the Dharma be transmitted ?
A. It is transmitted from mind to mind.

Q. If mind is used for this purpose, how can it be said that mind does not exist ?
A. Obtaining absolutely nothing is called receiving transmission from mind to mind. The understanding of mind implies (the realization that) there is no mind and no Dharma.

Transmission

Q. If there is no mind and no Dharma, what is meant by 'transmission' ?

A. It is because you people, on hearing of transmission from mind to mind, take it to mean that there is something to be obtained, that Bodhidharma said:

'The nature of the mind, when understood,
No human words can compass or disclose.
Enlightenment is naught to be obtained,
And he that gains it does not say he knows.'

If I were to make this clear to you, I doubt if you could stand up to such knowledge.

If you will now and at all times, whether walking, standing, sitting, or lying, only concentrate on eliminating analytic thinking, at long last you will inevitably discover the truth. Because your strength is insufficient you may not be able to leap beyond the phenomenal sphere with a single jump but, after three, five, or perhaps ten years, you will certainly have made a good beginning and will be able to go on of your own accord. It is because you are not capable of this (eliminating analytic thinking) that (you feel) the necessity of using your mind to 'study Dhyana' and 'study the Way'. How will the Dharma be able to help you ? So it is said : 'All that was spoken by the Tathagata was for the purpose of influencing men.' It was like using yellow leaves for gold to stop the crying of a child, and was decidedly not real. If you take it for something real, you are not one of our sect and, moreover, what relation can it have to your real self ? So the Sutra says : '(To know that) in reality there is not the smallest thing which can be grasped is called supreme, perfect wisdom.' If you can understand this meaning, you will then see that the Way of the Buddhas and the way of the devils are equally wrong. In reality, everything is pure and glistening, neither square nor round, big or small, long nor short ; it is beyond passion and phenomena, ignorance and enlightenment...~

Stepping into the public hall, (His Reverence) said :

The knowledge of many things cannot compare for excellence with giving up the search. The sage is one who puts himself outside the range of objectivity. There are not different kinds of mind, and there is no doctrine which can be taught.

[END]

ON THE FAILURE OF THE NATION

BY EDGAR GEVAERT

(Translations with Comments by N.)

(Continued from our January issue)

NATIONS whether big or small, whether their inner constitution be democratic or not, continue to exist on the basis of armies and armaments. This brute fact is examined by Mr. Gevaert in the present essay with a penetrating subtlety of those factors which compromise the principle of the rule of the people as a whole. Although in the relativistic setting, they seem respectable enough to the superficial politician, their inter-related structure spells wholesale failure when examined more closely from the standpoint of unitive human or absolutist standards. Such is the thesis presented. Mr. Gevaert first poses the question :

"The ruin of the nation, as we understand it, has it been already definitely accomplished ?" In answering this in the affirmative, the writer goes on to expose in no unmistakable terms, the status of nationhood at present.

"The nation gives us the example of everything that is ugly ; proud and conceited to the point of stupidity, it speaks only of its honour which hides only its dishonour. It is cruel and crammed full of vices. It has no virtue at all. It lies and blunders every time. In times of peace it serves up its insolence, its impoliteness, its arrogance, its traitorous projects on platters of gold. It ignores all humility and all love. It is even so in the matter of all that lives a negative existence. Let us turn back from all this."

Mr. Gevaert goes on to expose threadbare the implications of the present state of affairs in which a powerful nation, without war conditions prevailing, establishes its army within another nation which is not powerful. The alliance has the effect of an outside power dominating the citizen of the smaller power in a new and strange way, making use of him for its own ends, regulated by the consideration of the power of atomic armaments that it can command.

What hand the armament manufacturers have in such a questionable relationship between a big and small power, Mr. Gevaert prefers to leave to the imagination. The administrative mechanism of the lesser nation effectively serves the end of the larger power; inevitably the fusion of powers thus entered



into leads always to absorption of the profit by the more powerful. Personally the individual administrator of the nation loses nothing, but the citizen finds himself in a helpless position in the matter of making his will prevail, because all things bend to the military force which is the mainstay at the summit.

The ministers of small nations are themselves seen sometimes openly avowing that they know nothing more than the man in the street about the fate of the country that they represent, because it is the important persons at the top who decide policies for them. The common man knows all this, Mr. Gevaert underlines, calling this picture a sufficiently familiar one to all now. The intelligent man is no longer fooled in these matters.

When a small nation is allowed to play with its own so-called parliament, it is more like giving a toy to a child to do what he likes with it. Ignorant people are allowed to violate the broad principle of the spirit of law itself, and the big powers to serve their "authentic usurpations" of power. The writer makes pointed reference to the Summit Conference of 1960 and says :

"We have had, at the beginning of April, 1961, clearly in front of us, the Summit Conference. Round this we see the heads of states of the lesser powers also playing their roles in the international domain. Surrounded by receptions and honours, they move about from one end of the world to the other. The majority of them have not understood anything of the monstrous and final danger which is suspended over us like a mountain impregnated with forebodings of avalanches that might come down any moment. They are charged with missions and their portfolios are also over-stuffed with other demands for the protection of the industry or commerce of the respective country of each. They act as if humanity, in the complete disorder and confusion in which it finds itself could preserve its existence by a passionate activity for money in the bottled-up blockade and obstructions to be expected as between so many particularised transactions.

"Those who present themselves before us as the 'Great Ones' at the summit, who carry the weight of the decisive responsibilities, understand finally that there is no more at present than the choice between total disarmament and the total destruction of humanity."

There is no more any use, Mr. Gevaert suggests, in trying to mend the worn-out strands of national polities on to the chain of international politics, which is more effete. Let no one believe that something mysteriously favourable will take place at the next summit conference for, as he says, there will be disputes, although every effort will be made to hide the cleavages that develop between blocs so that the common man may be kept in the tranquilizing belief that all is well behind the scenes.

"There is actually in politics, no chain, no linking strand at all which could serve to weave the beautiful fabric called the unity of the human kind."

"What is the meaning of total disarmament? Khrushchov gives us the impression of a man of superior intelligence here. He has a glimpse of the fact as we too have, that the suppression of armies opens up the place for the necessity for universal law. For, the suppression of the armies at the same time as the continued existence of the nation implies the definitive condemnation of wars.

"If the nations could exist without armies, how could they have had the necessity for keeping them existing till now?"

The contradiction hiding under the idea of democracy is brought out by the writer strikingly, as follows:

"There is so much talk about democracy or the rule of the people in the nation, but can one reconcile the rule of the people with the existence of the army which, necessarily, can only dominate? Practically viewed, the right glides always to the service of the force and a nation without a military chief does not maintain itself in practical terms. It gives the momentary illusion that rights remain in the hands of the people."

The possession of the atomic weapon is the decisive factor in the matter of world domination, and here the United States and Russia are the powers directly concerned. Co-existence will not be effective in the world except under a world law which will condemn that Chief of State who possesses an army. Is this not evident? pertinently asks Mr. Gevaert.

The position of the small nation thus stands compromised just as an alliance between an antelope and a lion as if absorbed and lost within the entrails of an empire.

Coming to the question of colonies, the writer points out that those units are always under the sway of larger powers. They become the prey to the greed of world industrial and commercial forces. Insecurity itself works in favour of those powers who wish for world domination.

"Under the outspread wings of the great eagle, in the meanwhile the other birds of prey too, according to their instinct, cannot avoid spreading out their own wings in turn. Thus life presents itself as a fight between nations and in the heart of the alliances themselves.

In times of war, for attaining to common victory, accords and pacts become necessities. In times of peace the discord increases by bounds to efface the pacts once more in the face of new threats."

Military rules and the consequence of war seem thus normal to the way that nations follow.

"These facts pertaining to the world of existence do not permit the absolutist to see the unquestionable passport for the existence of the nation."

[TO BE CONTINUED]

Below the World of Newspaper Headlines: Except when he himself is hit, the absolutist prefers to live below the blatant world of newspaper headlines. United humanity, free from tendencies that divide its house against itself, is revealed only to the contemplative absolutist. Others live in the outer elephant skin of the *ghora*, the ugly world of action and reaction, where storms and dust-clouds are ever raised by the din of the fight of one group interest against another. Tribalisms, nationalisms and orthodoxies might remain ambushed in this amorphous zone at the instinctive levels, but in the regions of positive absolutism where the contemplative loves to live, these fissiparous factors give place to the white radiance of freedom and of Truth.

The crude outer bark of the tree of life, represented by the world of headlines in the news-pages, holds the focus of world attention for a moment, but is soon forgotten. Below the brute level, however, there is a life that has an imagination and a memory of its own, which can remember the slightest violation of human justice in the course of the long history of the race, and never forgets about the most minor of episodes such as the agonies of the Prisoner of Chillon, the Black-hole, or the Bridge of Siehs. In recent years the execution of some so-called war criminals and the electric chair given to the couple who did not keep scientific secrets of their own finding, are never to be forgotten. Sacco and Vanzetti are names referred to again and again and which have found permanent places in the dictionaries and encyclopedias of the modern world. Hiroshima will not be forgotten or forgiven by the deeper conscience of humanity.

What is called the verdict of history has a grain that runs at right angles to the verdict of the contemporary newspapers of the day. The headline world refers to the crude peripheral crust of the horizontal world of values, but there is deep down in the conscience of humanity a permanent sense of justice that endures and revives its memories now and then when favourable circumstances present themselves. The latter is more powerful in shaping human destiny than the horizontal elephant skin zone, and the Siva who dances, donning the skin of the elephant which he has vanquished, represents, in the language of Hindu myth, this inner factor which also counts much in human affairs. It works through the reputations of great men and women who have left their footprints on the sands of time. The month of February 1961 has added one more event, according to me, to this long list, that is certainly going to disturb humanity's conscience for years to come.

The Reputation that Lives after a Man: Life-events or happenings have two different values or significances. The grain of the one runs at right angles to the other, or they are like the warp and the woof of a fabric. What is called the flux

of the passing show of the process of becoming that constitutes what we call life can be examined in stills and cross-sections, and when stills which are momentary are put together, motion emerges in a fluid form as Bergson's philosophy has so well brought out.

The same is in the Vedantic notion of the eternal becoming of maya, which is described as *bhava-rupa* (of the form of becoming). Reputation (*kirti*) is what lives after a man, even when he is dead and gone. The horizontal significance that attaches itself to men and which might find place in the headline world of newspapers in big letters, is an aspect that cannot pass through the needle's eye which filters and passes only the vertical values or significances contained in the life of any person.

Sometimes in the transition or translation of headline reputation into its verticalized version, nothing remains by way of residual or lasting reputation of any significance. Sometimes, on the contrary, a life that never entered into the outer world of headlines, leaves a residue of reputation that is filled to the brim with the milk of human goodness or kindness. It sometimes becomes everlasting and continues by its example to influence and inspire succeeding generations.

In watching the events of the headline world in respect of the Congo, my eyes have lighted on a small and insignificant event, amidst the blood-curdling and hair-raising facts that have again and again appeared. Some of these should have made the conscience and the sense of dignity of humanity lower in head in shame, repeatedly. The lasting content and significance of this event is unquestionable. I am referring here to the poor women who happened to be married to the first minister of the newly-born Congo as an independent state.

The picture that I saw of this woman, who by way of protest, in a gesture, discarded her shoes and upper garments, and took the desperately absolutist decision to walk among rioting rival soldiers in total abandon and dishabille, has haunted me many times during the month, as it should have the minds of many a fellow man and woman the world over. The reputation of this simple woman will live after her, shorn of the passing import of all other headline circumstances, however shocking or blatant for the moment they might have been.

It is sad that the days of chivalry are gone with the Middle-Ages, and the poor substitute of the same, which has survived as a weakling called gentlemanliness, itself has come to a very low watermark. It is time that the conscience of good men and women, which must be there, still scattered and inarticulate, in far-flung corners of the world, should raise its articulate and concerted voice, however feeble it might be expected to be, at the present moment, by way of retrieving the dignity of man that is about to be lost.

For my part I feel certain that the reputation of this simple member of the human race, however humble she might actually

happen to be in the outer set-up of human affairs, will live after her, in a manner that will effectively overshadow the other injustices to women that humanity still remembers with indignation. The ignominy of a Heloise, the incarceration of a Joan of Arc, the shameful hacking of Hypatia's body to death within the holy precincts of a church in Alexandria, Marion de Lorme pleading before the red cardinal—all of them pale before this instance of injustice to a woman, because this has been perpetrated in the broad daylight of world opinion, at a time when people have been boasting of the benefits of democracy and of civilization, after the much-vaunted abolition of witch-hunting and the slave trade.

There is a subtle affront to the whole of humanity in this case which has to be noted by lovers of humanity now. If the standard of justice indicated by this event is allowed to stand unquestioned it is not difficult to see the rot of chaos spread from this spot in Africa over all the world. The protest that came from the common man from all corners of the world was unmistakable; only it was more in the name of headline news of the murder of a husband and not directly referring to the injustice shown to a simple woman. The woman's part of the protest might move some men brought up in the atmosphere of hard and fast politics, to smile it away, with scant respect. Others might want to push it into the world of headlines.

Neither smile nor exaggeration is called for. The episode is likely to remain as a blot on human dignity and solidarity. Tribalisms, as between blacks or whites, or between whites themselves or blacks themselves, have to be condemned, not by political blocs affiliated to the powers or to the UNO, but by the common man of the world, wherever he might be. Thus and thus alone will world Law ever emerge.

The Dialectical Secret Involved Herein : Scientifically-minded people have a mistrust for the word "secret". In fact a secret is just that which is given only for the wise to understand. The Heisenberg uncertainty principle is a secret of the modern physicist. The letter "h" of quantum mechanics is a secret that only those who deal with the quantum theory fully understand. The square root of minus one is used in electro-magnetic calculations in connection with vectorial analysis, which is another secret of the workaday electrical engineer. Eddingtonian "E" numbers belong to his world which cannot be understood by those not initiated into the "fundamental principles" as known and explained by this physicist. Even the theory of relativity is a secret in a sense because the Astronomer Royal may or may not adopt that way of thinking. In politics too, Mill had secrets that others did not share, and Rousseau, although quoted by all, still remains an enigma and a paradox to many.

To decide whether Bergson or Darwin was right in respect of the theory of evolution propounded by each, involves insight into the domain of thought which could be called the secret of the specialist in the subject. Thus the notion "secret" is not to be considered taboo, even in the scientific world.

When we speak of a secret in the matter of settling disputes, as between one closed group and another in this world of conflicts and strifes, we are only referring to the unitive, absolutist or the dialectical way of thinking.

All peacemakers, mediators or arbitrators have to be fully armed with this secret. The secret is not fully described by such terms as "collective security," "co-existence," "practice of the pancha-sila" or other journalistic phrases that statesmen throw out now and then to save their positions or faces. Even words such as neutrality or positive neutrality or even non-alignment with this or that bloc, are insufficient. There is a full-dress science of geo-dialectics involved herein which will be the armament most effective in the art of mediation between rival parties.

The two poles involved in any situation have carefully to be kept apart, i.e., the domain of action and the domain of opinion. Action at once circumscribes the party and makes it a locally fixed one, by virtue of which the power to arbitrate or mediate effectively, at once evaporates. A single wrong shot in the Congo by the UN will compromise its case for ever.

On the other hand, mere step-motherly interest in politics, as from the easy-chair, will serve no purpose. A universal science of politics which may be called geo-dialectical politics, has soon to be evolved and formulated by thinking minds before peace-making strategies can become effective.

Some ideas in this direction are to be expected in President Kennedy's new book that is to be published, called *The Strategy of Peace*. Whether the dialectical element of wise statemanship is included therein is still to be examined. The Russians have always claimed to have some sort of dialectical way of thinking, and this mysterious word has given a strange flavour to the utterance of people like Stalin and Khrushchov which often seem to confuse and confound those who live in the "free world" away from the "curtain".

It is almost a semantical secret that is involved here. As it was said of the Tower of Babel, it is a confusion of tongues that is at the bottom of the trouble. The pride involved in world domination will again help to disperse rather than draw together the peoples of the world, if the secret that was missed at that biblical epoch is still forgotten even after centuries of advancement. The strategy of peace today stands in need of that little leaven and the pearl of price which were spoken of as Truth or Wisdom in olden times. We have to catch up once again with the human heritage of culture that has been lost again and again in human history.

The Enigma Involved in Tribalisms: All formations which have a closed and static character preserve their individuality and at the same time claim to be universalist in outlook. Justice has to be equal-eyed to all, while the interest of group formations or of individuals pulls reason down in the opposite direction to a fixed and localized reality called nation or country, whether existent historically or geographically.

The double-sided pull gives rise to a complex situation such as the one we have been watching in recent months in the Congo or in Laos. The situation can worsen to the point of absurdity and crimes might be committed for which the lack of the little leaven of dialectical wisdom would be responsible. No speech ever made by the head of the state, whether President or a Royal Personage has been un-intelligent, but they have all, so far, lacked one flavour, which is that of dialectics. How to lift a situation from the morass of relativism to the pure heights of the absolutist outlook, which is at once good for each while being good in the universal sense, belongs to the secret domain of dialectical thinking and this is what deserves the name of wisdom. The strategy of peace must be replete with this kind of wisdom before it can work at all or it will give us the opposite of the result expected.

The Future of Peace and Art of Meditation: The surface of this green earth of ours has been apportioned by closed groups or tribes big or small, some with greater and others with less effective weapons with which to bargain in the field on interests. All claim peace to be their objective and all speak in the name of human happiness, while they hide behind that, power with which to force favours towards their own tribe or bloc. Criss-cross axes of interest as between pairs of blocs soon develop. Discussions go on in conferences, whether at New York or Geneva or even at other capitals, in which no basic two-sided understanding about human welfare exists.

Here the dialectics of the one and the many has to be applied for solving the paradox. The welfare of each has to be given its place in the very heart of the welfare of the all. The formula of co-operation has to take the place of the formula of rivalry.

The first precaution to take here is to see that arguments are not vitiated by the weapons with which threats are held out. Free understanding and force cannot live together. Warmongers and power politicians cannot arrive at the required degree of impartiality for making the strategy of peace effective. It is up to the people of the world, organized on the basis of no force, but only with persuasion through "the word to the wise", to devise a workable strategy of peace on a world scale. Summit conferences without this word of wisdom will help to drive people more and more apart as history, ancient as well as modern, the world over, has been teaching humanity. The future of humanity shall remain sombre till this little lesson, which is not at all hard to learn, remains unlearned.

flawless for governments through officials, to do "good" to minority tribes such as the Todas or Nagas or Gonds or the Red Indians and Eskimos of America, or the Australian aborigines or the tribes of New Guinea and so forth. Here again it is never realized that such men and women are more than just the physical bodies who can be swiftly assimilated and made into mechanically "civilized" counterparts of the civilized do-gooders. A Toda, for example, has as his extensive interest or value-limits, his wild forests, his grazing lands, his type of beehive hut, his buffaloes, his distinctive kind of dress, his religious life, and many other factors. If these are cut away, he dies, first culturally and then spiritually or psychically. It is sheer egotism to say he shouldn't, and that he doesn't know what is "better" for him. Even if a tribesman were to be made into a rich cultivator or businessman, rolling in wealth with a big bank account he would be as a Toda dead. And what good would that be, in the most realistic terms? "The operation is successful, but the patient is dead." New life interests cannot be forced.

Similarly, the problem before the councils of humanity, before us all, is not the imposition by the UNO or a world government, of a mere rule of law. It is simply the understanding, before the slightest action, of the totality of human nature, comprising its two main dimensions. Even if the UNO forces were able by sheer numbers of men and guns, to create order in the Congo, it would be merely a victory of number and quantity and be entirely horizontal, without depth, keeping the lid pressed tight on a pot of seething resentment from all sides in the situation.

Human kindness, mercy and peace are not horizontal factors. But they are none the less real. Indeed these are the only kind of reality that humans can endure for long. Many an artist will starve (unrealistically in the mechanical economic sense) rather than sell his canvases or stop buying paint. Jesus was unrealistic when he asked his disciples to take no thought of tomorrow. The artist is here closer to the realism of quality than the economist whose reality is quantitative.

The nature of wisdom is to equate both kinds of realism, the quantitative and the qualitative, both the necessary bread and butter features of life, as well as the free and creative, the world of kindly human values, of sympathy, gentleness, peace, love and the graces. An Englishman, an Indian and a Chinese horizontally are different and apart from a Congolese, but vertically they are of one body, invisible but immediately quickened throughout by the vertical touch of sympathy. This is just as real as the matter-of-fact physical reality.

In the understanding of the dialectical equation of these two dimensions, so that the one does not injure the other, there emerges in the form of human happiness, the glorious reality of the Absolute.

[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 our last issue)

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.

50

Like waves that arise, instant after instant,
each body

One after one, rises to subside once again ;
Where, alas !

Is the termination for this ? This is but action
Abiding everlastingly in the ocean of awareness prime.

THE plurality of souls and the comprehensive unity of all souls into one are philosophical or religious opinions that have given rise to much disputation. By way of reconciling the pluralism with the unitive status of individual and universal selves called *jivatma* and *paramatma* respectively, in Indian philosophical terminology, the Guru presents here a unified simple synthetic picture in which the ideas of the one and the many get reconciled in an overall notion of the absolute awareness. It could be called the collective cosmic consciousness of humanity which represents the Absolute in psychological terms.

The body is what we see, which consists of specific attributes such as solidity, etc., which might mislead us to think that it has nothing to do with consciousness. In the very beginning of the composition, in verse 3, the Guru has given us an idea of how the elements such as the earth, water, fire, etc., have to be viewed from the point of view of non-difference with the self. It is because we look at the body with our own fleshy eyes that the prejudices of solidity, etc., seem real. Viewed as if from the inside of consciousness itself, and in terms of consciousness, the duality of mind and matter vanishes, and we can see the relation as consisting only as between what is general or generic (*samanya*) and what is specific (*vishesha*). The specific expression of water that is universal or generic, is the wave. Between the two, ocean and wave, there is a subtle dialectical reciprocity when quantitative and qualitative aspects are thought of together and unitive.

The everlasting and beginningless principle of the unmoved mover that has its source in awareness pure and prime, is an advaitic doctrine which is based on the *a priori* approach to absolute truth and thus requires no other proof. The phenomenal world is but a projection of the mind and has no status apart from consciousness or awareness itself. Even according to Aristotelian doctrines there is a *prius* in matter which can be traced backwards as far as we like, and gives us the answer of the unmoved prime mover which is linked with consciousness or involved in it as the *prius nobis*, the anterior source in terms of awareness of all manifested matter where potentialities reside. The reference here to the prime ocean of pure awareness is not therefore unknown to philosophical thought, whether Eastern or Western.

The ocean of awareness which is, as it were, the source of motion or action, known as *karma* in Indian philosophical terminology, is not confined to individual consciousness nor is it limited by it in its range of memory or imagination. It has to be understood in its infiniteness and its fully absolutist status. The two ambivalent aspects of the ocean here under reference must be put together into one whole with the prime root or source aspect on one side and the specialized wave aspect as end or effect on the other. The phenomenal world conceptually presented to the contemplative vision has to be a verticalized version of the usual view of reality which tends to be a horizontalized version.

57

Within the waveless ocean, there do abide
Endless *maya* traits which as potent factors assume
Bodies such as of water and taste and remain
As beginningless effects forming various worlds on
worlds.

THE Aristotelian notion of *entelechia* and the scholastic notion of being as such known as *ens* have been the subject of much philosophical disputation in the history of Western philosophy. The term *maya* in the context of Indian thought refers to being and becoming at once where potentiality and realized form are held together under a common unitive notion in the context of the Absolute. There is also being viewed rationally (*ens rationis*) and the same being viewed from the more realistic standpoint. Again there is the notion of neutral being between opposites as in *ens* as known to Parmenides. We have to refer to all these grades and varieties of being and becoming known to philosophy before we can see the idea behind this verse which demands much philosophical insight and imagination.

In the previous verse we have examined the notion of the body that is born into the visible world, and reduced it to terms of pure awareness. Here the same subject is viewed from the more negative or abstract and generalized viewpoint.

The expanding universe or the contracting universe known to modern physics, e. g., those of Jeans or Eddington, refers to distant galaxies which move away or come nearer to the observer. Whether these have a rational or a real existence is a question that cannot be answered definitely. The measurements involve the velocity of light and are calculated in terms of light-years which are notions beyond the realistic limits of human experience. Further, the Eddingtonian world belongs to a non-experimental order where science transcends observation. The concept becomes more important here than the percept. We have to put ourselves in a frame of mind in which mind-matter differences are abolished before we can see the meaning of the above verse.

The analogy of the ocean of pure or prime awareness is continued here from the previous verse. Within the calm level of the ocean, where action is potent and invisible, there are motion or action factors at work which have a cause-and-effect structure still. If we think of the salt water of the metaphor and think of it as a reality, we have two distinct aspect of the reality (1) the qualitative attribute of the taste which touches the consciousness at a certain point, and (2) the water with its objective form which belongs to the empirical order. These two put together form the basis of effects ranging from simple entities in nature to entities such as all the galaxies that we can observe. There are worlds upon worlds that thus form themselves with their root deep hidden within prime consciousness itself.

The verse may be re-read carefully with the cause and effect aspects of being kept distinct in the mind. Being has to be understood as in a process of flux when it will be known as becoming which refers to the notion of *maya*. *Maya* is the two-sided process of becoming applied to pure being or the Absolute in Indian philosophy. *Maya* refers at once to existence and essence as also to the neutral substance which last we have referred to above as the *as* as understood in the philosophy of the Eleatics like Parmenides. The galaxies are effects which range from one pole of abstraction to the other and spread endlessly out or remain held together within the comprehensive awareness of man. The expanding and contracting universes are within human awareness. The contemplative vision is capable of visualizing the whole from the standpoint of the Absolute and in absolute terms.

58

Thinking not in terms, ever new, of yesterday, today,
Tomorrow or even another day, never-endingly
Know, all things we count or measure
As of confusions making; difference there is none
at all!!

THE Absolute is beyond all count or measure. It belongs to an order by itself removed from all relativistic considerations. The world of science which depends on counting or measuring has to be transcended before the pure notion of the Absolute can emerge in all its neutral glory.

After giving us in the previous two verses an intuitive and imaginative picture of reality in its rational and empirical aspects put together unitively round the central neutral stuff of awareness or consciousness, after the manner of a thinking substance of Spinoza, or dialectically conceived as in Parmenides, the Guru goes one step further in the same direction to abolish all sense of duality in the heart of the Absolute. He takes hold of the time factor and reduces time in terms of pure duration as Bergson has succeeded in doing in his "creative process" of the "vital energy."

When the visible world has been subtracted from the totality of experience there are still objects that can be measured or counted. Scientific knowledge in the empirical sense pertains to the world of measurement or enumeration. The pure notion of the Absolute, whether understood in terms of self-consciousness or in more realistic cosmological terms, can be put into the melting pot of absolute awareness where all differences give place to a final synthesis or unity.

Science has been defined as depending on knowledge by measurement. Counting too belongs to the arithmetical world. The Samkhya philosophy of India belongs to the world of counting the categories, numbering twenty-five as between nature (*prakrti*) and spirit (*puruṣa*). Enumeration is an integral part of the Samkhya school of philosophy. To the extent that abstraction and generalization are involved in these approaches to truth, they have a place in philosophical speculation, but when we come to the finalized notion of the Absolute, as envisaged in the Vedanta, these enumerated items and measurable aspects of reality are to be thrown into the melting pot, so as to reveal the basic reality, which is absolute and devoid of all differentiation. Measuring and numbering fall short of this ultimate notion. The Guru is here underlining this basic verity, although analytically, he too, in some of his writings, such as the analysis of consciousness called *Ariou* (Epistemology of Gnosis) enumerated aspects of the Absolute in a graded manner, in keeping with a science of the Absolute. The neutral, normative and differenceless basic Absolute is, even there, fully retained. Lesser epistemological and methodological requirements alone make such enumeration of categories permissible. The unitive differenceless *brahman* or the Absolute remains ever the norm of the science of the Absolute.

[TO BE CONTINUED]

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(See Page 240)

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Editorial : WISDOM'S OLD RULE

IN the holy city of Jerusalem a tragic trial is taking place. Eichmann was a murderer. But in war who is not? Eichmann killed in quantity. So did bombers on both sides during the war. The existence of ideological tribalism does not remove the fact that humanity as a whole is involved, or that the guilt is general. Selected scapegoats do not absolve this general guilt ; it merely doubles it.

In the formation of the State of Israel one million Palestinian Arabs were forcibly evicted from their homes. Arnold Toynbee's comment in Vol. 8 of *A Study of History* is : "The Jews knew from personal experience, what they were doing, and it was their supreme tragedy...to imitate some of the evil deeds that the Nazis had committed against the Jews."

Occasions for revenge are double sided, and can be also occasions for rising above revenge into the domain of higher values. Looking back kills life. Kindness, pity, compassion, mercy and love are some of the names for the effective life-restoring values. All wise men know this.

The ancient Jewish prophets such as Isaiah and Solomon plainly said so in protest against the spirit of revenge. "I desired mercy and not sacrifice," said Hosea, and Habakkuk said "Woe unto him that buildeth a town with blood."

When mercy replaces revenge, there is a sacrifice of the ego which is of a wisdom character. Mercy arises from an understanding of the sameness of all life, because of one's own love of life one knows the love of life of the whole.

"No man is an island," said the English contemplative poet John Donne, "every man is a piece of the continent...any man's death diminishes me, because I am involved in mankind : and therefore never send to know for whom the bell tolls, it tolls for thee."

To be healthy and peaceful we must learn this wisdom lesson. Except to boast about them when it is opportune to have a prestige handle to enhance patriotic tribalism, the words of the wise have no meaning for political leaders. Those who offer a picture of peace alongside a massive display of armaments,

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labelled as "deterrent" or "defence" delude nobody in these days. They have forgotten Mussolini who held out, he said, an olive branch on the points of a forest of bayonets. If the preparation of armaments and the making of war is a crime, then all the world's political leaders, all the hundred or so members of the United Nations, are criminals, every bit as much as that terrible figure in the dock at Jerusalem.

By and large, common people everywhere are aware there is no such thing in our time at least, as a righteous war. The very fact that men have to be drafted and conscripted by force is the proof of this. Mercenaries such as those involved in the Congo are despised as greedy and highly paid adventurers.

There is a common will for peace. This can take the form of spectacular gestures, such as the recent Aldermaston March in London. These are good as far as they go. But such protests do not really represent peace as it really is. Peace is neither just the absence of war and armaments which is negative, nor is it a positive response to the challenge of war preparations. Both of these are relativistic reactions.

True peace is of a spontaneous vertical character arising from an understanding of the Absolute. The foundations of peace come either by such an understanding or by behaviour based on the teaching of the wise. Unlike war, which necessitates action and belongs to the horizontal field of life, peace is free of action, belonging to the vertical awareness of life's unity and non-duality.

No act of parliament can mechanically induce peace. And also, a dictated peace can be equally insufferable and tyrannic. A nation can be kept in peaceful restraint against the tyranny of its rulers, a bolling war within with no outlet.

In the highest sense, action—even protest marches—can no more induce peace, than the mere absence of armaments necessarily means that people are wise and peacefully inclined.

But—when demonstrations form part of the teaching of wisdom about peace, or when the teaching of peace as part of wisdom education is itself a demonstration, then and only then, will humanity be able to properly renounce the notion of hatred and fear which destroys peace. How can action and shouting live with peace?

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." These words of Isaiah, go contrary to the sensational, peace-disturbing publishing of the human world today, through all the mass media.

And yet peace is here! Day and night, on land and sea, great nature publishes peace.

As we write, it is the rising of the saffron-coloured Nirvana moon commemorating the birth and enlightenment of that wise man called the Buddha. The sun's afterglow has given place to the dove-greys, lavenders and indigos of evening,

GARRY DAVIS IN LONDON

Challenge to British Immigration Authorities

GARRY DAVIS, is now in London, trying to provoke British Immigration authorities to give him legal status as a World Citizen. News to date is their refusal to arrest him, although he has publicly admitted having reached England illegally. Garry travels on his own World Passport, having renounced his former United States citizenship in 1948. The reason for the reluctance of the British to arrest him may be fear of the evidence that Garry has of their dishonest behaviour last time, in 1953, when they forged a document which declared he wished to return to the United States, where he was forcibly taken, first class passage, too on the Queen Mary! All that Garry wants is the right of entry and transit, and the annulment of the Home Office ban of 1953.



Khrushchev Also Committed

WE noted that President Kennedy alluded to World Citizenship in his Inaugural Address. Perhaps you noted that Mr. Khrushchev too, began his address of welcome to Astronaut Major Gagarin with the words..." "Dear comrades, dear friends, citizens of the world..." When soon, more and more humans will be seeing the globe as a whirling unity, minus frontiers, world citizenship will soon make more sense to earthbound old-style thinkers.

over waving grasses, furrowed fields and lonely hills. The great earth wheels so peacefully that not a speck of dust is disturbed. Peace! say the whispering breezes in the grass. Peace say the muffled wing-beats of homing birds. Peace!

Outside the troubled cities, the prayers of millions in India conclude with evocations of peace. Shanti! Shanti! Shanti! "Hated does not cease by hatred at any time," said the Buddha, over 2,500 years ago. "Hated ceases by love. That is an old rule."

That old rule is still valid "at any time", in our time.

[END]

INDIAN PURITANS

INDIA's Upper House (the Rajya Sabha) was told last month that the Law Minister was examining the question of dealing with "indecent cinema posters." It is curious how such things as puritanism, so alien to Indian culture, and so obviously a relic of Victorian missionary attitudes, survive in India.

Now there may be posters which are ugly, crude and commonplace, both cinema ones as well as government ones—it is odd that in a land of so much colour and beauty one finds the most dismal of picture postcards (a fortune is waiting for the producer of good ones!)—but what is "decent"? And where is one to draw the line?

Are the millions of *Siva-Hrudai* and *Yonis* to be draped? What about the stark naked Jaina colossi? How are the temple sculptures of Khajuraho and the "Black Pagoda" of Konarak, depicting couples *in coitus* to be "dealt with"?

The fact is that India is a pagan land, where sex is NOT a sin. The subject is treated secularly in the *Kama Sutra* and philosophically with an absolutist interpretation in the *Brihadaranyaka Upanishad*. India has no prudish fig leaf mentality. If the tourist people are honest they will say that this feature of Indian life is one which is attractive to tourists. One of the troubles with civilization is precisely the puritan notion that sex is sin, that sex is indecent; and this notion leads to frustration, anger and war. Cannon-shells and *Siva-Hrudai* look much alike but, given the choice, we know what any sane human would prefer.

India has a "decent" pagan idolatrous attitude and a philosophy which gives sex (*lavana*) its due place along with *dharma* (right way of social behaviour), *artha* (acquisition of riches) and *moksha* (liberation of spirit). It will be interesting to see what comes out of this parliamentary discussion.

From Himalaya Heights

"There is precious little in civilization to appeal to a Yeti"
—Sir Edmund Hillary

From Haw-Haw Heights

"I regard clothes as my husband regards food—necessary but not to be discussed."—Lady Dorothy Macmillan

Love's New Road Song

"To many owners of high-powered motor-cycles and sports cars a noisy exhaust now almost amounts to a mating call."
—Mr. J. A. Leaver, M. P.

FIRST IMPRESSIONS OF INDIA

BY FRED HAAS

The author is from San Francisco, just about 12,000 miles from Fernhill. Nitairis where he was staying at the Gurukula. He has come to India to study Indian life and philosophy at first hand. At our request we got these first uncensored and fresh impressions.

"INDIA, land of Sankara and Vyasa, home of Siva and Vishnu, birth-place of Toda and Naga..." these are the thoughts I had upon landing in India. I also wondered about the Five-Year Plans, the extreme poverty, the sacred cows, and the vast "modernization" and "Industrialization" that is sweeping India closer to the "new frontier."

This being my first visit to India I must admit I came with some preconceived ideas about average Indian life. Many of the ideas were received from information gathered by reading magazines like *Time*, *Life*, *Readers Digest* and *Look* as well as the writings of "experts" on India.

First Shock: My first shock was not finding the country to be in a state of extreme poverty. I expected to see thousands upon thousands of people dying of hunger and falling over like tenpins on the streets. I wondered about the food shortage one always hears of.

After finishing a meal in a common man's restaurant (price 41 np approx 7 cents USA), I had a feeling that those back home writing about the "troubles" in India were putting over a fast con-game on their readers. Not only was the food good; it was abundant. And I have a strong hunch that calorie-wise, vitamin-wise, protein-wise, riboflavin-wise, and just plain good-food-wise, the average Indian has a diet vastly superior to that of his counterpart in the USA.

The reason for this is because the Indian eats pure food. Nothing is taken out of his food, and nothing is put in. A carrot is a carrot and a potato a potato. In the West much of the food value is taken out of the vegetable and grain and put in the vitamin pills, hormone pills, pen pills, tranquilizer pills and Lord knows what else. Instead of serving the consumer whole-some food, he gets a table full of refined garbage. Of course one can supplement this with the latest in the pill world. But in India one can eat PURE and WHOLESOME food. Almost unbelievable.

Milk! Honest to goodness milk! Let me say this is the first time in my life I have tasted real milk. Over here the people drink their milk fresh from "Elsie" without pasteurizing, homogenizing, and just plain killing it. Good for them! Indian milk in the USA is considered cream, and Indian cream cannot

be found. And to think that millions of humans must drink this "untested" milk. Horrors! Don't let Bordens or Krafts find this out.

Sacred Cows and Dirt: Next I would like to talk about the "sacred" cows and the "dirt" one finds in India. Already some of my friends in the States are writing me asking about the "sacred" cows and wondering if they really live in the streets. Well, if the Indian wants to live side by side with his cows, let him. There are certainly worse things one can live next to (missile testing sites, armament factories, mental institutions and slaughterhouses).

As for the dirt, I can't for the life of me see why it's so terrible living close to the earth. Why must the soil that God gave us be sterilized and made antiseptic and prophylactic? If one wants this type of "cleanliness" why not live in a hospital? As for the poor sewerage and "bad" smells one finds in India, the same thing can be found in the skid row and slum sections of New York, Chicago, Los Angeles, St. Louis, etc. One must either live with this "dirt" or leave. The average Indian has no trouble living with it and after all this is his home.

Indian and USA Economy: It seems as if every Indian newspaper is talking about the rapid "transformation" and "modern outlook" that India is going through. I feel this is nothing better than a copy-cat attitude. The present government is trying to emulate the West (USSR included) while at the same time "cherishing" the ideals of the old. Knowing what life is like in a modern, progressive society I feel I'm in a position to draw a comparison between this way and the true Indian way of life.

It is being shown daily in the newspapers, film clips and magazine articles, both here and abroad, the "backwardness" of India, especially in the economic field. India is supposedly one of the world's "poorest" democracies, while the USA is the "richest" democracy.

One thing I noticed in India is that while people don't own much in the way of material luxuries, what they own is theirs. If a village family has some land, a house home furnishings, and a few trinkets, what they possess is theirs, lock, stock and barrel. On the other hand, most people in the USA own very little. True, one can find in the average American home a TV, a super-freezer, or a frig, a GE Laundramat, at least one shiny new car (generally two, sometimes three), a pop-up toaster, fryer-broiler-stewer-combo, plus the latest in "best-selling" reading and recording matter. What one must remember is that most or all of these "necessities" are not outrightly owned by the consumer. All these objects are purchased on the install-ment-plan and heaven help hubby if he loses his job. For with the job, in all likelihood, will go all the "necessities."

Deficit-spending and Outright-purchase : The foundation of the present economy in the USA is based on deficit spending, while in India an item is purchased, outright, and the economy is balanced.

In India a man spends his leisure the way he wants to, while in USA some Big Brother is always telling him how to spend his extra time. Also, over here in India most people are not addicted to the consumer habit of buy, buy, buy, buy. People as a rule seem to be quite content and are not worrying how they will meet the next installment on the frig, freezer or "sacred" cow.

If we look at the economy of the USA and that of India we can see that India has a more sound and sensible life. True, materially the West is way out front in the race for a bigger and better life, but India, remaining true to sound economy, has a steadier one. In India people live a simple, healthy life without indulging in the dangerous extremes. This means that the economy of India cannot suffer like that of the opulent nations.*

In closing let me say that India has a precious heritage that I hope she never loses. From a philosophic standpoint she has much to offer the rest of humanity. In this day and age much emphasis is put on the material side of life, and that of the spirit is somehow omitted. If India has a role in world affairs it is one of filling the spirit of humanity with something lasting and pure. In fact more and more people in the opulent nations are looking towards India and wondering if they can get this proper nourishment that balances the human and makes him whole.

[END]

*Unless the government jeopardises the future with long-term borrowings, trade agreements, gifts with strings attached, etc.

—Editor.

Exploding: HUH?

It can't be consoling to the frenzied Luce group of magazines in America, after all their screaming about "exploding populations" in Asia, and their promotion of birth-control pills for the drug manufacturers, to read the actual facts disclosed by the recent census in India, or the little bit of news from Burma, reported on May 8, 1951. Burma's National Planning Minister Thakin Tin has been telling a conference of the ruling Union Party at Rangoon that one of his plans is to double the population of Burma in the next 16 years. The existing population of 20 millions, he said, is not enough. Maybe the drug people will now send aphrodisiacs instead of impotency pills to Burma!

WALK ON !

WISDOM is one, although diverse teachers have used diverse methods. Zen Buddhism (as it is called in Japanese, or Ch'an in Chinese, Dhyana in Sanskrit) may seem too original, yet its essence bears much comparison with the Advaita Vedanta of India. Only the backgrounds are different — the former Chinese and down to earth, the latter Indian and metaphysical or speculative in reasoning.

Besides obvious identities such as the stress on the teacher or Guru (Zen tracing its line of teachers from Mahakasyapa, direct disciple of the Buddha, through great figures like Asvaghosa, Nagarjuna, Vasubandhu and Bodhi-Dharma) and the notion of non-duality itself, it is possible to find in the final teaching of Vedanta, the same "surprise" element, or plainness of enlightenment.

Sankara's Final Words:

Take, for example, Sankara's *Vivekachudamani* (Crest-Jewel of Discrimination). His conclusion is :

"The conception that bondage exists, and the conception that it does not, are just modes of reason and do not belong to the eternal.

"There is neither death nor birth, neither a bound nor a seeking person; neither a seeker after liberation, nor a liberated person—this is the ultimate truth." (572, 574).

And again, in his *Svatmanirupanam* (One's Own Self Defined) he says :

"For those whose intelligence is still raw, the consciousness that the world is real will keep them whirling here; hence it is stated that all this (material world, senses, etc.) is empty.

"But for mature minds, for seekers fully awake, for excellent persons free from veils and masks, whose past is withered, this world here, everything is the Absolute." (81, 82).

Realization itself, Reality, the Absolute, has its "Zen" definition doubly posed in the *Kena Upanishad* :

"In the lightning-flash, That which makes one blink and say Ah !—That Ah ! refers to the Absolute

"Concerning oneself, That which comes as it were, to the mind, by which one perpetually remembers (the Self)—That refers to the Absolute." (29, 30)

Yen-Men (Ummon d.996) one of the great Abbots of Chinese Zen, when asked "What is truth?" replied "Walk on!" To another he said, "In walking just walk. In sitting, just sit. Above all, don't wobble!"

The popularity of Zen among the youth of Europe and America today is because of its natural affinity to their dissociation and non-commitment with an established society which makes them sick and angry. Modern society is so full of double-talk, of fake values, routine responses, headline shouting, advertisement nagging, of waste hours before TV, that it produces either a state of anxiety or revolt. The poetry of the Beats of USA may be crazily poor in achievement (with a few exceptions), but the drive to be poetic instead of mechanically accepting a square world is on the side of life and truth. These young revolutionaries for whom all the standard classical and respectable historical systems have withered, are seeking as hard or harder perhaps, than the conventional seekers for liberation, and Zen is part of their language.

The aim of the Zen teachers is to rid the mind of words, conceptions, special ideologies, notions, views, fancies, meanings, verbalizations, namings, terminologies, and to replace this by "direct seeing," into one's own self-nature, one's own Buddha-nature.

Throw it away !

A disciple came and asked the Master Chao-chou (778-897): "How is it when a man brings nothing with him?" "Throw it away!" was Chao-chou's immediate response. "What shall he throw when he is not burdened at all?" "If so, carry it along!"

Zen Song of Hakuin (1685-1768)

For such as, reflecting within themselves,
Testify to the truth of Self-nature,
To the truth that Self-nature is no-nature,
They have really gone beyond the ken of sophistry.

For them opens the gate of the oneness of cause and effect,
And straight runs the path of non-duality and non-trinity.

Abiding with the Not-particular in particulars,
Whether going or returning, they remain for ever unmoved;

Taking hold of the Not-thought in thoughts,
In every act of theirs they bear the voice of truth.

How boundless the sky of Samadhi unfettered !
How transparent the perfect moon-light of the Fourfold Wisdom !

At that moment what do they lack ?
As the Truth eternally calm reveals itself to them,
This very earth is the Lotus Land of Purity,
And this body is the body of the Buddha.

Mountains and Streams

Before a man studies Zen, to him mountains are mountains and streams are streams; after he gets an insight into the truth of Zen through the instruction of a good master, mountains to him are not mountains and streams are not streams; but after this when he really attains to the abode of rest, mountains are once more mountains and streams are streams.—*Ch'ing-yuan* (d.740).

Black-Nails the Brahmin

A brahmin named Black-Nails came to the Buddha and offered him two huge flowering trees which he carried each in one of his hands, through his magical power. The Buddha called out, and when the brahmin responded the Buddha said, "Throw them down!" The brahmin let down the flowering tree in his left hand before the Buddha. The latter called out again to let them go, whereupon Black-Nails dropped the other flowering tree in the right hand. The Buddha still kept up his command. Said the brahmin: "I have nothing now to let go. What do you want me to do?" "I never told you to abandon your flowering plants," said the Buddha. "What I want you to do is to abandon your six objects of sense, your six organs of sense, and your six consciousnesses. When these are all at once abandoned, it is then that you are released from the bondage of birth and death."

Why Hui-Neng Was Chosen

In the Sayings of Nan-ch'an we read that, when T'sui, governor of Ch'i District, asked the fifth patriarch of Zen (i.e. after Bodhi-Dharma, the 28th after the Buddha), that is, Hung-jen (601-675)—how it was that while he had five hundred followers, Hui-neng, in preference to all others, was singled out to be given the orthodox robe of transmission as the sixth patriarch, the fifth patriarch replied:

"Four hundred and ninety-nine out of my disciples understand well what Buddhism is, except one Hui-neng. He is a man not to be measured by an ordinary standard. Hence the robe of faith was handed over to him."

On this comment Nan-ch'an, "In the age of Void there are no words whatever: as soon as the Buddha appears on earth, words come into existence, hence our clinging to signs... And thus we now so firmly take hold of words, we limit ourselves in various ways, while in the Great Way there are absolutely no such things as ignorance or holiness. Everything that has a name thereby limits itself. Therefore the old master of Chiang-hsi declared that 'it is neither mind, nor Buddha, nor thing.' It was in this way that he wished to guide his followers, while these days they vainly endeavour to experience the Great Way by hypostatizing such an entity as mind. If the Way could be mastered in this manner, it would be well for them

to wait until the appearance of Maitreya Buddha (which is said to be at the end of the world) and then to awaken the enlightenment thought. How could such ones ever hope for spiritual freedom? Under the fifth patriarch all of his five hundred disciples, except one Hui-neng, understood Buddhism well. The lay-disciple Neng, was quite unique in this respect, for he did not at all understand Buddhism. He understood the Way only and no other thing."

The Message of Bodhi-Dharma for China (A.D. 520)

A special transmission outside the scriptures :
No dependence upon words and letters :
Direct pointing at the soul of man :
Seeing into one's nature and the attainment of
Buddhahood.

Biblical

Not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life—*Corinthians, III, 6.*

Upanishadic

Who does not "conceive" this conceives It ;
Who "conceives" It, knows It not.
It is not understood by those who "understand" It ;
It is understood by those who "understand" It not.

Kena, 2, 11.

In Praise of Emptiness

When Subhuti was sitting quietly in a cave, the gods praised him by showering celestial flowers. Said Subhuti, "Who are you that shower flowers from the sky ?

"We are the gods whose chief is Sukradevendra."

"What are you praising ?"

"We praise your discourse on Prajnaparamita."

"I have never uttered a word in the discourse of Prajnaparamita, and there is nothing for you to praise."

But the gods asserted, "You have not discoursed on anything, and we have not listened to anything: nothing discoursed, nothing heard indeed, and this is true Prajnaparamita." So saying, they shook the earth again and showered more flowers.

To this Hsueh-tou attaches his poem :

The rain is over, the clouds are frozen, and day is about to break ;

A few mountains, picture-like, make their appearance : how blue, how imposing !

Subhuti, knowing nothing in the rock-cave quietly sits, Lo, the heavenly flowers are pouring like rain with the earth shaking !

(Continued on page 257)

THE DIAMOND-CUTTER DISCOURSE

(VAJRA-CHCHHEDIKA SUTRA)

THE FULL MOON of May is more than what December 25 is to Christians; for it commemorates not only the birth, but the enlightenment and the passing away of Gautama the Buddha. In recognition of the festival and at the request of some readers, we give here the essence of one of the great texts of World Buddhism. "The Diamond-cutter" or Atom-smashing Discourse has the distinction of being the oldest printed book known, printed in Chinese on May 11, 868 AD. The date of the composition itself is usually given as 4th century AD, and is thought to be a précis of the large "Prajnaparamita Sutra" (Discourse on Supreme Wisdom). "The Diamond-cutter Discourse" not only stands behind Zen, but has had a leading place in the Buddhist thought of the whole of central Asia and of Far-East Asia. It is considered to be a product of Nagarakuta (c. 150 AD), greatest of the Buddhist Gurus of India. Summed up, its message may be said to emphasize, as Bhikshu Sangarokshita says in his "A Survey of Buddhism," that "only by recognizing the merely relative validity of the teaching can its import be preserved." We give here an abridgement, omitting repetitious passages of an archaic character, adapted from William Gemmill's translation in "The Bible of the World."

[The discourse is said to have taken place when 1250 bhikkhus bhikkhini, lay-brother and sisters were present in the Jetavana park at Sravasti (in what is now Nepal). The following dialogue took place between the disciple Subhūti and the Lord Buddha.]

SUHŪTI : If a good disciple, whether man or woman, seeks supreme wisdom, what immutable dharma shall sustain his mind and bring all inordinate desires into subjection ?

LOD BUDDHA : An excellent theme ! Listen carefully and I shall tell you. Of the wisdom which will enable enlightened disciples to bring into subjection all inordinate desires. Every species of life, whether hatched in the egg, formed in the womb, evolved from spawn produced by metamorphosis, with or without form or intelligence—from these changeful conditions of being, I command you to seek deliverance, in the beyond-concept of Nirvana. Then you will be delivered from an immeasurable, innumerable, and illimitable world of sentient life. BUT: in reality, there is NO world of sentient life from which to seek deliverance ! If you ask why, it is because, in the minds of enlightened disciples such relativistic concepts as "an entity," "a being," "a living being," or "a personality" have ceased to exist.

Also, an enlightened disciple should do good spontaneously without being influenced by relativistic phenomena whether from the senses or from dharma (the concept that this is the right way to act). The merit of such spontaneous action is not to be counted.

(Continued on page 255)

In the World of Idols

BY NATARAJA GURU

Early April showers have been conspicuous by their absence this year. The cool and dry air of the Nilgiri hill-top was favourable for sun-baths and the open-air life, and it was with much reluctance that I was dragged down to the plains between mid-March and mid-April 1961.

The nights on the hills were fairly warm and one could even do without a blanket during the early part of the night. By contrast the plains began to be unusually warm and it made all the difference whether a breeze was blowing or not to make life pleasant or intolerable.

At the request of a couple who had come all the way from the South-west Coast town of Ochira to Bangalore early in February, to request me to perform the installation of the images in the renovated family temple, discarded in the name of religious reform for three decades or more, I had no choice but to go down to that part of the country to take my share in the worship of God or the Absolute through the language of idolatry.

Is there Justification? This was perhaps the sixth time that I was chosen for such a task. There seems to be a strange conspiracy of circumstances which made me participate in such a task of a fully pagan status according to the tenets of the prophetic religions. How could I as a modern man, priding in my free criticism and reason, fall so low as to indulge in promoting idolatry, repugnant to Vedic orthodoxy and to monotheistic standards in the West? How could I justify myself installing more than one place of worship in the same temple, for more than one God? Such are some of the enigmas or charges pertaining to paganism or infidelity, to which I could have been easily exposed if I did not have a conscience that was fully free and accommodative in such matters.

Orthodoxy, especially in South India, retained much idolatrous temple worship still within the very heart of what is called correct Hinduism, and the Aryans themselves, who were originally non-idolatrous have come to take idolatry as normal with them, as seen in the last representatives of the Aryan tradition, who are affiliated to the pattern of life and articles of belief of brahminism as it prevails at the present time, especially in South India. The modern Indian is as much puzzled as any newcomer interested in this aspect of Indian spirituality.

On March 19, 1961 Nityachaitanya Yati and I started early in the morning for Coonoor (ten miles from Fernhill, on the plateau but 6000 ft. instead of 7500 ft. elevation) where we were to meet a friend and lunch with him. He was a disciple of the Gurukula about the year 1926, was now married and settled down, with several grownup children, as a guard on the Nilgiri railway.

My memories went back thirty-five years, to those days when I was struggling as an uncompromising idealist or absolutist, trying to live my own life independent of what society round me thought. I had paid my penalty for many years for trying to be too original or wilful, but later years of qualified success have only proved that the line of thought and action that I had then deliberately adopted was not wholly off the right track.

With about twenty-six children on my hands, I tried in vain to make both ends meet and to swim against the current of public opinion, and, in the course of doing so, had to face ostracism, calumny, poverty, disease and even criminal charges, through all of which it is a wonder that I have managed to survive undamaged in my career or reputation.

Medicine without Moralizing: Another old friend took us to Coimbatore where we also met old friends and entrained before midnight for Ochira on the Quilon-Ernakulam railway line in South Kerala. We were met one station before Ochira itself and taken by car to the site of the new temple installation ceremony.

In fact there was a cluster of temples big and small, beginning with the biggest dedicated to Siva and the next which was for Parvati his consort, the daughter of the Himalaya. Ganesha the elephant-headed God has his shrine too and there were others to the Naga-raja (King of the Snake-world) and the Naga-yalshi (female representative of the Snake-world) as also to the Yogindra (representing austerity) and the Brahma-rakshas (spirit of Vedic context) besides the one dedicated to the ancestors of the family, the Pitris.

How and in what order, hierarchical or other gradation, were all these gods to be understood? Was not all this rank superstition in the light of monism and monotheism which were the accepted tenets of the Vedantic way of life as preached by Gurus like Sankaracharya and Narayana Guru in more recent times?

As one who basked, as it were, in the Western tradition, my own authority in introducing any reform in such matter was weaker than that enjoyed by Narayana Guru who went before me. He was able to apply the scissors more drastically to clip off what was extraneous and introduce innovations in keeping with his revalued standpoint. He was able to persuade

the people to just cut out most of the minor gods iconoclastically. Overgrown and useless groves where serpents lived were cleared and schools put up at his instance one generation ago when the reform was catching.

Now, after fifty years, the zeal of the reformer has changed its breezes. Many families want their temples back and are even keen, especially in cases where the women's vote predominates, in being old fashioned with a vengeance.

Some Brahmo Samaj reformer who had reached the ancient family of Ananthanam, had induced them four or five decades ago to stop worship in temples. Now there was a reaction again and they had to be renovated as before.

The will of the women of the family prevailed over that of the hasty male tamperers with family tradition. The Guru Narayana had shown the people the right way in such matters. His method was not to go against the popular demand, but to meet it in a more rationalized form. In the hundreds of temple installations he had performed in his own time, he both agreed and disagreed with the people and, in certain instances, with mutual consent, went to install large mirrors instead of images of stone or metal. A Guru should never forget that the temples are for the people and not for himself: just as a doctor is not to be concerned if a certain disease is good or bad. His legitimate interest is with the succour he can bring to the patient who seeks his help. If a temple is good for the devotee it must also be good for the Guru who installs it. Such is the logic which guided me in this matter.

Idolatry can serve Self-realization: On arriving at the scene of the temple installation, the first matter I inquired into, was about the natural amenities of fresh water, air and light. Then I proceeded to ask the people concerned about the history of the temple and told them how no temple worth the name could strictly be considered as confined within the limits of a family. By the very universality of the God who is to be worshipped, every temple had to be a World Temple, although it could not exist at every place at the same time. Siva belonged to South India, as an ancient Tamil saying puts it, but he is at the same time the Siva of any country. This is the subtle dialectics underlying temple worship that, although the deity is local and fixed, it represents a principle that is universal and everywhere present at once.

The ritual of a temple is to be looked upon as a language in the context of pure semantics if it is to be purified of the mechanistic dross that might adhere to the pure ideology behind temple worship as understood in the Agamas of India. Every idol, in fact, is meant to represent oneself and in offering a fruit or flower or any form of sacrifice, burnt or actual, the symbolism is meant to reveal the fact that the subject and the

object are the same in the act of worship. Every installed deity is correctly to be understood as representing the *prana* or the life or the *atma* or the self of the installer or the worshipper. It is in reality to be looked upon as a subtle form of mental equation as between what constitutes the self within and the non-self that is outside. When the two dialectical counterparts are thus juxtaposed there is an interchange of values from one pole to the other, till all one-sidedness is neutralized and a union with the Absolute is established devoid of prejudices of either subject or object.

All the six centres of the psyche known to yoga as the *shad-adharas* are supposed to be represented in the image too, and thus there is a projection of the inner world into the outer image. The rules of the *shad adhara* (six-centred) installation, as laid down in the *Tantra Sashtra*, are meant to respect this implicit equation.

Flowers are offered to oneself and to the image alternately, and herein consists the esoterics of temple worship preserved through ages by millions of people in their tradition. If Vedic orthodoxy has persisted on the South Indian soil, ritualistic worship of idols has also done so more forcibly, and Indian spirituality will not be fully understood by anyone who does not realize the important place that the language of icons occupies in the history of Indian thought and its preservation through the ages.

Highest Watermark of Indian Spiritual Life. We have seen that whether we think in term of behaviouristic patterns, philosophical speculations or worship, Indian spirituality is to be looked upon as a very complex phenomenon. The idols we have mentioned could only be made to fall into meaningful order if they were treated as protolinguistic expressions of dialectically revalued notions of the Absolute that were thrown up at different epochs in the history of Indian spirituality.

Indian spirituality is to be looked upon as the resultant of challenge and response between the Aryan and the pre-Aryan elements with their sets of values which influenced each other and were dialectically revalued at different epochs and in different regions of India between Cape Comorin and the Himalaya.

Sets of entities were telescoped and fused together to make different deities such as Ganesha (or Ganapati) who is the resultant of the fusion of the smallest animal (the mouse) with the biggest (the elephant) and given an absolutist value or status in the hierarchy of gods.

We shall not enter here into the intricacies of the stone language which we have already discussed elsewhere, but only point out here that the rule as laid down in the Bhagavad Gita is to discard nothing of the past but to reach from the past to the more remote past as far as possible. After pointing out that,

understood rightly in the context of the Absolute, no ritualistic action will taint the worshipper or the sacrificer, the Guru of the Gita recommends to Arjuna :

Having understood in this manner the actions (ritual observances) of those who went before in search of liberation, do you therefore also perform such action, as was performed by the ancients, in more ancient times. (iv, 15)

This rule has been tacitly observed in India. Antiquity only enhances the value of any symbol of the Absolute, and novelty could always be added on at the head-end of the situation, as it were, by the Gurus who are capable of dialectically revaluating the ancient habit or custom.

Vertically viewed, therefore, not as rival gods each having a different status, the *lingua mystica* of India has treated the long line of gods as belonging to the same dragon of dialectics, having its tail and its head ends. The snake in India and the dragon of Chinese proto-linguistics have always stood for the perennial principle of continuity of symbolized representations of the same One Absolute Value that all of them are meant to be together.

Henotheism and polytheism are not to be attributed to the gods here, and monotheism dominates the implicit pantheism too. It is true that rationalized refinement would call for a simplification of the whole situation. To think that God is in a certain locality rather than in another has been condemned in the Gita verse which reads :

That which gets attached to each one thing as if it represented all, without reason, devoid of significant meaning, and in a mean manner (such knowledge, action or actor) is said to be of darkness. (xviii, 22)

In the Gita again (ix, 15) there is permissive countenancing of both the unity and the distinctness of God taken together in a dialectical sense :

Others too, worship me with the sacrifice of wisdom as the one as well as the many, facing universally everywhere.

From these quotations it will be amply clear that monotheism in the context of Vedantic wisdom is not a simple monotheism as in the strictly prophetic religions, but one that is accommodative of different aspects of God as representing together the total picture of the Absolute. From a simple snake form treated as the Absolute, to the pure meditation of the *maha-sakya* (great dictum) "Tat tvam asi" (Thou art That) all can have a legitimate place within the sacred precincts of a village temple.

Worshipping One's Own Mirror-Image : If worship is understood to be an equation between two aspects of the self, the subjective and the objective, it is easy to concede how the installation of a mirror with a lamp in front and the words

"Thou art That" written on the mirror could serve the same purpose as the image in a manner more sublimely philosophic and correct in every sense, from the point of view of every kind of orthodoxy, Vedic or Vedantic at one and the same time.

The addition of this feature to the most important shrine which had the Siva *lingam* (sign) in it, which I suggested to the persons concerned, following in this manner the healthy precedent created by the Guru Narayana himself a generation before, was readily adopted by all.

This at once raised the status of the simple traditional temple into a fully revivued one. Indian orthodoxy could find nothing to complain about in such a step, and the whole institution as such was affiliated to something that could be understood according to a universal science of the Absolute, and thus it withstood the critical scrutiny of any well-informed modern man.

The crowning innovation of all was the introduction of a revised and revalued form of fire-sacrifice (or *agni-hatram*) which brought the whole matter into line with the best traditions of Indian spirituality, whether known in the north or the south of India. On March 20, besides Nityachaitanya Yati who had chances of explaining all the various implications to the assembled people, there was present Swami Mangalananda who spoke for about two hours on various aspects of ritual and religion. I myself made my contribution adding a few words about the need for a common prayer which should give positive unity of orientation to the whole urgings and aspirations involved in the situation called temple worship which is an institution fast falling into disuse and confusion, but which still could be salvaged and made to serve the spiritual regeneration of the people at large.

In looking at one's own mirror image with worshipful attitudes and a desire to be wise, one comes very near to making an attempt to know *On self* which is perhaps the highest aim of all spirituality in the larger world context too.

One More Page for the Guru Biography : Before returning from K-rala district, all three of us who had participated in the temple ceremonies were taken to a place called Varanapalli, nearer to the coast and to the lagoons (backwaters). Open paddy fields extended interspersed with coconut plantations up to the edge of the brackish waters of the lagoons. Here we found a wide open breeze-swept area with many ancient trees standing like giants giving shade and dominating the area in antique majesty.

What attracted us particularly to this spot was the fact that one of the most significant and interesting chapters in the early student life of the Guru Narayana occurred here.

Talking with persons who belonged to an ancient family who, though they themselves were too young to have seen the Guru, but still had first-hand information about his student days, we were able to fill a missing page in the biography of the Guru which I felt valuable to record.

The page is to be inserted between the ages of 18 and 21, when the Guru found himself among four or five other fellow students coming from near Trivandrum to have his Samskrit higher studies, with Kummampally Raman Pillay Asan, who lived about half a mile from Varanappally, where the students boarded together in the well-known family house, known by that name still.

Even in those days the Guru was singled out by the teacher as a student with a special status of his own. He was retiring and silent in his ways to such an extent that the fellow-students ragged him and play'd pranks and jok'd on him, disturbing his nightly meditations. Once it is said that they bound him bodily, while he was sitting in meditative posture and threw him into a pond. He used to take refuge in a forested area nearby to escape from them, and preferred to live in an adjoining house nearer the coast with another elderly gentlemen who shielded him from the mischief-mongers. Being even then a strict vegetarian one of the practical jokes played was to hide fish in the plate of rice that was meant for the Guru, to annoy him.

In spite of these annoyances it was at this spot that the earliest mystical experiences seemed to have asserted themselves in the person of the young Samskrit scholar. When he was hardly twenty years or thereabout, it is reported that one day, while he was sitting under a *champak* (magnolia) tree, he suddenly entered into something like a fit or trance and ran fast towards an old pond and fell down unconscious for a while before he revived. The experience seems to have overwhelmed him, and he later composed a verse in Malayalam describing the state of mind into which he had entered. Translated, the verse reads roughly as follows :

All repeated psychosis became arrested then !
Within sheer existence the world was withdrawn !
The nectarious voice was stilled.
While all round lamplit brightness shone ;
The shrouding veil of Maya fell, to reveal
Within the sacred shrine, the radiant,
The deep-blue-flower-tender bodied One
With his *kaustubha**-jewelled neck
In all his festive glory.

*The famous gem worn by Vishnu. The presence of a Vishnu temple nearby must have acted as a stimulus for the Guru to think of his experience in the light of the Absolute or divine status of Vishnu rather than Siva.

Herein we have an unmistakable record of a state of mind which was beginning to establish itself in the young scholar even in those early days coming from sources that can be relied on, and which, further, anyone familiar with the later life and writings of the Guru could never mistake but as his own.

The Guru became attached during these days to a simple cowherd. This continued all his life and he is said to have had a high opinion of the spiritual status of this simple peasant labourer whom he often treated as his equal, paying him such extra regard as to confound others who did not understand. The Guru even seems to have remarked that this simple peasant did not have any future rebirth after his present one. Another small incident, also referring to this period, was in respect of a stray dog with whom the Guru shared half his meal each day, letting himself get thinner each day in favour of the dog who became well fed.

Starting from Ochira on March 24, I reached Coimbatore the next morning at six o'clock, spending another day to participate in the anniversary of the Sevashram there at the instance of my old friend Swami Guru-brahmananda and, after visiting Mr. Ernest Kirk who has been ill again in his advanced old age, I returned to the Nilgiris on March 27 by midday.

[TO BE CONTINUED]

Semantica

A Symbol said, 'I represent
the meanings someone else has meant.
I personally have no leaning
towards any of the many meanings.'

Linear Encounter

A line once met another line
and said, 'Well this is very fine.
Now, that at last you have met me,
We must have reached infinity.'
The other said, 'Oh, this is hell.
We never have been parallel.'

Spaceless Chatter

A void said to the vacuum,
'cogito ergo sum'
The vacuum stood up and winced,
And left the place it had not filled,
Completely unconvinced.

—HANS HESS.

ON IDEOLOGIES

BY EDGAR GEVAERT

(Extracts from the French with Comments by N.)

MR. GEVAERT here juxtaposes two ideological factors, one pertaining to what is referred to as the nation and the other which refers to humanity as a whole. Between these two there exists a paradoxical or tragic element which gives to the nation and even to the sentiment of patriotism a negative status working detrimentally to the interests of humanity treated as a whole. He writes:

"The army of the United States, concerned with domination, has been installed without opposition in Spain,

"This alliance implies that other nations have only to follow suit and take the same positions of advantage, in front, at the back or on the sides of such a formation, in order to be sailing in the same boat or seated in the same armchair. But which is the armchair? A nest under which a dictatorship would preserve the ferment of a fascist ideology. In this nest the armies who claim to have conquered fascism would organize for the defeat of communist ideology."

Here Mr. Gevaert pauses a moment to ask the question whether the rivalries between ideologies which makes them prepare to kill fellow humans for the sake of ideological ends does not defeat the larger purpose, namely, the possibility of each human being attaining to his right for spiritual perfection as an individual.

"We ought to see the soul of a nation dedicated to the search for the true, the beautiful and the just and for all values that emerge from a superior mode of thinking. If this was the case, any single armed nation would be, in principle, the unassassable instrument of a crusade. The absolutist ought to have been able to see in the slaughter of war a creative act imitating the arm of the divine."

In this way there would be some justification for the existence of national units. The finalized implication thuswise would be, as Mr. Gevaert sums up:

"The army of a nation would in this way be ultimately an army at the service of an apostolate."

IN the next section Edgar Gevaert looks at the same question of the true status of a nation in the ideological content from the side of Russia rather than that of the United States.

"Khrushchov says that communism has succeeded in knitting the nations together. Then where can we find the nation? Instead of a nation we shall have a regime which will prove the non-existence of the nation.



"Khrushchev, in his declaration at Paris on April 2, 1960, had extolled the benefits of a government when inspired by the principles of communism. He had not attributed these benefits to Russia considered as a nation, but attributed them to the regime. He spoke of the political work of the Marxian socialists.

"While condemning war, Khrushchev retained war for the defence of communism. How can he in this case propose total disarmament without at the same time presenting the effective creation of world law which would condemn the act of war ?

"Nations as well as cities and townships will be under a world law only when the communities which constitute them cannot, by collective murders, ruin the unity of the human kind.

"Under a world law there would be only the protection of human existence. Under the same principle whereby law condemns individual murder it would condemn collective murders."

Mr. Gevaert observes : "Among the objects of this work, a principal suggestion is the creation of an effective world law which will have only one article, the condemnation of all killing. The power of its police shall be that of the unanimous will for the protection of the citizen of the world, of all citizens in all nations."

THE author finally maintains that in his search for the truth of the soul of nationhood, nothing remains other than what is negative and evil. In the embellishments of fashion or luxury in the dress of a woman, we try in vain to find a beautiful body. Even the name of one's own country has no real content because accidental birth or naturalization can determine it. The country can grow or shrink and contain various classes or races and therefore amounts only to some sort of administration imposed on the individual. Even here there is no sort of tangible reality.

"And all this," he concludes, "should give us an existence that rivals and is of superior value to that of the unity of the human kind."

[TO BE CONCLUDED]

Which is What ?

SPEAKING at the Tagore centenary at the poet's famous school at Shantiniketan, near Calcutta, on May 10, Vice-President Radhakrishnan said the conception of humanity is greater than that of nationalism which was out of date in the present space-age. On the same day, India's Defence Minister Krishna Menon pleaded for a robust national outlook. Why didn't he ask for a human outlook ? At Kanpur Menon is also reported as praising Tagore for his humanistic thinking and national outlook. Our own reading of Tagore is that he started by being nationalist and ended by being global. We have hopes that one day men like Menon will also transcend the nationalistic level. The world is no longer interested in merely national heroes.

Subhuti, do you think it is possible to clearly see, by means of the physical body, the Lord Buddha?

SUBHUTI : No! because what the Lord Buddha referred to as a physical body is in reality even not a physical body!

LORD BUDDHA : Every form and quality of phenomena is transient and illusive. When the mind* realizes that the phenomena of life are not real phenomena, then the Lord Buddha may be clearly perceived.

SUBHUTI : In future ages, when this teaching is heard by the beings of that time, will they have a sincere faith?

LORD BUDDHA : Do not worry! Even five centuries after the final Nirvana of the Lord Buddha there will be many disciples observing the Buddhist way of life. Besides you should understand there is nothing exclusively belonging to a particular Buddha (a Guru) for the concrete thoughts of a myriad Buddhas are united by affiliation. So if any of the beings of the future who hear this reflect properly, for a moment even, they will intuitively understand.

Now Subhuti, do you think the Lord Buddha really attained to supreme spiritual wisdom? Has he a doctrinal system which can be specifically formulated?

SUBHUTI : From what I have understood the Lord Buddha has no doctrinal system, nor can the Lord Buddha explicitly express any form of knowledge which can be described as supreme spiritual wisdom. This is because what the Lord Buddha has sketched out in terms of a right way of life (dharma) is transcendental and beyond expression. Being a purely absolutist statement it is neither consonant with dharma, nor synonymous with anything apart from dharma. Both Buddhas and disciples are the examples of this intuitive way by their wisdom at various levels.

LORD BUDDHA : Subhuti! Supposing a benevolent person was able to fill the whole world with the riches of his gifts, do you think he would gain a great deal of merit?

SUBHUTI : Yes, a great deal. It would certainly not be an ordinary merit!

LORD BUDDHA : Then if a disciple holds on implicitly with full faith in a stanza of this discourse, and if he diligently explains it to others, the intrinsic merit of such a disciple will be relatively greater. The reason is that all the enlightened ones, the holy Buddhas, as well as their way of life, their dharma, owe their status to the truth of what is said here. But what is ordinarily called the Buddhist Dharma is not really a dharma to be attributed to the Buddhas.

Subhuti, Is it correct for a srota-patti (one who walks in the stream, one who has entered the path to Nirvana) to say to himself, "I have obtained the result belonging to the merit of a srota-patti"?

*The word *hsin* in Chinese also means "heart".

SUBHUTI : Oh no ! Sruta-patti is merely a descriptive term which means 'having entered the stream'. It is the designation of a disciple who avoids (negatively) the phenomena of the senses and the dharma.

LORD BUDDHA : And can an arhat (term of honour for one who has achieved mental tranquillization) say to himself, "I have obtained the condition of an arhat" ?

SUBHUTI : No ! In reality there is no such condition synonymous with the word 'arhat'. If an arhat were to say to himself "I have obtained the condition of an arhat" then obviously that would mean the revival of such relativistic concepts as "an entity," "a being", "a living being" and "a personality".

Honoured of the Worlds ! by what name shall this discourse be known, so that we may regard it with reverence ?

LORD BUDDHA : This shall be known as The Diamond-cutter Discourse. It is The Transcendent Wisdom by means of which we reach The Other Shore. By this name reverently regard it. But what is called "Transcendent Wisdom" by means of which we reach "The Other Shore" is not essentially "Transcendent Wisdom" — in its essence it transcends all wisdom.

Subhuti and all you disciples ! Do not affirm that the Buddha says to himself "I bring salvation to every living being." Subhuti, have no such delusive thoughts : Because in reality there are no living beings to whom the Buddha can bring salvation. These are all relativistic concepts. Subhuti, what the Buddha refers to as an entity is not in reality an entity; it is only understood to be an entity, and believed in as such, by the common ill-educated people. Oh, and Subhuti, what are ordinarily referred to as the "common, uneducated people" these the Buddha referred to be not merely "common, uneducated people."

Can the Buddha be perceived by means of his thirty-two bodily marks ?

SUBHUTI : Yes, he can be so perceived.

LORD BUDDHA : In that case, then the Buddha would merely resemble one of the great *chakravartis* [literally, "wheel-turning kings" such as Asoka].

SUBHUTI : As far as I am able to understand, then it is improbable that the Lord Buddha can be perceived by means of his thirty-two bodily marks.

LORD BUDDHA : I am not to be perceived by means of any visible form,

Nor sought after by means of any audible sound ;

Whosoever walks in the way of iniquity

Cannot perceive the blessedness of the Lord Buddha.

If you are thinking to yourself, Subhuti, that the Buddha did not, by means of his perfect bodily distinctions, obtain supreme spiritual wisdom, have no such deceptive thought ! Or if you think to yourself, in obtaining supreme spiritual wisdom, the Lord Buddha declared the abrogation of every law, have no

such delusive thought ! Because those disciples who obtain supreme spiritual wisdom, neither affirm the abrogation of any law, nor the destruction of any distinctive quality of phenomena.

Belief in the unity or eternity of matter is incomprehensible and only common, relativistically-minded people, for purely materialistic reasons, adopt this hypothesis.

If a disciple, having immeasurable spheres filled with the seven treasures, bestowed these in the exercise of charity; and if a disciple, whether man or woman, having aspired to absolute wisdom, selected from this discourse a stanza of four lines, then rigorously observed it, studied it, and diligently explained it to others: the cumulative merit of such a disciple would be relatively greater than that of the other.

In what attitude of mind should it be diligently explained to others? Not assuming the permanency of the reality of relativistic phenomena, but in the conscious blessedness of a mind at perfect rest. Why? Because the phenomena of life may be likened to a dream, a phantasm, a bubble, a shadow, the glistening dew, or the lightning-flash. And so they ought to be contemplated. [END]

Walk On !—(*Continued from page 243*)

More Flowers

While Vimalakirti was discoursing with Manjusri and others there was a heavenly maiden in the room who was intently listening to all that was going on among them. She now assumed her original form as a goddess and showered heavenly flowers over all the saintly figures assembled there. The flowers that fell on the Bodhisattvas did not stick to them, but those on the Sravakas adhered and could not be shaken off though they tried to do so. The heavenly maiden asked Sariputra, one of the foremost Sravakas in the group and well known for his logic :

"Why do you want to brush off the flowers ?"

"They are not in accordance with the Dharma, hence my brushing."

"O Sariputra," said the maiden, "think not that the flowers are not in accordance with the Dharma. Why? Because they do not discriminate and it is yourself that does the discriminating. Look at the Bodhisattvas—no flowers touch them, for they are above all thoughts of discrimination. The flowers stick where there is yet no loosening of the knots, but they fall away when the loosening is complete." [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 our last issue)

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.

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Apart from knowledge I can have no being ;
Disjunct from me, no knowledge there could be,
As mere light ; both knowledge and known without
any doubt
Contemplation reveals as of one substance alone.

THE relation between the "subject-matter" and what we might call the "object-matter" of consciousness, is subtle and dialectical. There is an ambivalent bipolarity or dichotomy between the self that is the knower and the self that is known.

Both of these are linked by pure knowledge, conceived as a neutral abstraction, which has been variously recognized both in Eastern and Western philosophies, under different names and in the context of differing philosophical points of view.

Fichte's division between the self and the non-self may be said to divide correctly these two aspects. The pure reason and the practical reason of Kant is also a division which recognizes this same ambivalence. Mind and matter have been treated unitively or dualistically by Descartes and others. Whether mind and matter are linked together by the principle of "occasionalism" as D'Cartes would put it, or through the intermediary entity called "substance that thinks" as with Spinoza, or through the notion of the "monad" as with Leibniz, rationalistic philosophy recognizes the neutral common ground between these evidently dual aspects.

Extreme dualism grades into forms of solipsism with different writers or thinkers. Whatever the degree of unity or duality may be as between different schools of thought in the East or the West, we can discover a common methodology implicit in all of them. In fact the relationship is dialectical and dialectical methodology would permit the two factors being treated in various degrees of unitiveness or duality.

The human consciousness alternates between the poles of the self and the non-self. When we look upon this alternation from the core of consciousness itself, the alternating process becomes effaced into the unitive light of absolute consciousness, abolishing all duality. In the workaday realistic or pragmatic sense no one can deny that mental and bodily phases constantly succeed each other as we observe our own daily life and actions.

In the present verse the Guru recognizes the ambivalent inter-dependence between the self and its dialectical counterpart, the non-self. In verse 68 below, the same idea is taken up again and treated more dualistically, so as to reveal the mechanism of the self in its operational sense. Here the solipsistic regulative principle is just enunciated, to start with, to form the basis of the further elaboration of the same theme in later verses of the second half of the work, which will have more to do with the positive or known than with the knower aspect of the self. Sankara himself divides consciousness into *dris* (seer) and *dris* (seen) for an analysis of self consciousness to reveal the inner structure of absolute consciousness.

Such an analysis of consciousness is highly necessary for the student to avoid the philosophical puzzlements and confusions with which books abound. The Bhagavad Gita speaks of *jnana* (knowledge) in contradistinction with *para* (the known) which belongs to the *vijñana* (specific wisdom) aspect of wisdom rather than to the mere *jnana* aspect which can be negative in its implications. Avoiding grades or classes of error is the *jnana* aspect and building up positive notions and doctrines about reality is the second stage of the same (*vijñana*) process of knowing. Wisdom gets finalized in its own neutral glory in the end of the search when the self and the non-self unite.

The solipsistic form which might be considered an objection to this way of looking at the problem of reality is not really an objection because at least methodologically solipsism in some form or other has to enter into the contemplative way of reasoning which is the domain proper of higher wisdom. Just as pantheism has to enter into theology when God is described as omnipresent, the very unitive basis of absolutist philosophy can hardly avoid this position and by itself it is no drawback to the teaching. Just as axiomatic verities exist side by side with verities that grade from tautology to the extreme position of contradiction in various steps of logic merging into the highest form of dialectical reasoning, so solipsism as a basic epistemological law is fully legitimate and admissible. The philosopher must only take care that he does not get stuck in the solipsistic position mechanistically, and make a fetish of the doctrine. The Guru here, as we shall see, after stating the law of reciprocal interdependence of the knower and the known, passes on to its theorems and corollaries in a graded and methodical fashion.

Even if one should subject knowledge to egoism
 And declare unmindful of the ultimate reality
 Of what is said, like the truth that is ultimate itself,
 Knowledge never becomes outside the purview of the
 one who knows.

TRUTH can be viewed from one or the other of its ambivalent poles that we have tried to distinguish in the previous verse. Truth is not a third factor that can exist independently of the knower or the known. When this is admitted, we can see that each man's truth is the resultant of the two ambivalent aspects of truth which gives meaning or value to that truth for the person concerned. In other words truth is what attains to an equilibrium between the two poles of the self and the non-self.

Let us think of a straight vertical line with two extreme points representing the poles possible as between the self and the non-self. Each man, when he conceives of truth wholeheartedly, must perforce put it at one point or other in this ascending or descending scale of values. Each truth has a personal or ultimate value and could hold interest or be meaningful only to the extent that it falls somewhere in the line joining the self with the non-self. This is a corollary that inevitably follows from the axiomatic form in which the two counterparts of the self and the non-self have been stated to be fundamentally related. To the extent that the truth conceived disinterestedly is purer and more impersonal, the appeal to instinctive dispositions weakens. The transcendental appeal of the glory of truth might increase in intensity at the expense of the immanent and intimate experience of the same truth. What is lost on one side is gained on the other and, as a value factor that regulates and influences the life of the individual concerned, the one or the other have the same influence.

An ultimate truth that cannot be conceived by one who is not a high philosophical thinker must still be within his intellectual or emotional reach if it is to have any value content at all. The object is limited by the subject and *vice versa*, making the effective value the same all through if the truth is wholehearted and genuine. The condition of strict bipolarity is what matters. An ordinary devotee might think of his God as having personal attributes while another more capable of abstract thinking might think in terms of a scientific Absolute given to reasoning or dialectics. There is a law of inverse squares that may be said to be present here in the reciprocity involved. All forms of faith, if they fall unidively in the vertical scale implied, would

be equally respectable. It is in this sense that in the Bhagavad Gita it is stated :

Whatever be the manner in which a person might approach me, even accordingly do I accept him ; it is my own path that all mankind do tread in their different ways. (iv, 11)

The controversy in Christian theology relating to the primacy given to "grace" or to "works" can be settled when we apply this law of reciprocal or ambivalent values. Faith and works have to go hand in hand unitively.

In the stories of the saints in Tamil literature a canonical status is given to a simple peasant devotee, Kannappa Nayanar, whose faith to Siva was said to be so great that he was willing to give his own eye to mend the damaged eye of an image that he worshipped as Siva wholeheartedly. Other canonized saints might have been superior intellectually, but for Kannappa Nayanar, his faith, though realistic to a childish limit, scored in value or merit equally with the most intellectual of devotees, as legend says. Thomas-a-Kempis recognizes the same principle in his *Imitation of Christ*. No faith can strictly be called false and no reasoning unfaithful. Truth and faith lend support to each other.

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Outside objects hold the field each distinct from each
With the sense that measures, whose function
is nescience.

And this in turn with many sets of names such as
that of directions,

Or the sky, keep rising up and into knowledge change.

THE events that fill consciousness in a state of contemplative flux of change or becoming is vividly pictured in this verse in neutral psycho-physical terms.

The objects that we see objectively as if outside consciousness are focal points of interest which engage our attention in succession both in time and in space. This is the world of multiple interests in which the self lives and moves, selecting its satisfactions here and there in a changeful and lighthearted manner. The measuring-rod with which all interests are appraised has its source in the five senses. These however, in so far as they give us a partial picture of the reality, deal with the world of appearance rather than with reality and therefore function on the side of ignorance rather than on the side of science.

When we pass from the outer objects of interest to deeper seated conceptual factors in consciousness we come to items which refer to entities which are neither physical in the full sense nor merely mental. They belong to the psycho-physical framework of reality as conceptually understood. There is actual space which is filled with things and conceptual space which is independent of things. Aristotle's *Physics* (Book IV) brings out this distinction when it defines space as "that without which bodies could not exist, but itself (space) continuing to exist when bodies cease to exist." Modern mathematical notions of space grade imperceptibly from actual space into metric space of different orders in the context of the Absolute. Quadric and vectorial spaces are now known to scientists and mathematicians and are in practical everyday use. The sense of direction that each person carries within him refers to his ego which is at the core of his consciousness with which, as locus, he is able to point to the points of the compass and to overhead, or below, giving rise to sets referred to by names which cluster into different classes which grade into the world of the imperceptibles. The sky refers to space which is independent of the notion of directions and comes nearer to a pure notion than that of a direction.

The change and becoming that is always in progress within psycho-physical consciousness, viewed in living and contemplative terms, has an ascent which is under reference in the last line. When we see that modern physics admits of a physical world in which galaxies advance, recede or keep expanding or contracting within the limits of outer space, it should not be considered too far-fetched for a contemplative to visualize the neutral psycho-physical world as in a state of flux. Bergsonian philosophy while retaining a scientific status, has succeeded in describing reality in a manner that would be acceptable to the physicist and metaphysician at one and the same time. Pragmatism and mysticism find place in such a philosophical outlook which may be said to agree on main lines with the standpoint adopted by the Guru here. Knowledge however, gains primacy above all material or practical considerations here.

[TO BE CONTINUED]

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Editorial : FLOWERY PROTO-LINGUISTICS

WISE men say it with flowers. Consider the lilies of the field ! Be flowerlike ! That was said long before American florists cashed in on Mother's Day by persuading people to send roses "With Love ! " And any visitor, tourist or VIP, throughout the Asian or Pacific world, well knows what it is to be embarrassingly showered with petals and weighted down with jasmine or frangipani.

The language of flowers and the language of idols being *multum in parvo*, much in little, like a picture, more unitive, have always been favoured by the enlightened gurus of humanity. Five centuries before Jesus preferred the naked lilies to the square glory of Solomon, this flowery proto-language as Nataraja Guru describes it in this month's *Causeries*, was used by the Buddha.

Legend reports that when the Enlightened One with his disciples was seated on Vulture Mountain, a Maharsi presented him with a marvellous lotus blossom, and asked him to give a sermon on the Dharma (the Right Way of life). The Buddha gazed at the flower and held it aloft in complete silence. After some time, the elder Mahakasyapa smiled. And thus, it is said, was how the "direct transmission" of what is known as Zen Buddhism came about.

Is the discipline of heady logic to be discarded ? No, for it has its place. It is like the specially-built structural platform needed for the take-off of a space-ship. One goes through the mind in order to leave it behind. Painfully one mounts the platform but ultimately there comes zero hour when the seeker of wisdom is faced with the flight of the alone to the Alone, like a Gagarin of the spirit. The language of absolutist flight is the hip-lilt of the frenzied but cool poet.

Ordinary words won't do. They must be numinous, evocative exclamations, like AUM, defying relativistic meaning. Bergson in his early essay *Metaphysics* pointed out that all the photographs of Paris were incomparable with *being* in Paris. "One showing," says the Chinese proverb, "is worth a hundred sayings."

Reality belongs to the organic flux rather than to the blue-print machine stasis. Spinoza had this in mind when he referred to "nature naturing" (*natura naturans*), or nature being itself, rather than to "nature natured" (*natura naturata*), or tinkered with, explained, analysed, classified, photographed, factualized, and boxed within the geometry of the intellect. This is just the feeble word-play of the geometrizer, even if he theoretically draws up a plan of the universe. The essence of reality, the geometrizer himself, is left out, and nobody can catch the Self or the Absolute and box it in a theory. This is the ultimate mistake of the Western type of mind anywhere,

to fashion systems and doctrines. The Absolute can never be a doctrine. Holding on to words is the crime here. It results in a holy smog which asphyxiates the breath of life.

Some who began by being logical philosophers have seen through the trick. We owe it to Wittgenstein for declaring, after laboriously plodding in his *Tractatus* through miles of logical equations that one must throw away the ladder of logic. His friend Russell, along with Frege and Carnap, all of whom are still glued to the earthbound ladder, were angry with him for saying that all language was a game. Like the pandits, scholastics, theologians, metaphysicians, most professors of philosophy, lawyers and husbands who try arguing with their wives, they were square types who took language seriously. Every village woman over her cooking pot knows better. She knows the secret of nagging and of course contradicts herself a dozen times but the meaning behind her tirade is the thing, the game, the other negative side of the language of roses given to her by her despairing husband who at last manages to calm the storm with the promise of a new hat.

The really liberated person is like a bird, a sparrow, or a swan, like a madman or a child, like a drunken poet or a person madly in love, yet composed cool, like the cat after it has swallowed the canary, undemonstrative, happy, lost to the world, debonair, his back turned to the public platform, to the yelling of ad-men as well as to the popular thunder of glamorous spiritual eloquence, in love like Wordsworth "with the meanest flower that grows," or like Blake "kissing the Joy as it flies," or like Burns or Davies, feeling pity for daisies and field mice.

Words of the logical, intellectual, metaphysical order are all precise as if cut with a delicate machine-tool. But the essence of the real is loaded with paradox and ambiguity. Indistinct, vague, mysterious, now bright, now dull, elusive, evasive, evocative of all imagery, potent with the lazy effortless, magical miracle of spontaneous growth which is infused with the numinous. Words here fail, but our Self being itself numinous can revel in its wonder. The nearest we get to it can only be the proto-language of flowers and idols of sacred pine groves and bo-trees, of mystical ejaculations and mantrams, all of which provide attained affinity with the absolutist mood, the *mysterium tremendum* of Otto, when the mind's last bastions are shattered and its stirrings calmed down by the blinding flood of light surging and singing from star to star.

Meaningless non-sense it is, yet pregnant with the authentic numinous thrill as with Keats' "Magic casements, opening on the form of perilous seas in faery lands forlorn..."

The test of all art is the spontaneous merging of the audience with the Absolute. For this reason the improvised song is better than the set piece. The best of south Indian music is improvised, though on a nobler contemplative bhakti level

THE ABSOLUTE HONESTY OF M. R. A.

FRANK BUCHMAN'S vulgarly noisy Moral Re-Armament (known formerly as the Oxford Group, notorious for millionaire and diehard, quasi-Nazi house-parties) have taken a full-page spread in London's *Observer* of Feb. 5, 1961 (wisely disowned by the newspaper who have been honest enough to say they disbelieve its assertions particularly about Kerala, of which the aden of Madison Avenue may well be envious and all honest men ashamed. Rom Landau called U.S. born 83-year old Buchman "the man whose God is a millionaire". In return for luxury hospitality rich and shiny-faced youngsters are drafted into the MRA for shows, plays, movies, while publicity-seeking corny VIPs and royalties are cunningly drawn in to support the claims and policy of a thinly disguised mammonized version of "Christianity". Names like Adenauer and Gabriel Marcel are jostled with otherwise unknown, jobless political nonentities, ex-presidents of Latin American parties, Italian princes, Japanese ex-ministers and Swiss generals. But put together, this phoney bunch can look impressive and deceive the unwary. Caught on the bend by high-pressure flattery, many of these bigwigs and weewigs must be ruing the day they palled up with this Barnum of the "Christian" world. It can't be consoling for octogenarian tribal chief Mannath Padmanabhan of Kerala and his communal group to be made a laughing-stock in Fleet Street through such nonsense as the following (extracted from the advertisement and specially picked by the editor of the *Observer* for disavowal):

"In the election of February 1960 the non-Communist forces won a significant victory in the state of Kerala which for two years had been under Communist control. Mannath Padmanabhan, leader of the liberation struggle, publicly called this an MRA victory." [END]

than the wild agonies or sexual joy of true jazz. Both are without notation and both belong to the order of proto-language. Classically notated music is by comparison static, even though it represents a fixed cultural pattern. The classically stylized, disciplined and fixed modes of art, like the great religio-philosophical systems, have lost touch because of their lack of spontaneous immediacy of communication. Freedom means "letting go," and one must let go if one seeks the real. Ordinary language is good enough for ordering a cup of coffee. Metaphysical language describes the coffee as well as the cups and spoons. But proto-language is the satisfying "Ah!" when the coffee is drunk. Each of us must drink our coffee Ah, what will you have? [END]

Squelch for the Candy Club

Dear President Candy can enter the following to his baby footsteps book. It is reported (in *Hindu* of May 20, 1961) that when Vice-President Lyndie Johnson asked an Agra villager what he would like President Kennedy do for him, the old peasant replied, "I don't want anything. Convey my regards to the President." If only more would say so!

Department of Religious Exchange

Commenting on the Gagarin space-flight, Vatican radio called it "a fine reward" for the human effort involved, but warned against the danger of man looking on himself as a creator and not merely as the discoverer of what God chooses to show him. To this Moscow radio retorted :

"Now we know! It must have been the hand of the Almighty that guided the Russian Communist Yuri Gagarin in his legendary flight into the cosmos. Just think of it: God helping militant atheists....!"

Cosmic Consciousness!

In reading about "legendary flight into the cosmos" and "Man in the cosmos" (title of a London *Listener* column) we are wondering where man was all this time if he wasn't in the cosmos.

Pompeii on Fifth Avenue

Fred Haas (p. 273) compared current American "Way of Life" to the decadent Roman Empire. The truth of this can be judged from report in TIME magazine (May 26, 1961) under above caption. Ridiculed is a beauty parlour modelled on those found in antique Pompeii, where idle rich New York women dress up like ancient Romans and bathe in sunken scented pools, and where it costs \$5 (Rs. 23) to get your nails clipped!

Where Bankers Put Cezanne

The same source reports ballyhoo opening of Chase Manhattan Bank's 60-storey "glass and aluminum head-quarters" where everything is oversized, including \$500,000 (Rs. 23 lakhs) worth of "art decoration", which includes a colour lithograph by Cezanne in Bank President David Rockefeller's private washroom. Cezanne was himself a rich man, but he despised money and had a fierce passion for art. He would hardly be flattered all the same by the honour of being commemorated near the richest Big Brother's WC.

Congratulations to Aldous

We congratulate writer Aldous Huxley on having got rid of his accumulated books, manuscripts and the relics of a lifetime in a fire which destroyed his two-storeyed house in the Hollywood Hills, and which gutted two dozen luxury homes. It was natural for him to weep, but we feel sure this 67 years-old apostle of detachment will accept this as a test of his philosophy and smile again, after due reflection.

The Coolie Woman And The Paris Professor

BY NATARAJA GURU

AT the end of March—on the 30th of the month to be exact—I found myself going down to the plains again, with a halt at Woodbriar Estate in the Wynand (a plateau of rolling hills on the Western side of the high Nilgiris), for a couple of days.

Here it is that the temple of Subramanya stands on the hilltop overlooking the panorama of garden, bungalow, tea and coffee plantations, jungles and hills, with the enormous range of the Blue Mountains (Nilgiris) as a backdrop, the elevation of the temple at 4000 ft. above sea level dominating this marvellous landscape, like a city above, a sort of acropolis to be, with its numinous significance.

The God Subramanya is seen here to stand with a *vel*, which in Tamil means a long lance, in his hand in an easy restful pose within the airy and well-lit temple where he was installed four or five years ago. The stone image was made at a place called Avinashi where hereditary sculptors who follow the millennium-old tradition still live and ply their humble art on granite and diorite media, following many a classical convention and rule to serve the cause of the numinous presence that the standing figure must represent in stone language.

Numinous Imagery: Just standing in a certain restful poise has its elaborate tacit meanings only understood by the esoteric adept in such matters or the connoisseur as we would call such in the domain of Western art. The simple Tamil votary can see a lot of meaning in the triple bend of the body seen from behind to which the language of idols attaches much importance again. The smile or seriousness on the face of the God has to conform to long-standing and tacit conventions. The *Abudras* or hand gestures of the priest when in worship are most elaborate in some *sampradayas* (schools of ritual) like the Vaikhanasa (Vishnu school) or the Prajapatiya (Vedic school). The actions of sprinkling water thrice and the throwing of flower petals or tulsi (sacred basil) leaves have a proto-linguistic element that can never be completely elaborated in the pragmatic language of useful action. The *Mimamsakas* under Jaimini went into this matter thoroughly once in the history of Indian spirituality. Now all this is overcovered by north Indian

and southern *agamas* (scriptures of second canonical status) or *tantric* literature, and most has been lost forever.

The bringing into being of the value called the numinous presence is the object that underlies all this kind of esotericism. To the eye able to recognize the presence of the numinous, without ritual or stone, these eternal signs may be superfluous, but for the simple peasant or coolie woman whose life is bound to be thrown into the world of hum-drum necessities, these afford moments of high-lit exaltation and joy. Let not the wise and educated laugh lightly at these simple joys, without which no interest could be sustained in the life of the common man and woman.

I was more than ever convinced of this verity when I saw a simple Tamil coolie woman of the Tirunirveli district in the extreme south of the Tamil-nad come early, and duly bathed and anointed, in her best, to serve her favourite God with a platter of fruit, coconuts, flowers and other items belonging to the context of temple worship as perhaps many generations of women of her line did before her. No one could mistake the air of satisfaction that sat on her features as she carried the platter in the typical way that they always do.

From Woodbriar, after sending Fred Haas and John Spiers (who had come there, the former from California and the latter from Bangalore), up to have a holiday in Fernhill, I, myself plunged into the perspiration and heat of the plains, arriving at Calicut at one in the afternoon on Sunday, April 2, 1961. I reached Tellicherry the same night and drove before midnight to Cannanore to a comfortable sea-side bungalow of a friend there, bordering on the cliffs and the sea. The alternating land and sea breezes wafting over the palm-beach, coastal promontory, compensated only somewhat for the warmth of the days otherwise calm of my second visit in summer to the Malabar coast, where Nitya Chaitanya Yati was holding the second of his talks on the teaching of Narayana Guru.

The Necessary and the Hum.Drum in Life : My purpose was far removed from lecturing this time. I was interested in having a hut put up and a well dug on the Gurukula land at the extreme northern limits of Kerala state. The site for this new Gurukula had been presented for some years now and was lying neglected without any institution thereon. On April 5, 1961 a party of us drove by car from the bungalow of Mr. Balagangadharan, to the site which was about thirty miles away by roads good, bad and indifferent. The heat and dust belonged to the hum-drum aspect of life as also the hard work of building the hut which was in view. These were, however, compensated by a subtle factor, which was to me personally an influence working within and has been so for some years now.

There is a place called Elumalai which refers to a hill at least four hundred feet high, which juts into the ocean to the west of the coastal road, six or seven miles away into the sea. No one knows about the meaning of this row of hills and some have thought that it is called so because there was resemblance to the outline of a rat (*Eli*) suggested by it (*Malai* meaning hill in the local vernacular Malayalam). But *Eli-malai* (rat mountain) did not make as much sense as an improved derivation given by others, which referred to the seven (*Elu*) peaklike formations (*malai*) on the skyline of the hills, as we could hardly distinguish them as we passed through the vaporous mist in the air at the time. It was still there to me, more by past familiarity of its presence, than by actual visibility.

"Elu-malai-Appan" the God of the Seven Hills : I had in my mind faint memories too of the refrain of an old Tamil song which apostrophised the Elumalai Appan the god who resided at the top of Elumalai. I was sure also that this formation of hills, off the cliff-broken coastline, must have been a landmark to many ancient mariners for centuries, whether Greek or Phoenician. In fact there are books like the *Periplus* which refer to the Malabar coast and its various coastal landmarks and also incidentally to the nest of pirates, who in olden days molested the ships and stripped them of their goods, belongings and even personal dress, as complained by Ibn Battuta himself who ventured into these parts as a Moslem coloniser.

These were vague and far-off events with no definite content but they clung together in the back of my mind as hazily as the outline of the hills, themselves to contribute their share of the numinous that this range of hills represented. The hill surely looked like a water-buffalo or a bull lying in shallow water half-hidden and gazing sphinx-like into the vast vista of the Arabian sea as far as the eye could reach. I even imagined that there must be a tall cliff overlooking the ocean on the hill where like a Sherlock Holmes or even as the King Oedipus is said to have ended his days in Greek tragedy, one could fly into the loneliness of the Unknown.

The mystery of the Unknown seemed to lie behind this hill and held for me a spell and an ineffable charm. I called on the *Elu-malai-Appan*, the ancient god of the Seven-Hill presence (*Eli* in Tamil meaning 'seven' suggesting the alternative derivation of the name of these hills). These hills have been a presence from both the side of the land and the sea and the modern does not fail to come under the influence of what the hills mean to ordinary men and women of the area.

When a place gets a vertical and a horizontal dimension, through a variety of enduring associations, it becomes what is referred to as a presence, which is only a numinous value. Thus hum-drum and numinous values go hand in hand in common

human life which is the lot of all of us, as long as we are bound to life here-under. I would love to linger longer on this theme except for the fact that the personified God said to inhabit these hoary hills whispers into me a meaning that philosophy supplies from the other side, as it were, as a crowning value over all these associations which belong to the instinctive and relativistic levels of human interest. All that I can do now is breathe a long sigh to this presence in the name of the Absolute and repeat the formula " May the Absolute be beneficent to Man."

The Thin Veil Separating Fact From Fiction : Man consoles himself in various ways, through art, philosophy, myth, theology, religion, mysticism, or higher contemplation. In all these there is present a veiling element thin or thick, transparent or opaque, or translucent. Maya is the popular word in Indian thought for this factor that hides the face of Absolute Truth.

Where instincts are still operative the language tends to be allegorical or figurative and one uses the language of the common man abounding in examples, analogies, and parables. When there too figures of speech are employed we call it poetry or poetic prose or song. All contain exaggerated elements of truth whether justified, unjustified or mixed. The whole range of such veiled truth could be called superstition or even metaphysical nonsense.

A thin veneer of superstition must adhere to all predictions whether looked at from the positive scientific or the negative emotional side. The taint will be there somehow and taintless truth is a clear crystal with no smoky shades or chromatic colorations of any shade, faint or saturated. Pure truth resides like a diamond in the heart of man and is called the Absolute. What we gain in clarity in its vision is lost from another side of the same certitude so that, as with Heisenberg's Uncertainty Principle of modern nuclear physics, nothing could be stated in clear-cut terms. Maya is *anivabhavya* (something about which prediction is not possible). What we consider as factual reality is as the Buddhist Philosophers would put it, *pratiti-samutpada*, born out of faint mentalations. There are meta-empiric and preter-intellectual aspects of the same mentalation which cancel each other out into the vicinity of *Sunya* or Absolute Nothingness of the Madhyamika Buddhists.

My mood during the month of April has been one of philosophical incertitude and puzzlement which to my mind was as interesting a state as any form of certitude. Certitude and superstition have between them only a thin veil of separation and the veil loses one or the other from either side of the Real. The half-visible outline of the Elumalai, as I passed near it,

(Continued on page 289)

India : 'Backwardism' or 'Forwardism'?

By FRED HAAS

What Fred Haas writes here is applicable to most of so-called backward or under-developed countries, a slur name dreamt up by an aggressive profit-motivated and dominant group of our world community, intended to give an inferiority complex to those whom they want to exploit. All values reside inside man, invisible to the Western-conditioned average tourist, whose dialectical counterpart is the fat and comforts-luxury besotted, state-conducted Indian VIP travelling on somebody's expense account, blinded by the glossy surface of Western society, and totally unaware of the anguish (or less) within of the millions who have to spend their bored exhausted lives in the "air-conditioned nightmare" of a mechanized society. Russia as well as America is involved, and all or any of the Asian or African governments. Needless to say, American-born Mr. Haas is not sponsored by anybody; he is just a plain lover of human values.

PROGRESS marches on in India! VIP's from abroad asking the simple peasant what he would like in the way of "aid" get the reply "nothing", and yet the five-year plans go on and local politicians as well as the higher-ups clamour for more and more money for more schools, dams, roads, buildings to house insurance schemes, medical schemes, and more five-year plan schemes as well as money for agricultural improvement, which in most cases are dubious improvements if at all. The average farmer I've met doesn't need any "improvement." All he needs is to be left alone.

One wonders where all this is going to lead. Does the average Indian want to live in a Brave New World of 1961 USA-USSR style? Decidedly not! Then why all this senseless chatter about "New India on the March"? Why the specious propaganda about the benefits of life in a highly industrialized state?

Tinkling Bells and Klaxon Horns: Could it be that the little men from the commercial offices of New York, London, Paris, Bonn, Tokyo and Moscow, whose tentacles reach all over the world, have talked the Government of India into accepting all these dead and dry progress schemes? I wonder if they also mention that along with this material obesity called progress go all the excesses and extremes that make the decadent days of the Roman Empire seem like a Garden of Eden? The person approving this doesn't realize what he is letting himself in for.

He is an innocent at heart. He has been brain-washed not only by his own leaders, but by all the "respectable" and "clean-cut" advertising agencies of the west. The powers behind the respective agencies are not interested in truth; they only want to further their own private aims and ambitions. All the so-called achievements found in their propaganda magazines are at best cheap and vulgar ranting. Is that what India really wants?

Cities like Bombay will soon become vast commercial slums. [They are already! EDITOR]. Industrialization has taken many people away from the villages, dragging them from good clean air to the murk of the city with the lure of a "bigger" and "better" life. Once in the city they generally end up working at a most unlivable and boring job, bunking in one room which is dirty and overcrowded, and more than likely reacting unimpressively to the "new horizon-ism" which took them away from their easy going village life.

After receiving a letter from an Indian friend who mentioned "the tinkling of bells and the *tol tol* of slowly moving bullock carts, of which the progress-minded politician is contemptuous," I could well see how perennial music of this kind jars the ears of such people. They want the music of the fast motor-car, of steaming clanking factory, of zooming airplane and the cheap film music which is on the same vulgar level with rock'n'roll.

My thoughts are centred around this tragedy which is occurring daily. There is still something clean and refreshing about India, and after leaving a highly mechanized and dead society it would be criminal if this ancient purity and simple way of life were destroyed, which at present seems highly possible.

It makes me sad to think that a beautiful city like Mysore, a city which has not only an ancient tradition, but a present beauty not found in modern cities, will be destroyed, actually razed under, if the introduction of industrialism is forced upon it.* Can't one lovely city be left alone? Is there no room for beauty, peace and serenity in modern man's scheme of things? Mysore is a gem that will be transformed into a cheap imitation glass bead if this "progress business" continues.

Corruption and Double-Talk: It seems as if a "power-elite" using the sly hidden persuasion method has crept into almost every corner of Indian life. I was and I still am amazed

(Continued on page 286)

* If the proposals of short-sighted and greedy industrialists are implemented, Mysore City, a university centre, old lovely capital of the Mysore Maharajas, with its vistas of tree lined roads, green lawns, shady flowery parks, and smoke-free air, will become another commercial-industrial congested ugly blot as Bangalore is now. —EDITOR.

THE LAND OF JUST-ENOUGH

BY BARRA MONS

Hunza is a real Utopia of Rousseau-like simplicity and Himalayan beauty, in the far northern corner of Pakistan, bordering on Sinkiang. With her husband, a Harley Street doctor, the author went there by car from London in 1956. Here is a picture of what life could be anywhere if men cared to live moderately, restoring lost values. This extract is from the book "High Road to Hunza" (Faber, 1958).

WHEN you want to build a house in Hunza, you set to work with your wife and children, and call in the help of your neighbour. The help is cheerfully given and will be rapid in kind next time your neighbour is in need.

We went to see one that was just being finished, and found the owner with his family, including several small children, and three or four friends, all hard at work.

We entered by a little walled courtyard measuring twelve feet by nine. As usual, there were no windows, but a veranda securely roofed over, ran the whole length of the house on the lower floor. Two men were engaged in completing an upper wall of undressed split stones by fitting them together without any binding material, while a third applied a layer of mixed clay and sand to the surface, paving it flat with his hand. When we came to the entrance we found the owner helping the carpenter to put finishing touches to a polar-wood door that was not rough-hewn with an adze as it might have been in the past, but properly panelled by a craftsman.

Self-Contained Economy: Everybody crowded round to show us the place. On one side of the yard was a tiny stable housing half a dozen of the miniature Hunza goats that seemed tailored to fit. The main room was about fourteen feet square and was divided into a central sunken space and a surrounding platform by the four wooden pillars that supported the ceiling. The floor was of hard-baked earth, scrupulously swept. A Hunza house rivals any Swiss home for order and cleanliness; there is a total absence of unpleasant smells. In the exact centre was the hearth, a shallow hole bordered with a stone kerb, and directly above this was a square opening which admitted the only light and served as chimney. Four large chests occupied the four corners of the room, and the intervening spaces of the platforms were used for sleeping, men one side and women and children the other, each person having his own set of homespun blankets.

At the back was the principal store-room, where the supplies for the whole year are kept: sacks of grain, baskets of potatoes, dried apricots, apricot oil, apricot kernels, wool, wine in jars; all the necessities of life, which it is the duty of the house wife carefully to ration throughout the twelve months. The wooden key to this room hangs at her waist. Nothing is wasted, not a twig or a leaf or a pat of cow-dung. Hunza has been aptly nicknamed 'The Land of Just-Enough.'

They have just enough for their own essential needs, but not enough to make anybody else want to take it away from them. Indeed, this hidden valley has reached a point of precarious balance between acquaintance and non-acquaintance with the benefits of progress that reminds one of Milton's exhortation to Adam and Eve before the Fall:

*"...yet happiest if you seek
No happier state, and know to know no more."*

As we prepared to leave having shaken hands all round, the owner came with the biggest of his black goats: since we had honoured his home with our presence, we must accept this small gift from him.

Where Children Are Free: The discipline of the household is taken for granted. We never heard a screaming child or an upbraiding parental voice. If a child has a difference of opinion with its parents it is free to run away, probably to its grandmother in the next village up the gorge; it will return cheerfully that evening or the next, and no fuss is made.

As Mrs. Lorimer remarked twenty years ago, there are no anxious mothers crying, 'Don't go near the edge, you will fall!' Hunza is made up of edges—roofs without parapets, fires without guards, streams and reservoirs without railings, not to speak of the cliff tracks; no doubt by now Nature has weeded out the stocks that were prone to accident. Up to the age of two or three the infant is protected as a suckling; then he is put on his feet and considered old enough—with the help of the other children, who look after him as a matter of course—to deal with the everyday hazards of life. Hunza children are delightful. They hold your hand, look up at you confidently, and call you 'Mother'; yet if you tell them to go away, they do so at once. Courtesy seems as natural to them as the air they breathe: a striking testimony to the value of example, good manners being an outstanding characteristic of the adult Hunzakuts.

The boys who might be facetious or tiresome in other countries here never deride a peculiar foreigner covered with cameras trying to climb up a wall, but greet her charmingly and step forward to help. Once when I tripped and fell ignominiously, two tiny tots spent much time in carefully brushing my skirt.

Yet they have a wonderful sense of fun, and react immediately if you so much as wink at them. One is never long out of the sound of laughter.

Active, Intelligent, and Happy : Sir Mohammed Nazim Khan states : 'Marriage is not allowed between near relations, and whenever possible people marry into a clan different from their own. Child marriage is discouraged, and tribal customs have been moulded to conform to modern ideas since I became Mir.'

While child marriages do not now take place, both sexes normally marry before they are out of their teens. Although there is no courtship in our sense, the young people will probably have played together in childhood, and unhappy marriages are said to be rare. All weddings, except royal ones, take place on a certain day decreed by the Mir, in December, so as not to take people's minds off the vital business of working their land. Babies are spaced at intervals of two to four years, so no woman is worn out with child-bearing.

Hunza women have long enjoyed a freedom unknown to most of their Muslim sisters in Pakistan. They do not throng the paths, or mix with men in crowds, but their frank and cheerful bearing is evidence that they are not downtrodden. They were openly friendly towards myself, a total stranger from another world. A woman helps her husband in all the lighter jobs on the land, and a man does not think himself too grand to spin or to carry the baby. This sane relationship between the sexes may not seem so remarkable when one comes from the West, as it might be to a visitor from Lahore or Karachi, where it is still not uncommon to see the male walking five paces ahead of his wife who trundles behind carrying his shoes and most of his luggage.

Old age is not dreaded, as age is much respected. Its main drawback is that, when you live at the top of a ladder and paths are composed of boulders you cannot get around much. But at least you are wanted. The Hunzakut is an empiricist. The tested recipe is the accepted one. His parents have lived longer than he has, therefore they have tested a lot. The young seek the advice of the old on matters of agriculture and housewifery, and are heard to utter such remarks as 'Our mother is still with us. Praise be to Allah !'

Captain Younghusband, who in 1892 lived among the people of Hunza for over two months, found them 'particularly attractive, a manly race undoubtedly the pick of the frontier'; while Prince Louis d'Orleans describes them as 'beaux hommes, actifs et intelligents, portant sur leurs visages clairs une joie perpetuelle !'

[END]

"handsome men, active and intelligent, bearing on their bright countenance a perpetual happiness."

THE UNITY OF THE HUMAN KIND

By EDGAR GEVAERT

(Translation from French and Comments by N.)

IN his last piece Mr. Gevaert brings into contrast the position of the absolutist as against that of a mere relativist. He asks :

"What are we thus going to propose for arriving at the unity of the human-kind? But nothing can be proposed by one who contemplates it, the absolutist, to that great number of people of simple spirits and hearts, who develop under the flame of truth, wisely, their real value under the truth of a life that is purely human."



"To these people all opportunities are open to be and to continue to be always in the infinite unfolding of a life that progresses ever into one that is more ample, richer and quicker of fruition."

"Their life is comparable to that of a stream which, widening its banks, cannot but run slowly to where there are no more shores, into an oceanic existence of happiness."

* * * * *

THE hum-drum life without purpose of the relativist is pictured as follows :

"While this is true, the one who adopts the rule of man, becoming a stranger to himself, will be as one without a rudder, going into his own nation to the fate of the great flock. He will find the same day, the same week, the same year, and the same wars in interminable repetition. He will have some diversions in all the things that remain what they have always been, which are a great number, surely, but which are known to all the world."

"Among the many attractions, success is assured to all who turn round within its closed circle, and in the circles of what is in fashion at holidays sad or joyful, to which one likes to be related on the return of the seasons, which present themselves in the form of rites, which, by periodical events, prove imposing to the masses."

* * * * *

Here, Mr. Gevaert characteristically pins his faith in the thorough-going and whole-hearted absolutist who is true to himself and to others at the same time. The generality of mankind leads a hum-drum routine existence lost in ritual and convention

which are mechanically repeated season after season or year after year. He ends this section by a note of warning about the lurking danger whereby the masses can be exploited by the powers that be, by deflecting or distorting the same and natural tendencies by which people enjoy themselves. He makes pointed reference to the influence of watching television which has become a very general form entertainment in these days. Among the programme items on television there are some that are neutral and some that are highly tendentious. The neutral ones are based on true interests and do not hinder our natural human inclinations and tendencies for the best in human nature to unfold. Those, on the other hand, which have a tendentious character, Mr. Gevaert strongly condemns as of no real value at all. "They are false and unjust, generally having the aim of appealing to the emotions, they seduce and corrupt. They take us downward to the shame of wars."

Mr. Gevaert passes on to examine the items that normally go to make a good life. The innocent, he says, nourish themselves on good bread and water from the clear fountains. They always adjust their needs in such a way as to aim at the happiness of others. Among other normal pleasures of man, Mr. Gevaert enumerates:

"There are caps, robes, furs and jewels; there is travel, the races and hunting too, and sports, and let us add also agreeable meetings, games and dances and all the refinements of the luxury of salons; there are theatres too and many other demonstrations of grace. We can see no harm in them for anything and for anybody. All these we can relate to what is good and beautiful in life, belonging as they do to the kingdom of the arts; all this is nothing but honest in the noble gardens of veritable love."

But here again Mr. Gevaert raises a note of warning:

"But there is a fearful serpent which raises its head in all attractions made of the stuff of the wordly. There are those who take decorations seriously and attribute to them the value of a protocol, as also to all distinctions of a merely honorific nature. The serpent bites them with its mortal venom."

* * *

"Let us know," the author continues, "the simple man who, during all his life, works for the correction of the bad educative influences which he could not escape in his youth."

Here, perhaps in a mood reminiscent of his own youthful days, Mr. Gevaert lapses into the glorification of what is given direct from the hands of nature, which has a value which is educative and which he perhaps suggests is opposed to what the world of protocol can reveal to us when we become involved in the affairs of the world. The trout cannot live in water that flows from the gutters of corruption; it must always

mount to the pure sources of the river. It seeks the pure and the crystalline. Agile, it escapes whatever impedes its progress as evil in the currents. The analogy is pushed to its very limits when Mr. Gevaert almost axiomatically sums up and says :

" The trout is transparent, one never discovers it."

Are there any forms, he asks, more superb from outside than what nature procures for us? The race-horse and the horse trotting, can they augment the grace that is present in them by any form of speculation!....

"Then why should man give value to those things which are not his own naturally? — in those which have only the appearance of value? — in those that are misleading?"

Mr. Gevaert then passes in review other forms of vanities belonging to the artificial world of conventions where much effort is absorbed in the name of respectability, vanity or mere conformity. It is even thought that one should act in a manner favourable to industry or commerce.

" Letting oneself be feasted at anniversaries by decorations in jubilees—all this appears very good, naïf, inoffensive. One can discover, notwithstanding, in the form of a thin string, an unbreakable link which binds man as a slave to the pretentious ship of nationality, which leads humanity in all its glory towards the place of horrible shipwrecks called wars."

There are victims to bad education. Should we complain against them or rather condemn those who happen to be responsible in the matter?

Mr. Gevaert only opines here that the fate awaiting those who have misled themselves and others, can be very harsh indeed. The pity is all the more poignant when, as he observes, there might be among them " an innocent who might be carrying a crown while surrounded by noise and by great ovations."

Where is the man who will save the situation. Is it from the ranks of the crowned innocents that we have to look for him, or from the sages who remain powerless to influence the course of affairs, while they remain as if the counterparts of absolutism of Truth which between them only echoes and re-echoes powerfully?

" The emission of values has a very strong resonance and all value has to vibrate a chord that accords with it."

* * *

The city built on the mountain is above the world of mere appearances, all carefully prepared to beguile the credulous. Good or bad are the results that accrue to man from the acceptance or rejection of the highest of absolutist values.

(Continued on page 285)

Atmopadesha-Satakam
One Hundred Verses of Self-Instruction
BY NARAYANA GURU.

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

(Continued from our last issue)

Narayana Guru (1854-1928) was a Guru of humanity who revivified 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.

62

Mere orthodoxy which says that one should not adopt
As one's own a doctrine belonging to the other side,
how can it

True knowledge bring ? Lip service will not do ;
One has earnestly to contemplate the supreme state.

WHEN a man adopts a religious or spiritual life, consisting of articles of faith or patterns of behaviour, he can take one of two alternative courses: that of the orthodox who tend to exaggerate the value of what is already their own by previous conditioning or adoption or else one could err on the side of heterodoxy by saying that beliefs or modes of life outside of what one has been conditioned or brought up to adopt for oneself are better than what is one's own already. The general law that underlies the bi-polar situation in which each man may be caught is enunciated in verse 60. The two aspects referring to the self or the non-self cling together and fuse into each other as a central or neutral verity in any case. They form a value that is dear to the person concerned, and as long as they are true from normative standards of spiritual life they must all be considered equally good. In other words, as the next (63rd) verse is going to enunciate more pointedly, the true dialectics as between heterodoxy and orthodoxy is the rule of the golden mean of Aristotle. The present verse speaks from the side of the self or orthodoxy while the next will be seen to give primacy to heterodoxy.

The conversion that takes place in certain people at certain times by which they disadopt gradually or suddenly what was their own or adopt with particular insistence, in the opposite direction, i.e. of vehemently dis-adopting what is not their own,

are familiar events in the world of religious life. There is a subtle spiritual suffering implicit in either case. In the present verse the Guru refers to the orthodox tendency to disadopt what is not already accepted. Mere conservatism of this type is as bad as its counterpart of heterodoxy.

The cure for both these tendencies or 'doxies' is the calm contemplation of the absolutist or finalized standpoint implied in what is referred to here as the supreme state. What are understood as particular 'isms' or creeds refer to partial aspects only of the Absolute all comprehensive truth that covers existence, subsistence and values at once. The 'supreme state' mentioned in this verse is thus a neutral and normative standpoint with respect to the Absolute.

Most people who call themselves religious are only interested in the outer forms of religious life. The doctrines and patterns of behaviour implied refer only to the world of outer values in some social or group life. These tend to fan rivalries and exclusive attitudes of mind. One has to seek for deeper religious values which belong to the spirit and not to the dead letter. The "Lord-lordism" against which Jesus himself complained belongs to this world of superficial or conventional reactions of lip-service to spirituality. The Guru here points out that spiritual progress in the direction of Absolute Wisdom cannot come by mere repetitions of formulae however correct they may be and intellectually correct or valid by their meaning. There must be a religion of the heart that goes with it and such a spirituality or contemplation has to be cultivated not by allowing oneself to be swayed by the sentiments of the people at its dull superficial level, but more deliberately with reference to the finalized wisdom of the Absolute.

63

This wisdom that ever remains non-other to Wisdom
Than the knowing of which, just as such, here, what.
By heterodox adoption one can never come to know,
Such, the supreme secret of the Pundit, who is here
to see ?

THIS verse has to be read with the previous one to enable one to see its purpose which is to complement and correct any deflection from the strictly neutral position we should take as between orthodoxy and heterodoxy that might recommend itself to any one who seeks progress in the matter of contemplative wisdom. The self and non-self which between them have an interchangeable character, as the subject-matter or the object-matter, now of orthodoxy and now of heterodoxy, have between them a subtle middle ground in which true knowledge takes its forward stride to self-realization. It represents the

domain of pure Wisdom as such and the stride that is taken from the subjective aspects of the same wisdom is not an event at all in terms of the central neutral and normative Absolute which is the content of the other. The Absolute Wisdom, is, moreover, all inclusive and already implicitly contains the subjective aspect which on final analysis is non-different from itself. The neutral and perfectly central or absolute wisdom refers to what one realizes just as such without any sense of either heterodoxy or orthodoxy. It is a simple event which is not an event at all in a gross mechanical sense. The words "knowing just as such here" are meant to stress the ease and the directness or neutralness of the inner event of knowing, when it refers to pure self-realization which is neither objective or subjective.

As against people who suffer from a subtle form of mental reservation or disadoption of what is strange to them by heterodoxy (referred to in verse 62), there are others, according to the present verse, who tend to exaggerate the importance of extraneous aspects of wisdom of the Absolute such as those transcendental aspects of it which remain strange from the side of mere orthodoxy. The exaggerations of heterodox adoption is as equally bad. It is not conducive to wisdom to claim spiritual progress in the path of self-realization. A note of warning is here struck against any excesses in this direction. Those who tend to adopt eagerly the varied sensational and new-fangled, odd or fantastic ways of self-realization are hereby warned off against possible excesses in their approach.

In the 1st line of the verse the Guru reveals his plaintive mood tinged with sadness at the fact that most of the enthusiasts in the name of spirituality whom we see in this world fall either into the category of the over-orthodox or the over-heterodox. A balanced pressure between these rival forces has to be maintained and the two counterparts should not cancel out into dull and lazy states of vacuity or emptiness of interest altogether. All the forces that converge to the point of self-realization have to be focussed on to the wisdom that is ever present and which need not be strained or needs no straining to be seen in its natural light.

There is involved in such a process the penetrating insight of the Pundit, who is the intelligent learned or well-informed man in such matters. The Gita uses the word 'Pundit' in this laudatory sense, although 'punditry' is applied to mere learning sometimes. It is in the true Gita sense that it is employed here. The supreme pundit is neither orthodox nor heterodox but holds himself between these tendencies. Only the most learned and those of the most penetrating insight in such matters come to this right way. The majority of seekers of spirituality or wisdom get lost and fail to hold the balance. This is the justification for the note of sadness with which the verse concludes. The way of Absolute Wisdom sits still without taking sides, established within the neutral core of

wisdom as such. The firm establishment of wisdom is what takes place within wisdom itself and not with reference to anything extraneous to it whether belonging to the side of the Self or the Non-Self.

64

This which ever prevails, surmounting each interest-item.

One's proper retrospection alone can comprise ;
By means of extremely lucid memory, however,
the revealing

Of ultimate-wisdom-treasure is still not unjustified.

The mind as an inner organ of thought or consciousness can be related to the future or the past. Interests having a prospective or a retrospective content can fill the mental field by establishing a bi-polar relation with any one at a time. Items of interest thus succeed each other holding the centre of the field of attention at a given time, with each person. Just as a river flows forward overcoming obstacles such as those of stones that hinder its progress, so the forward flowing of prospective function which is a corollary of the orientation of the spirit to the future teleological end or purpose in life, consists of overcoming impediments in the form of interests of various degrees and kinds which happen to hold the attention of man at any given time. These interests are good for spiritual progress even in their most ordinary levels or degrees inasmuch as they offer the ascent of the spirit by convenient steps through their means to ever higher levels, so as to prevail finally as self-realization of the highest or Absolute value.

The enemy of such a process of positive procession is the retrospective orientation of the spirit which is often filled with the dross of personal reminiscences which result in regrets or regression of the spirit, harmful to a healthy psychic life. Reminiscent moods are often signs of mental debility or advanced old-age. Items of regret can effectively compromise or counter the forward impetus that leads to the goal of absolute self-realization. The harm done by retrospection and regret to the soul in its progress to the goal is described in the forceful language of the German philosopher Nietzsche in his book 'Thus Spake Zarathustra' (p. 153, Random House Ed., New York).

"Willing emancipateth ; but what is that called which still putteth the emancipator in chains ?

"'It was' thus is the will's teeth gnashing and lonesomest tribulation called. Impotent towards what hath been done—it is a malicious spectator of all that is past.

"That time doth not run backward—that is its animosity.
"That which was"—so is the stone which it cannot roll called."

Over and above this generalization about the evil of retrospection the Guru's verse contains a kind of safety valve pertaining to the same question. All retrospection is not to be ruled out. When the *Iti Upanishad* says :

"O purpose (*kratu*), remember : The deed (*krita*)
remember

O purpose remember, the deed remember."

There is still a two sided allusion to the item of retrospection or remembrance. There is a lucid form of pure memory transparent to purpose and to what is past and gone forever. Such a lucid form of retrospection with double reference to the past as well as to the future has the same effect as digging for a treasure that is hidden under the ground and the Guru here accepts this kind of pure retrospection approximating to a form of general awareness as conducive, in principle at least, to the end of contemplative self-realization.

[TO BE CONTINUED]

The Unity of the Human Kind—(Continued from page 280)

"If it be true that a bad impression provokes evil, it is also true that the good makes a common whole with all that ripens in the unity of the veritable and positive existence."

"No empty gap is possible with the things that exist, nor are there any dissonances in the heart of things that exist in harmony."

We know that at the feasts round births, the ostentations round marriages and the macabre excesses round the burial of some notable there is a mixing of just and unjust elements. We have to recognize, however, that all that on such occasions touches human life from the side of injustice, also forms one separate mass. Innocence and truth cannot be hidden under mere decorations. Truth must prevail.

"Let us learn never to countenance injustice and to keep far from ourselves any item of value which is not absolutely certain. This is addressed to all who are at the summit as well as to the simplest of men."

"If this advice could reach that great number of innocent victims of a bad education, and at every level of the scale of degrees of influence, a great step would be taken towards the real effectiveness of the unity of mankind.

"We should know that the humble, saved from the ocean of lies, and the people saved from misguided educational measures, representing so many honest men who have a will that is vertical and straight, cannot but have the effect of countering the scandals of the big ones, at the top, the corrupted leaders of this world."

[CONCLUDED]

that not a single Indian I have talked with has neglected to mention, whenever the subject of politics came up, the wide-scale corruption in the official world as well as the double-talk speech-making used by those seeking the power of office. I suppose this fact should not have surprised me since a thorough reading of various Indian newspapers convinced me of a pattern of news-reporting which is identical to that of their Western counterparts, ranging from pseudo-intellectual lie-sheets to downright slander-rags.

I also notice that committees are established to determine the social "backwardness" and "forwardness" of people. What exactly is meant by these terms is rather vague. I gather a "backward" person is one who is quite happy and content with his present life and has no desire to become "forward" which must mean one who is dead-set on hi-ballng it down the road of progress and gross materialism. Or perhaps "backwards" means one who cannot read or write, hence unable to get suckered into buying all the gadgets and gimmicks and accumulating a lot of worthless modern trash.* "Forwardism" must also mean one who is desirous of collecting trash and one who can read all about Congo, Cuba, Candy, Crushy, Citronen Cars, Cemetery-plot ads and the Congress Party. I suppose the "forwards" can also write letters to the editor demanding new red lights for the city and village. This "forwardism" and "backwardism" seems to have India in a state of 'dizziness.'

What is not mentioned is how far "back" a "backwards" person can go or how far "forward" the "forwardite" may venture. Can the "backwardite" become a "forwardite" then change his mind and return to the state of "backwardism", or, once committing himself, must he remain a "forwardite" the rest of his life? And will the "forwardite" be allowed to become a "backwardite" or must he remain a 'forwardite'?

If we carry this idea of "backwardism" and "forwardism" a little further we can draw a fine list of "backward" and "forward" practices and ways — something like Norman Mailer's list of Hip and Square (see *VALUES* April 1961).

Hip and Square in India: The villager, the coolie, the sweeper, the beggar, and the happy hobo-wanderer can best be considered "backwards" or "hippy". They are not in accord with the *nadaism* (anti-life attitude) of the progress-minded

*While "backward" means all that, in India it means mainly non-brahmin, out-caste, pariah, etc., as well, a fact which a certain guilty sensitiveness keeps undercover in public reporting so that euphemistically and ambiguously, it is not at all plain to the outsider uninitiated in the atavistic histoical hangovers per-nesting Indian social life to this day. On the whole, we can say however, that the pariah prefers his *cheri* settlement to a "modern" environment.—EDITOR.

"forwardite" or "square". The "backwardite" eats wholesome food, while the "forwardite" loves the powdered muck and pooped-out pills of the "forward-square" world. The temple is the place for "backwardites". The "forwardite" meanwhile worships the power dams and the new five-year plans. The "backwardite" shies away from the "air-conditioned Nightmare" while the "forwardite" embraces it.

In other words India is the land of "backwardism" and "forwardism." The "forwardites" seem to have power over the "backwardites," but "backwardism" being in favour of life and happiness possesses the real power. It is the "forwardite" who demands an actual count and even the neutral person is put in his "backward" category, because "forwardites" stoutly maintain: "If you're not with us you're against us!"

While radios blare their death tones and television is rearing her ugly head at the back window, the "backwardite" goes on living in true peace and prosperity. Of course all is not well for the "backwardite." Such wonderful "backwardite" people like the Todas and Nagas are feeling the surge and scourge of forwardism". Both peoples would prefer to stay in their present serene and joyous state of "backwardness" but the "forwardites" receiving support in the form of financial goodies and sweets from the many foreign Candy Kitchens are determined to give all "backwardites" a supreme dose of this lethal mixture.

Looking out into vacuity and thinking of nothing in particular is a "backward" practice, while the "forwardite" is intently wishing to ~~go~~ and wondering how this everlasting space flight can be accomplished. Kocatler type yogis and commissars belong to the "forward" world while the true yogis and sannyasins are "backwardites." No such thing as a commissar exists in "backwardism." The "backwardite", being sweet and normal is also a World Citizen. The "forwardite" makes speeches about the necessity of World Government but clings to his outworn notions of patriotism and nationalism.

Precious Values: While an attempt is being made to abolish the old caste system, a new caste system is taking its place under the name of social "backwardness" and "forwardness." Humans are humans and labelling them and trying to put them into a neat and clean box will only result in the increase of an already existing inner agony.

Possessing a head full of facts and figures which most so-called educated people have is not going to solve the problems of India. The "modern enlightenment" which emanates from such sultry centres as U.S.I.A. and Marxist cultural meetings cannot give the correct answer to India's problems. A return to absolutist values of old such as honesty, truth, justice and tolerance is the solution, and no single group or individual has priority on these values.

While the bangings and zoomings of modern India go on, a luxurious silence prevails in the countryside, occasionally interrupted by the tok-tok of the bullock-carts and the frenzied wailing of the monsoon winds which are now at their height. While it is true that the peace that comes from within cannot be found without, it is equally true that the pleasant surroundings of the Indian countryside are ideal for people wishing to spend their lives in peace, contemplation and simplicity. This is what India must hold on to. It is too precious and dear to lose.

It is hardly to be wondered that millions upon millions of Indians prefer this soft, easy-going life. Nor is it remarkable that it was announced this month by a State Committee formed to investigate the ways and life of the people of Mysore, that 57 per cent were considered "backward".

[END]

Lady C. Banned in India

WHILE sales in *Lolita* are booming in the Indian bookshops, a Bombay judge has pronounced the unexpurgated controversial edition of D. H. Lawrence's "Lady Chatterley's Lover" as obscene. All the four letter words and all the sex anybody can dream up can be found in the lurid covered American paper-backs flooding the newsstands in India, mostly stuff written by third rate writers who never come within a million miles of the literary quality or status of D. H. Lawrence. The whole situation is ridiculous and farcical, like putting figleaves on the obvious. The distinction between obscenity and pornography is a delicate one. The Bible could be called obscene and so could many of the great works of universal artists from Aristophanes and Kalidasa to Rabelais and Shakespeare. Truth is obscene. "The Arabian Nights" is obscene. But these are not pornographic. The sex act is obscene but it is a truth all the same, and is not pornographic. But many people don't want truth. They want illusions and secrecy and the furtive morality of the power seeking life hater, which is ultimately sadistic. It will soon be a crime to describe and photograph the pollination of flowers.

Not Explosive

THE anti-human set and the purveyors of sterility drugs received another set-back to their propagated myth of population explosion from Mr. C. S. Seshadri, Commissioner of Labour and Director of National Employment Services in Mysore. Speaking in Bangalore on June 7, at a 3-day Careers Conference, he declared that in a fast developing country like India, with its vast natural resources, its population growth was not at all explosive.

was not a superstition but a veiled presence of some ineffable reality. There was mystery beyond it and I could not invade into the domain any further. Where empiricism ends and intellect takes over, is a philosophical field in which much interesting vagueness still prevails and this is what makes modern thinkers impatiently declare 'Metaphysics is non-sense.' To try to put some order into this field of investigation has been my one concern during these weeks.

Vedanta and Prof. Lacombe of Paris: It has been my ambition for many years in my life and more particularly during the last half year or more to apply myself seriously to the study of that body of knowledge known on the Indian soil as Vedanta. Vedanta has been called the finest blossom on the tree of Indian Wisdom and has persisted to influence the mind of India for over twenty centuries. There is growing interest in the kind of thinking that Vedanta represents both in the East and the West.

Buddhist and Upanishadic thoughts may be said to fuse together into one current here and Vedanta has been the basis of religious growths, philosophical schools, and even a down-right and matter-of-fact attitude to life. It has nourished the sources of thought itself from remote antiquity and the representatives of this kind of thinking continue to carry on the tradition in the same general sense even to the present day. The phenomenon of a Guru Narayana cannot be explained if this was not true.

This latest exponent of Vedanta represented Advaita Vedanta in its latest re-valued and re-stated form by which Vedanta joins hands once again with science and common-sense while nourishing the sources of religion and spirituality in general. Vedanta has to relate itself to common-sense on the one hand and tally with modern knowledge contained in the great Cyclopaedias of the world. It cannot afford any more to have a secret jargon of its own. Notions like *Bheda*, *Bhava*, *Sat*, *Visesha*, *Chit*, *Dharma*, *Guna*, and *Karma*, to mention a few of its technical words, must be capable of having an unambiguous meaning, whatever they may mean in the different schools whether of Ramanuja, Madhwa, Sankara, Nimbarka, or Vallabha. Its lost idioms have to be salvaged and put into precise meaningfulness.

In such a task I have been fortunate enough to come upon a book of great value to me personally. I am referring here to the monumental work of Prof. G. Lacombe of the College de France and of the University of the Sorbonne who has published with the help of the Musee Guimet Foundation the book entitled, *L'Absolu Selon le Vedanta* ("The Absolute According to the Vedanta"—being a work on the notion of Brahman and Atman in the philosophies of Sankara and Ramanuja.)

Here is an intellectual of the West of unquestionable academic status and full intellectual formation seriously trying to state the case of Vedanta from two twin yet differing points of view from two of the most eminent exponents of it, in a language of the West, known for its precision and academic acceptability. A fully accredited philosopher himself goes into the detailed study of all the nuances and subtle shades that Vedantic literature otherwise presents in profusion.

The amount of strenuous library and learning work that must have gone into the writing of this monumental volume must be surprisingly great as will be evident to any student familiar with the nature of the work. Although Prof. Lacombe's style itself tends to be involved, running into sentence-paragaphs often covering half a page, supported by original texts transliterated and commented in the form of profuse foot-notes from the direct sources of both Sankara and Ramanuja, the wading through the pages of the book, has been an adventure to me like that of a heavy laden cargo-vessel ploughing its way through the billows of the ocean. I have, however, applied myself wholeheartedly to the task and must say that Prof. Lacombe has been able for the first time to express the deepest implications of Vedanta, of the twin schools, without missing any implication however subtle they have been.

The Language Barrier at Its Worst in Metaphysics : When Vedantic thoughts themselves tend to be highly nuanced and admit of different interpretations, it is a difficulty of the first degree to be able to interpret them in a Western language. Existence, essence, substance, matter, form, idea are expressions that have to be understood in the context that they belong to in the history of Western philosophy. To pluck them from their own contexts and use them to explain terms like *Satkarana-vada*, *Lakshana-attha*, *Maya*, *Prakriti*, etc of the Sanskritic context, is almost an impossible task.

One thing has emerged clearly to me by applying my attention as closely as I could, to the involved paragraphs and sentences of Prof. Lacombe. While I admire him and praise him for attempting an almost impossible task and almost succeeding therein, I am left with the serious doubt whether the generality of other readers would be able to follow the book as it was intended to be. Even if they did so would it be possible for them to make use of what they understood themselves to enrich their own conversation or writing? Only in such a case would the work be useful in serving the cause of Vedanta in the West.

Many versions of Vedanta have been already served up by different catering agencies in the West and, between the possible varieties offered to the modern man, he must, I feel certain, remain highly confused about what he is to think of it.

Is it possible at all to present Vedanta in commonsense language free from what might belong to a particular frontier or closed culture? We are faced here with a veritable language problem for which nothing but a drastic and thoroughgoing answer would suffice. Prof. Lacombe has at least proved that we are up against a dead wall here. No one can be expected to do better in the matter than Prof. Lacombe has already done. Some new approach is called for if any more progress is to be made in the same direction.

The Limits of Metalinguistic Flabbergastation. - When the writer and the reader of a book stand on their different and particular cultural or literary backgrounds what one tries to say in his own strict and correct language becomes non-understandable from the standpoint of the other whose frame of explicit reference might have developed through other backgrounds.

Even when we analyse the structure of space we can think of more than a score of different concepts of it such as actual, virtual, conceptual, perceptual or pure space, etc. If we should think of causation there is the material cause, the instrumental cause, the formal cause and the final cause to which more could be added by others who have a different frame of reference. Knowledge can be analytic or synthetic as referring to the object matter or to the subject matter. In order to bring out the difficulties created by language, we are here tempted to indulge in one quotation—not one of the involved ones—from Prof. Lacombe's book itself already referred to. Translated, it reads roughly as follows :

"Hardly less fundamental than the law of non-contradiction and its two corollaries, the principle of substantiality or the convergence of the diverse in the unity of relative subjects, and finally of an Absolute Subject and the principle of structural stability of essences, their necessity and eternity (*nivatwa*), a law of abundance and generosity governs being which is a law of differentiation (*bheda*)."
(page 96).

Scrutinizing the sentence from the standpoint of correctness of the expressions used, as they have been used in the West, from remote pre-Socratic and Socratic times, a person trained in the humanistic studies in any Western University can hardly take exception to any of them. For those who are unfamiliar with Scholastic and Patristic literature much of what has been said must necessarily remain vague or at best understandable only with some difficulty. Similar sentences could be picked from almost any page of the book, and if absent, that page would only be an exception rather than the rule.

There must be a common frame of reference for both the parties involved in the book writing-reading situation, whether we think of the reader or writer thereof. As it is the reader must first understand the classical and highly academic French,

then grasp the main lines in his more familiar English translation, then think for himself in his own vernacular, and equate the terms to their corresponding technically understood terms in Sanskrit, before he can make some sense out of such passages. Even when all this has been gone through, the degree of vagueness which still persists remains a serious impediment to the normal process of wisdom-dissemination.

Protolinguistics Rather Than Metalinguistics: The word Metalinguistics has been used already by Carnap and others of his school who are working for the Unified Science Movement. We read for example the following :

"Whenever an investigation is made about language, we call that language the *object-language* of the investigation, and the language in which the results of the investigation are formulated the *metalanguage*." (Cf. p. 147, Rudolph Carnap, Article on *Foundations of Logic and Mathematics*, International Cyclopaedia of Unified Science, Chicago 1955).

This kind of metalanguage is what we find in the pages of the three big volumes of the *Principia Mathematica* of Bertrand Russell and Whitehead. They are based on logical and mathematical calculi and look like a special and advanced kind of algebra with newly added figures and signs. Unprintability, hieroglyphic, non-understandability to the common man and un-readability are some of the objections against it, and just as a heavy and complicated grammar can kill a language by its sheer weight, so the intellectual and analytical character of this kind of language has been pushed so far that, in my opinion, this special development will die its natural death, by over specialization, like the dinosaurs of old.

Proto-language is a word that I was forced to use in connection with the writing of a Monograph on the Integrated Language of Science which was to be submitted to the Union Academique Internationale of Brussels last year but which is to be submitted officially only this June. Proto-linguistics depends on simple points or movements indicated by gestures or on paper with the help not of algebra, but with its twin sister geometry. All children employ this when they cannot get the words with which they describe an event like the march of soldiers or a motor accident. Proto-language is the thing, or nearer to the thing itself, in the sense that Shakespeare had in his mind when he said, "The play's the thing." There is much protolinguistics entering into the life of the common man and woman. Saying love with flowers or, as we have described above, a woman carrying flowers to a temple to worship a stone that is standing and continues to stand never endingly, has a subtle proto-linguistic element that has to be discovered by the

keen and searching eye. In thinking of the difficult academic and philosophical language of Prof. Lacombe's book I have often thought in recent days that Proto-linguistics could be the only answer to the impasse into which the confusion of tongues of modern days has brought us up against. But I must keep more on this subject outside the scope of these *Causeries* lest it should make them too metalinguistic themselves ! !

[TO BE CONCLUDED]

Non-Conceptional Language

The Chinese Zen teacher Shou-Shan (926-992) once held up his *shih-pei* (bamboo stick) to an assembly of his disciples and declared : " Call this a *shih-pei* and you assert, call it not *shih-pei* and you negate—Now, do not assert nor negate, and what would you call it ? Speak, speak ! " One of the disciples came out of the ranks took the *shih-pei* away from the master, and breaking it in two, exclaimed " What is this ? "

Logic has so intimidated us that we shrink and shiver whenever its name is mentioned. It has never occurred to us that it is possible for us to escape this self-imposed intellectual limitation; indeed, unless we break through the antithesis of "yes" and "no" we can never hope to live a real life of freedom.

It goes without saying that this stick thus brought forward can be any one of myriad of things existing in this world of particulars. In this stick we find all possible existences and also all our possible experiences concentrated. When we know it—this homely piece of bamboo—we know the whole story in a most thoroughgoing manner. Holding it in my hand, I hold the whole universe—whatever statement I make about it is also made of everything else. When one point is gained, all other points go with it.

No Abiding Place

Zen has no "abiding place" to use a favourite expression in the *Prajnaparamita Sutras*. When a thing has its fixed abode, it is fettered, it is no more absolute. The following dialogue will very clearly explain this point.

A disciple asked, " Where is the abiding place for the mind ? "

" The mind," answered the master, " abides where there is no abiding."

" What is meant by 'there is no abiding' ? "

" When the mind is not abiding in any particular object, we say that it abides where there is no abiding."

" What is meant by not abiding in any particular object ? "

" It means not to be abiding in the dualism of good and evil, being and non-being, thought and matter ; it means not to be abiding in emptiness or in non-emptiness, neither in tranquillity nor in non-tranquillity. When there is no abiding place, this is truly the abiding place for the mind."

—D. T. SUZUKI.

GURUKULA NEWS

Nataraja Guru : After several months retreat at the Gurukula at Fernhill, Nilgiris and intensive writing and study preparatory to commenting on what is perhaps the most important of the works of his teacher, Narayana Guru, *Darsana Mala* (Garland of Aspects of Reality), Naatraja Guru is in Bangalore for a short visit.

Nityachaitanya Yati : who has also been at Fernhill, will be paying a short visit to Kerala.

Swami Mangalananda : is giving a series of talks to a group of disciples at Trivandrum, which is drawing a large and interested audience.

Fred J. Haas of the US Gurukula is at the World Centre, Kaggalipura, assisting editor John Spiers. He is likely to remain there for some time.

Roy Jacobsen (famous for his lone exposure of Columbia University's false claim to teach wisdom, reported in extenso in VALUES some years ago), is now in California (Box 5611, San Francisco 1) busy with promoting IDEA (International Disarmament Expedition of America and IDEE (International Expedition of Europe). The main publicity activity of IDEA is to have a motor-cade (procession of motor vehicles) driving across USA and Europe gathering in strength snowball fashion along the routes, to present disarmament proposals to state leaders in Washington and Moscow, starting in June 1962. The project already has the approval of many US citizens, as well as support from Bertrand Russell, Albert Bigelow (who protested against nuclear testing in pacific), Stephen H. Fritchman, Minister of First Unitarian Church, Los Angeles, Robert S. Vogel of the Friends Service Ctrce, Irving Rosenthal (Editor Evergreen Review, New York) and various people in Europe. Write to Roy for details.

Garry Davis : Premier World Citizen is now in Geneva after an abortive attempt to move the British authorities to take action on his "illegal" visit to London in March, and again in April. Both in Berlin and in London swanky hotels accepted his World Credit monetary notes. After a visit to New York he left once more for Geneva. His book, "*The World is My Country*" has just been published and will reviewed next month.

[END]

EDITOR TO VISIT EUROPE

Dr. Marc Gevaert and members of the Gurukula in Belgium have invited John Spiers, Editor of VALUES, for a visit. He will be leaving early in August.

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Talks should be to get rid of the ego.

—Harikisandas Aggarwal.

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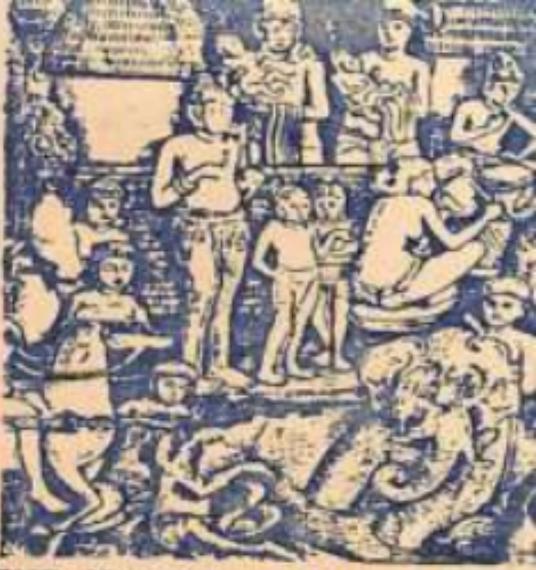
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Editorial : TO THIS END

IN this issue Nataraja Guru draws attention to the urgency of having a common linguistic and philosophic basis for science and for all the expressions of life and human values below or beyond what is popularly understood as science.

That the same topic is pressing itself into the general world consciousness of thinkers on the other side of the world is evident from what Mr. E. L. Grant Wilson has to say in the extracts we give from a recent issue of the *Saturday Evening Post*.

Further, we have in the quotations given inside from the late Prof. Jung, more evidence of this need for a solid ground of language and philosophy which will unify not only the physical aspects of human life — our common species, our biological sameness,—but also our common *self-hood*, in the fields of religion, art, ideology, instinct, intuition, the numinous, the poetic and noetic.

If, in the interests of physical and social well-being, it becomes necessary on the proved basis of the facts of biology and anatomy etc., to reflect the unity of human beings in terms of world citizenship, and expose as errors, the crude obsolete existence of separate tribes, nations and states; then equally too, in the interests of the unity of human values on the proved similarity of the self and its values, based on the testimony of the world's wise men, gurus, sages, and philosophers, it becomes equally necessary to reflect this *a priori* truth in terms of affiliation to a common Absolute Self, transcending the crude, obsolete existence of exclusive art, religion and philosophy.

It is to this end that this -- and indeed every -- issue of *Values* is directed.

[END]

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World Citizen Garry Davis, whose autobiography is reviewed on the opposite page, is here shown with friend Father Peters in London early this year. She was the only women member of the nuclear test protest Expedition into the French Sahara last year.

EDITORIAL NOTE

AS already mentioned last month, the Editor, John Spiers, will be on tour overseas for some time. During his absence, the business and main editorial work on **VALUES** will be undertaken by Fred Haas and Nityachaitanya Yati. There are very many subscriptions due, both in India and abroad, and it is hoped that readers will all help in giving essential support to these voluntary workers to make their job as easy as possible. Only in this way can the magazine continue.

The Head of the Narayana Gurukula in Belgium, Dr Marc Gevaert, is seriously considering bringing out a European edition of **VALUES**, under the title **VALEURS HUMAINES** (Human Values), to be published in French and other languages. The Editor's visit to Europe is partly concerned with this project.

Personal communications for John Spiers may be sent to **VALUES** office, marked "Please Redirect."

Our thanks to all for their co-operation.

THE GARRY STORY

By JOHN SPIERS

A ONE-WORLDER wrote to us last month about "what appears to me as a disproportionate emphasis on Garry Davis", going on to say, half humorously, "There are so many others fighting resolutely against the border maniacs. Could we have a note on the Afghan nomads, the Spanish smugglers, or even those dear old One Worlders, the professional spies?" Yes, indeed! There are millions who agree with the One World idea, and have done in the history of humanity before the globe became the tight little setup it is today, criss-crossed with barbed-wire madness, with custom-houses and flag-and-uniform check-posts, with a paper world formality which makes you sick before you step over each state threshold. There are organizations too, and more growing every day, who encourage togetherness in arousing public opinion for a free world which won't recognize frontiers any more.

But—we ourselves know of only ONE individual who became stateless voluntarily and who happens to be the ONE person who openly defied the passport-frontier world of officials, not as a spy, a smuggler, a nomad or a reformer of state laws, but as a total all-out or absolutist representative of World Government. People can and do travel on faked passports, or carry even a dozen passports. They have done so ever since travel papers became necessary, since 1917 to be exact (before then there was no need of any passport!). But Garry Davis achieved world fame (or notoriety) for the plain reason that he insisted, on entirely legal and open grounds of principle, on doing everything in the glare of public view, aided with all the sensational resources that he could and has been mustering, for the last 12 years. His methods are no secret, and thousands now will have the opportunity of learning the know-how and should they wish, of following the path that he has alone carved out, for his *Odyssey* is now available in his book, *The World Is My Country* (Putnam's New York \$4.50).

These years of world wandering in dozens of countries, the innumerable imprisonments, the escapades and alternately comic and tragic situations in which he has had to use his wits, have given Garry a reputation and a flare which amounts to specialized genius. Garry could have been Spy No. 1 or Smuggler No. 1, but he chose the higher way of being humanity's World Citizen No. 1 in the practical harsh world of actuality.

Every one of us can call ourselves World Citizens in every other sense but that. I myself have gone to the extent of having my World Passport (issued by Garry in the name of Humanity) reproduced in a Singapore daily, and I carry it as an equivalent document alongside my Indian passport, but I cannot drop everything and become like Garry, a stateless pariah.

because I have my own line of wisdom teaching to convey to whoever cares to listen. What I can do without restraint or restrictions, is to give my full and willing consent and appreciation to the courage and genius of Garry. To use the language of India, it is Garry's *sua dharma*, his "own right way of life", as mine is for the moment certainly, that of a writer.

The World Is My Country does not contain everything about Garry. It would require more than ten times the 250 pages given here to give a documented report. But with one notable exception, to be mentioned presently, this book gives the essentials.

Here you will discover the reasons behind his dedicated activity, following on his experience as a bomber pilot during the war. You can say he had a guilt complex. But Garry did not take the line of the tragic Major Eatherly (who dropped the atom bombs and went to drink and insanity). Garry didn't "tear up" his US passport, as sometimes reported. He surrendered it in Paris and then took advantage of a God-given meeting of UNO at the Palais Chaillot soon after, in 1948, to squat within its international terrain. This act focussed the spotlight on him and from that moment onwards he has been in the public eye, as crackpot, adventurer, or idealist or what will you.

The story from this point onwards is fantastic. You can read how he got round all the legal snags, how he made his own World Passport, and how he used, as occasion demanded, "irregular" or "illegal" methods, taking advantage of the duality implied in all relativistic status states. Everything here is well documented in essentials, with photographs and references.

The book has been edited to conform to the slick requirements of the sales counter. This, in many respects, is a pity. Perhaps it has been done with an eye on movie production and easy translation (which is pretty sure to be done).

There are several references to Nataraja Guru (and some of them not too accurate) whom he met on board ship in mid-Atlantic at a time of severe tension when he was in need of consolation and above all of a philosophical support. The omission we referred to is that of a philosophical character, for it is to Nataraja Guru that he owes the debt of the basic *Memorandum on World Government* a document which provides the foundation and principles without which mere extraverted action is both meaningless and wasteful or just personal fun and games.

But for all that this is an endearing account. It is a readable and commended must for all who are interested, not only in the modern avatar of World Citizenship himself, but in the future of our world with its underlying current dualism of being unified by our common species, our common science; and at the same time broken into bits by the tribal traditions and narrow patriotisms of separate independent states. [END]

*On receipt of postage (8 cents Indian currency) a copy of this Memorandum will be sent to anyone, free.

SCIENCE BEYOND MEASUREMENT

BY E. L. GRANT WILSON

This article, condensed from the Saturday Evening Post of May 27, 1951, is by a British naturalist and writer who served as zoologist to an ethnological expedition to Australia. His theme is the spiritual principle behind natural phenomena.

LIFE defies measurement. Only the properties of nature, not the essence, can be described in quantitative terms. We can weigh a mouse and determine the length of its ears and tail: we cannot measure the quality of mousehood. With elaborate scientific devices we can explore the physiology of the human organism, but our devices are as yet powerless to reveal the essence of humanness.

Before the rise of modern science men had spontaneous feeling for the essential qualities; they projected their own feelings into the things they saw, were "at-one" with them in a vague participation. Modern science has altered this vagueness of perception* and has taught us to stand apart to separate ourselves from the objects of our study and be unlike the primitive man who lived in a state of mystical participation with nature. This step in scientific progress cannot be retraced. Yet by a further step many scientists today are beginning to cultivate a conscious and imaginative participation with the objects of their regard. This participation recognizes the separateness, and because of that separateness finds in the object, by virtue of imaginative concentration, a something that lights up for the observer his own power of observation.

The Numinous Factor. At Cambridge while working for a degree in natural science, I shared with other students a firm and enthusiastic belief in the Darwinian theory of evolution by natural selection of chance variations. Yet it was at Cambridge that the beginnings of doubt about the theory were sown by the professor of zoology, Adam Sedgwick, who extended a large scepticism not only to religious tenets but to what he considered too easily assumed scientific dogmas.

I have tried, in my experience as a field naturalist, to look at the instinctive behaviour of animals and have sought within

"Not really. The perception is always total, but by our conditioning and wrong teaching we imagine we are "apart" and not "at-one" with the ever-present whole. Even in reading this article we are "participating" not only in the thoughts of the writer, but in his humanity as a man.

the regions of my awareness, a relatedness—believing that only insofar as this relatedness with the object can be felt can I achieve the understanding beyond mere knowledge. I have become aware of what Jung called "the numinous reality which embraces the total situation." (Kant previously used the word "noumenon" as an antithesis to phenomena and synonymous with the unapparent.) The total situation includes the observer and the observed.

[The author then instances four examples from natural history which are mysterious because they "elude the simpler explanations of causality" and need another sort of illumination. He instances (1) the case of sea slugs who are able to devour the tissues of anemone-like organisms without exploding their stinging cells, which is almost miraculous; (2) a coral reef crab whose diet is taken from the small creatures caught by anemones it carries in its tiny claws, without injuring the anemones; (3) the complicated fertilization of fig flowers by the gall wasp and (4) the sand wasp which builds a house, captures and partially paralyses small caterpillars, five for males and ten for females, lays her egg; seals the dome where the grub when it comes out of the egg, descends by a sticky thread and nibbles the caterpillars and retires again in safety from the living food until it is strong enough to take larger meals. The author concludes as follows.]

Within the human body occur processes just as mysterious; but they do not reach the level of our consciousness.

Collapse of Evolution Theory. If we now examine some of the assumptions upon which the classical theories of evolution are based, we find that many facts are more at variance than in accord with the theories. Evolutionists often use the simile of a tree to indicate the relation of the species to one another and to extinct forms, as well as those forms assumed to be ancestral forms. Consider, they argue, the existing species as the terminal twigs of such a tree of life. Then the smaller branches would represent earlier ancestral forms connecting the adjacent twigs; the larger branches would represent earlier ancestral forms of a more general and primitive type; the stem and the root would represent the first and most primitive creatures to appear on earth.

As the science advanced, it was admitted that few of either the existing or extinct species could be placed on the connecting branches, but that all occupy the position of terminal twigs. The connecting branches and stems are, in fact, entirely hypothetical. Furthermore, the tree, as first conceived, no longer offers an adequate simile. In its place we have a hypothetical growth more like a tuft of rushes, with the existing species as the terminals of that outbranching growth.

The existing species of the extinct fossil species do not exist anywhere on the connecting branches; all must be regarded as terminals. The vast body of the tree of evolution is entirely imaginary, and no creatures have been found to correspond to

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THE SECRET OF THE TAMILS

BY FRED HAAS

Our cover this month shows a South Indian village scene of 1700 years ago. It is taken from a marble medallion in the Madras Museum, from the Buddhist stupa at Amaravati. Except that the Indo-Greek saysi has now invaded the deep south, we see the same kind of life, the open-air cooking, the same palm-thatched and mud-walled huts, that Fred Haas saw and describes in this article. The Tamils have been despised as weak because they live in peace, but their civilization has survived. A sensitive American writer here gives his impression of the common man of South India.

WHAT is it that lures people to this strange country called India? Disregarding the tourist traps and streamlined hotels, the night-clubs and cinemas, what is it exactly that sets people wandering about India? Do they expect to find a modern Vyasa sitting under a tree writing a new Bhagavad Gita, or perhaps a yellow-robed Buddha preaching the Dharma?

Casting aside the phony yogis and sannyasins who live off the gullibilities and eccentricities of the wealthy Westerners (and Indians too, I suppose), there is still a persistent strangeness, a genuine wonder of the mind. Like one has while looking at a rock or flower and trying to analyze it, knowing full well it defies proper analysis.

Where can the answer be found and what is it exactly? The cities can supply it to a certain extent in the sections that have not been completely taken over by Western ways. One can see it when comparing the slow-moving bullock carts being lazily driven by a half-dreaming, half-prehistoric village farmer, with the new income-tax offices, which seem to be multiplying like rabbits, giving the impression of impermanence because of their cold, lifeless, non-aesthetic design. Or, perhaps it becomes more vivid while listening to the wonderful ancient South Indian temple music, evocative of the lovely Goddess Saraswati or the frenzied Shiva or again the lilting flute of the Lord Krishna. But actually to find this strangeness in depth one must go into the heart and soul of India, the village!

Passivity Pays: Travelling through the Tamil-nad one gets the feeling. The depth of the Tamil is great. It is unmistakable. All his would-be conquerors have been defeated; they defeated themselves, while the Tamil lived on. His present conqueror, as well, will sooner or later disappear. The Tamil has a knack of swaying with the breeze, or, as the Chinese say, "floating on the surface of a stream like a leaf." This trait is completely misunderstood by most people.

I doubt if many Westerners fully realize the depth of the Tamil and the greatness of his culture. Most would say he is

a funny little fellow, completely passive, holding his conquerors in absolute awe. But the Tamil has a secret...an ace in the hole we might say. He has learnt that keeping still and watching the world go round pays off. He plays the "stupid oaf" so outsiders will keep off his back. He knows it is useless to engage the supercharged egotist, who is either full of pretentious spirituality or do-good-ism on the material level* in any controversy that may ultimately find him without his head.

Sure, he takes rupee notes from silly tourists who have money to throw away. Why not? What else is money for but to circulate? While accepting this "easy money" he will always remain true to himself. He will not destroy what is precious to him for the sake of the almighty dollar. He takes what comes and unconsciously gives the impression of being a half-baked runt. He really doesn't give a damn what people think of him; he only wants them off his back. And since most people like to "help" and be "good" to half-baked runts, especially if they are passive and friendly, the Tamil will be more agreeable in playing their game, always remaining cordial and inoffensive. Imagine him any other way and you'll have a pre-cooked, pre-sliced, pre-digested over-civilized man.

Strange India! Strange little Tamil! What makes you tick? Do you secretly laugh at all this crusty nonsense? Do you find amusing all the cuckold spirituality masquerading under the name of Indian Wisdom? And what about the holy five-year plans? Absurd! You said it! Do you inwardly answer every question, "So what?" So what if the world blows up? So what if they put a new cinema in the village? So what if autos race through the peaceful village with their horns blaring? So what, so what, so what?

The Tamil Hut: The silly little Tamil also reads the *Kural*.* The silly little Tamil reads the *Kural* in Tamil, not English, or French, or (God forbid!) in Hindi! This Hindi business is a thorn in his side. He really doesn't care a plug nickel about Hindi, or English, or French, or Bantu for that matter. Tamil is good enough for him. Strange, isn't it? Why shouldn't he like Hindi? After all it is the national language! Looks as if he's an unpatriotic little runt, doesn't he? "So what?" he'll say, to himself anyway. "So what?" After all Tamil is in his consciousness and that's all he's interested in. His roots are in Tamil. His whole life is Tamil. He has no use of a new language. It's like trying to sell a fellow with perfect teeth a pair of dentures.

Two worlds in one. The village hut and the government office. Shiva forms and income-tax forms, Temple statues and marble "Venus" statues on income-tax office stairs (in Madras!). Hit-and-runners on the move upsetting bullock carts and peace of mind, empty or otherwise. "An uproar in the spirit world!"

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*The *Tiru-k Kural* one of the oldest books of wisdom in India.

Towards a Common Speech for Science and Vedanta

BY NATARAJA GURU

TO be in the Nilgiris now that May is here ! The belated April showers that should have made the buds open earlier and birds to sing their best of season's songs, came down at last and not without a touch of natural vengeance. Greenery, light and dark, soon spread its chequered carpet on this part of our little planet and like the forest sprites known to Kalidasa's world as "kinnaras" (or gnomes) who protected themselves from winds and rains, now rising above to sunlit heights, now hiding at different cloud levels, in the mountains, we petty human spirits too are subjected to their elations and moments of depression while Indra reigns above with his crash and thunder in alternative sunlight and shower.

It is great to feel small sometimes as it is also great to feel otherwise too. Between godly lordship and human servitude there is a large vertical amplitude within whose range the mind of man can expand or sink into nothingness. Between the poles of the one and the many, the big, the small and the middling, our lives pulsate, basking in alternating sunshine or under the shadow of a heavy hanging cloud. Thus life goes on for ever...

If Gods and Gnomes Should Be Taboo - All men at all times in all climes have been preoccupied with the notion of a superior being called God. All dictionaries of the various languages of the world have a place for the notion whether all men avowedly own a god for themselves or not.

Perhaps it would not be wrong to say that, though vague in its meaning, the word God is perhaps the most interesting of all the words in any dictionary and the word most bandied about between men from the earliest times, whether for swearing, exclamation or sheer blustering idiotic outbursts of vehement articulation on any provocative situation whatever. What would man do without it and, if all the subgroups that come under God, such as fairy, nymph or ghost where to be banned from human speech as disreputable, what a loss it

would be for the cause of poetry and art. Many of our best books would have to be put on the index of prohibited literature. That would make humans the poorer for ever after.

Poetry and Personification: The richness that we see in poetry as opposed to the comparative indigence of prose comes from the lack of respect for logical syntax as also from the freedom of imagery. Poetic order and diction need not strictly subserve the rigid demands of logic or grammar. Poetry is less public and figures of speech like brightly feathered birds fly freely across the mental space to which poetry pertains. There are figures and figures of speech which compare one thing with another. There are those sustained in the form of allegory or parable. None of these devices, however, can rival the freedom implicit in full-fledged personification of which apostrophe and soliloquy are only applied variations. Literary devices are most effective when addressed to a person present, absent or imaginary. A lover can speak to a parrot his or her most intimate thoughts to set off the effect on the reader. Perhaps the most daring of poetic conceits of personification, The self, as it were communues here with the non-self, and the subtle equation implied gives it more than merely an aesthetic status. Beauty inside one communicates and engages itself *vis-à-vis* a beauty that is in the other as the non-self. The result is the sheer joy of art.

If this equation holds good in the domain of aesthetics it is *a fortiori* so in the context of religion and spirituality in general, not to speak of the ethical implications.

Anthropomorphism in Religion: We have seen in a previous Causerie (18) that idolatry could be looked upon as justified in the context of semantic or rhetoric. Passing from the need for personification to thinking of God with human attributes, will then be seen to be natural to man who is constantly seeking an outlet for self expression through language. Cloths and jewels for women are similar necessities for the same self expression which many a foolish husband might strive to stifle in his wife or daughter in vain.

In the great temples of South India elaborate musical offerings are made to the idols which represent antiropomorphic gods. One can call such practices puerile, but as toys are necessities for child life, even the grown up man or woman cannot do without them. To wean humanity altogether from such forms of idolatry implied or explicitly found in national flag-waving ceremonies or in patriotism itself would be like trying to clean soap of its stickiness or salt of saltiness.

Anthropomorphism has persisted in one form or another in spite of iconoclasts or puritans. Like pruning a tree or shaving a beard, it only grows stronger afterwards. Nor is it

likely to disappear in the near future. The virtue of a scientist consists in recognizing the given datum as the starting point of all his findings and actions. Here then is a definite datum with which we have to start in trying to reform human nature.

"Mechanomorphism" : When theology and mythology have given place to positive sciences which mistrust poetry and exalt prose instead, we have come to an age when anthropomorphism has got its rival in "mechanomorphism."

Whoever it might be who first used this word, it was Erwin Schrödinger who was able to discover this tendency in modern scientific thinking and gave it a definite meaning. Whether in the classical mechanics of Newton or in the quantum mechanics of Max Planck it is the mechanism of nature that interests the exact scientist or the physicist. A mechanical or experimental set-up must "work" by natural laws other than what is temperamental, psychological or personal to man as a thinking or feeling being. While the old-fashioned principle of the universe called God resembled man in these respects, the God of the scientist who lives in the laboratory must work his wonders through these uniform forces of nature where his whim or temperament would have no chance at all to enter. As we read in Schrödinger's book *Science, Theory and Man*:

"Let us now turn to the 'exact' sciences. From the procedure followed in these 'sciences', everything subjective is excluded on principle. Physical science belongs essentially to this category. From all physical research the subjective intrusion of the researcher is rigorously barred so that the purely objective truth about inanimate nature may be arrived at. Once this truth is finally stated it can be put to the test of experiment by anybody and everybody all the world over, and always with the same result. Thus far, physics is entirely independent of human temperament, and this is put forward as its chief claim to acceptance. Some of the champions of physical science go so far as to postulate that not only must the individual human mind be ruled out in the ultimate statements of physical research, but that the human aspect as a whole must be excluded. Every degree of anthropomorphism is rigorously shut out; so that at least in this branch of science man would no longer be the measure of all things, as the Greek Sophists used to maintain." (pp. 83-4).

Degrees of Mechanomorphism : Schrödinger himself is against this mechanomorphic tendency in physics, and states clearly, "I think that it goes too far." We know how the observer in relativity physics gains a personal importance and how the uncertainty principle of Heisenberg admits, by the back door, as it were, another element which enhances the value of the personal factor inside the domain of exact science.

Just as there are degrees of anthropomorphism we can imagine varying grades of the worship of the totality of mechanical forces operative in the physical world. In quantum mechanics we know further that items of this totality conspire together at close and intimate quarters to operate pulsations and movements of particles, models of which, with coloured tennis-ball-like units have been used by physicists to aid their imagination. The Bohr model of the interior of the atom with "microscopic tennis ball" electrons which were coloured red, yellow or white, was not based on observation but was arbitrarily conceived to aid imagination. Within the world of physics, conceptual rather than perceptual models are becoming permissible. Shape, form, colour movement are getting, as it were, a hypostatic or mechanomorphic status.

"We Believe What We See": The motto of the Royal Society (the British scientific body for the advancement of all branches of science, in London) in Latin means roughly: "We believe what we see". Science pins its faiths therefore on the visible, and when the visible is arbitrary, as in the case of the Bohr atom model that we have just mentioned, the status it enjoyed in respect of veracity or truth is weak.

In fact it is no better than that of an idol of a god that the Indian peasant woman might be worshipping. Further, it was Hume who pointed out that the relation between cause and effect was not as evident as it is commonly supposed to be. When one enters a physics laboratory the head of that institution might take you as a layman and show you pointers, switches, dials, wheels or adjustments of different kinds of mechanical or experimental set-ups which have some cause or sets of causes at one end of their sequence and an effect or sets of co-ordinated effects at the other end. They are all complexes of causes and effects and if, as Hume proves, there is no tangible connection between causes and effects, the whole mechanomorphic configuration implied has no better status than the functioning of the living human or any other biological organism. Why experimental science should claim greater validity than anthropomorphic analogies is not understandable.

Fable and Fact Meet in Modern Knowledge: Fact is not so different from fable after all. Outside fact and inside faith are complementary in the sum-total of life. What was called superstition once is respectable truth now, and the course of human thinking goes like a cart that never keeps to the correct centre of the road but sways from one side to the other. The progress of thought is like a fish inside a river coming up against the bank on one side or the other as the process of the dialectical revaluation of thought proceeds through the decades and the centuries of history.

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THE VALUES OF EAST AND WEST

BY C. G. JUNG

PROFESSOR CARL GUSTAV JUNG who died at the age of 85 on June 7 at his home at Kuesnacht, Switzerland, was for most of his life in close sympathy with the wisdom of China and India. Unlike Freud and Adler, Jung was never a dogmatist, either about a sex-drive or a power-drive as basic to human nature. To Jung the important fact was the existence of a universal Self or Unconscious. He used the terms interchangeably. He tried to prove this on the basis of common myths, *mandalas*, dreams, and by an examination of such subjects as alchemy, astrology, and oracle writings such as the *Yi Ching*. One of his now commonly accepted postulations was the broad division of human temperament into the introvert-extrovert types (i.e. those whose lives are based on inner or on outer values). Jung wrote with a peculiar kind of scientific intuition, free from the dry fixations of the Freudians. Here are some of his basic thoughts particularly on matters Oriental.

Common Anatomy and Common Psychic Substratum

IT must be mentioned that just as the human body shows a common anatomy over and above all racial differences, so too, does the psyche possess a common substratum. I have called the latter the collective unconscious. As a common human heritage it transcends all differences of culture and consciousness and does not consist merely of contents capable of becoming consciousness, but of latent dispositions toward identical reactions.

The more powerful and independent consciousness becomes, and with it the conscious will, the more is the unconscious forced into the background. When this happens it becomes easily possible for the conscious structures to be detached from the unconscious images. Gaining thus in freedom, they break the chains of mere instinctiveness, and finally arriving at a state that is deprived of, or contrary to instinct. Consciousness thus torn from its roots and no longer able to appeal to the authority of the primordial images, possesses a Promethean freedom. It is true, but it also partakes of the nature of a godless *hybris* [Greek—"wilful excessive violence"] to be followed

by destruction or Nemesis]. It soars above the earth, even above mankind, but the danger of capsizing is there, not for every individual to be sure, but collectively for the weak members of such a society, who again, Promethean-like, are bound by the unconscious to the Caucasus. The wise Chinese would say in the words of the *Ti-Ching*: When *Yang* has reached its greatest strength, the dark power of *Yin* is born within its depths; night begins at midday when *Yang* breaks up and begins to change into *Yin*.—*The Secret of the Golden Flower*.

The Universal Self in the Modern World

IT is quite impossible to define the extension and the ultimate character of psychic existence. When we now speak of man we mean the indefinable whole of him, an ineffable totality, which can only be formulated symbolically. I have chosen the term "self" to designate the totality of man, the sum total of conscious and unconscious existence. I have chosen this term in accordance with Eastern philosophy, which for centuries has occupied itself with these problems that arise when even the gods cease to become human.

The philosophy of the Upanishads corresponds to a psychology that long ago recognized the relativity of the gods. This is not to be confounded with such a stupid error as atheism.

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can, however, still be observed with living primitives), the main body of psychical life was apparently in human and non-human objects; it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be nothing but a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, practically began with the discovery of astronomical laws, which was a first stage in the de-spiritualization of the world.

One step followed another. Already in antiquity they removed the gods from mountains and rivers, from trees and animals. Our science has subtilized its projections to an almost unrecognizable degree. But our ordinary psychological life is still swarming with projections. You can find them spread out in the newspapers, books, rumours, and in ordinary social gossip. All gaps in actual knowledge are still filled with projections. We are still almost certain we know what other people think or what their true character is. We are convinced that certain people have all the bad qualities we do not know in ourselves or that they live all those vices which could, of course, never be our own. We must still be exceedingly careful in order not to project our own shadows too shamelessly: we are still swamped with projected illusions.

If you imagine some one who is brave enough to withdraw these projections, all and sundry, then you get an individual conscious of a very thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that *they* do this and that, *they* are wrong and *they* must be fought against... Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow then he has done something real for the world.

Man thinks of himself as holding the psyche in the hollow of his hand. He dreams even of making a science of her. But in reality she is the mother and the maker, the psychical subject and even the possibility of consciousness itself. The psyche reaches so far beyond the boundary line of consciousness that the latter could be easily compared to an island in an ocean. Whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. If dull people lose the idea of God nothing happens—not immediately and personally at least. But socially the masses begin to breed mental epidemics, of which we have now a fair number.—*Psychology and Religion*.

Dialectics of Enantiodromia

THE modern man has lost all the metaphysical certainties of his medieval brother, and set up in their place the ideals of material security, general welfare and humaneness. But it takes more than an ordinary dose of optimism to make it appear that these ideals are unshaken still. Material security, even, has gone by the board, for the modern man begins to see that every step in material "progress" adds just so much force to the threat of a more stupendous catastrophe. The very picture terrorizes the imagination... Let a man but accumulate his materials of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that firearms go off of themselves if only enough of them are together. An intimation of the law that governs blind contingency, which Heraclitus called the rule of *enantiodromia* (conversion into the opposite) now steals upon the modern man through the by-ways of his mind, chilling him with fear and paralysing his faith in the lasting effectiveness of social and political measures in the face of these monstrous forces.—*Modern Man in Search of a Soul*.

Asia's Internal Invasion of Europe

WE do not yet realize that while we are turning upside down the material world of the East with our technical proficiency, the East with its psychic proficiency is throwing our spiritual

world into confusion. We have never yet hit upon the thought that while we are overpowering the Orient from without, it may be fastening its hold upon us from within. Such an idea strikes us as almost insane, because we have eyes only for gross material connections, and fail to see that we must lay the blame for the intellectual confusion of our middle class at the doors of Max Muller, Oldenberg, Neumann, Deussen, Wilhelm and others, like them. What does the example of the Roman Empire teach us? After the conquest of Asia Minor, Rome became Asiatic; even Europe was infected by Asia, and remains so to-day. Out of Cilicia came the Mithraic cult—the religion of the Roman army—and it spread from Egypt to fog-bound Britain. Need I point to the Asiatic origin of Christianity?—*Modern Man in Search of a Soul*.

The Art of Seeing the Inner Light

WHEN I point out that the soul possesses by nature a religious function (Tertullian, 350: “*anima naturaliter christiana*”) and when I stipulate that it is the prime task of all education (of adults) to convey the archetype of the God-image, or its emanations and effects, to the conscious mind, then it is precisely the theologian who seizes me by the arm and accuses me of “psychologism”. But were it not a fact of experience that supreme values reside in the soul (quite apart from the *antimonos pneuma* who is also there), psychology would not interest me in the least, for the soul then would be nothing but a miserable vapour. I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light.

This requires limitless range and unfathomable depth of vision. I have been accused of “defying the soul.” Not I but God himself has defied it! I did not attribute a religion function to the soul. I merely produced the facts which prove that the soul is *naturaliter religiosa*, i.e. possesses a religious function. I did not invest or interpret this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine. With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

It is high time that we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: that is to say, they cannot see to what extent the equivalent images are lying.

dormant in their own unconscious. In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is frankly beyond my comprehension. (Since it is a question here of human effort, I leave aside acts of grace which are beyond man's control.)—*Psychology and Alchemy*

"Sense", "Nonsense" and Values

IN the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation". All life is bound to individual carriers who realize it and simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone make sense of life. True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommunicability between the mystery of existence and human understanding. "Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction.

The doctor who fails to take account of man's feeling for values commits a serious blunder, and if he tries to correct the mysterious and well-nigh inscrutable workings of nature with his so-called scientific attitude, he is merely putting his shallow sophistry in place of nature's healing processes. Let us take the wisdom of the old alchemists to heart: *Naturalissimum et perfectissimum opus est generare telle quale ipsum est* ("the most natural and perfect work is to produce that which is like to its self").—*Psychology and Alchemy*.

India and the Fate of the Inner Man

INDIA.....entering into a community of nations whose guiding principles have anything and everything on the programme except detachment and peace of the soul.

The Eastern peoples are threatened with a rapid collapse of their spiritual values, and what replaced them cannot always be counted among the best that Western civilization has produced. From this point of view one could regard Rama-krishna and Shri Ramana as modern prophets, who play the same compensatory role in relation to their people as that of the Old Testament prophets in relation to the "unfaithful" children of Israel. Not only do they exhort their compatriots to remember their thousand-year-old spiritual culture, they actually embody it and thus serve as an impressive warning, lest the demands of the soul be forgotten amid the novelties of Western civilization with its materialistic technology and commercial acquisitiveness.

The breathless drive for power and aggrandisement in the political, social, and intellectual sphere, gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable consequences. Not only in India but in China, too, much has already perished where once the soul lived and thrived.

The externalization of culture may do away with a great many evils whose removal seems most desirable and beneficial, yet this step forward, and experience shows, is all too dearly paid for with a loss of spiritual culture. It is undeniably much more comfortable to live in a well-planned and hygienically equipped house, but this still does not answer the question of who is the dweller in this house and whether his soul rejoices in the same order and cleanliness as the house which ministers to his outer life.

The man whose interests are all outside is never satisfied with what is necessary, but is perpetually hankering after something more and better which, true to his bias, he always seeks outside himself. He forgets completely that, for all his outward successes, he himself remains the same inwardly, and he therefore laments his poverty if he possesses only one automobile when the majority have two.

To be satiated with "necessities" is no doubt an inestimable source of happiness, yet the inner man continues to raise his claim, and this can be satisfied by no outward possessions; And the less this voice is heard in the chase after the brilliant things of this world, the more the inner man becomes the source of inexplicable misfortune and uncomprehended unhappiness in the midst of living conditions whose outcome was expected to be entirely different. The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. No one wonders at his insatiability, but regards it as his lawful right, never thinking that the one-sidedness of this psychic diet leads in the end to the gravest disturbances of equilibrium. That is the sickness of Western man, and he will not rest until he has infected the whole world with his own greedy restlessness.

The wisdom and mysticism of the East have, therefore, very much to say to us, even when they speak their own inimitable language. They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man, which we set aside as trifling. The life and teaching of Shri Ramana are of significance not only for India, but for the West too. They are more than a *document humain*: they are a warning message to a humanity which threatens to lose itself in unconsciousness and anarchy — *Introduction to Der Weg zum Selbst: Lehre und Leben des indischen Heiligen Shri Ramana Maharshi aus Tiruvannamalai* (The Way to the Self: Teaching and Life of the Indian Holy Man Shri Ramana Maharshi of Tiruvannamalai) by Heinrich Zimmer.

[Jung's notions of yoga are of course obviously derived from orthodox sources. Patanjali yoga needs to be balanced with its rationalistic counterpart of Samkhya, as the Gita author has done, and then the notion of what yoga is becomes revalued, raised, so to say, outside the limitations of both. And then, with the parochial and orthodox restrictions discarded and the *method* of Indian yoga equated with the pre-Socratic method of Greek-originating Dialectics, "yoga" then takes on a universal methodology as suitable for a Westerner as for anybody else. But what Jung says here as referring to sitting cross-legged which is almost impossible for Westerners, and for breathing exercises, and dangerous interferences with normal physiological processes which are best forgotten (as they are with everybody except with people whose interests are limited to their stomachs or genitals) which is what passes for "yoga" in India as well as in the garbled sensational, and all too often spurious "yoga teachings" that reach the Westerner, is a fair criticism.]

THE trouble is that Western man cannot get rid of his history as easily as his short-legged memory can. History, one might say, is written in his blood. I would not advise anyone to touch yoga without a careful analysis of his unconscious reactions. What is the use of imitating yoga if your dark side remains as good a medieval Christian as ever? If you can afford to seat yourself on a gazelle skin under a Bo-tree or in the cell of a *gempa* for the rest of your life without being troubled by politics or the collapse of your securities, I will look favourably upon your case. But yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake.

My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. For Freud it is essentially an appendage of consciousness, in which all the individual's incompatibilities are heaped up. For me the unconscious is a collective psychic disposition, creative in character.

This fundamental difference of viewpoint naturally produces an entirely different evaluation of the symbolism and the method of interpreting it. Freud's procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality development.

In this line of research important parallels with yoga have come to light, especially with *kundalini* yoga and the symbolism of tantric yoga, lamaism, and Tepistic yoga in China. These forms of yoga with their rich symbolism afford me invaluable comparative material for interpreting the collective unconscious. However, I do not apply yoga methods in principle, because, in the West, nothing ought to be forced on the unconscious.

Usually, consciousness is characterized by an intensity and narrowness that have a cramping effect, and this ought not to be emphasized still further. On the contrary, everything must be done to help the unconscious to reach the conscious mind and to free it from its rigidity. For this purpose I employ a method of active imagination which consists in a special training for switching off consciousness, at least to a relative extent, thus giving the unconscious contents a chance to develop.

If I remain so critically averse to yoga, it does not mean that I do not regard this spiritual achievement of East as one of the greatest things the human mind has ever created. I hope my exposition makes it sufficiently clear that my criticism is directed solely against the application of yoga to the peoples of the West. The spiritual development of the West has been along entirely different lines from that of the East and has therefore produced conditions which are the most unfavourable soil one can think of for the application of yoga.

Western civilization is scarcely one thousand years old and must first of all free itself from its barbarous one-sidedness. This means, above all, deeper insight into the nature of man. But no insight is gained by repressing and controlling the unconscious, and least of all by imitating methods which have grown up under totally different psychological conditions—*Yoga and the West*.

[END]

Causerie—(Continued from page 308)

Erwin Schrödinger may be said to be one of the leaders of modern scientific thought who is interested to see mechanical and life forces meet in a "unified field theory." Eddington has lifted science altogether from the observatory or the laboratory and made it as effective within his private study for the research of truth even when he sits there with the window curtains drawn shut and perhaps with only a piece of paper and pencil in his hand.

The importance of the point of view of the observer in relativity physics and the indeterminism implied in quantum mechanics, all tend to a new importance to human personality gaining ground again in the domain of what is called exact knowledge. Thus fact and fable meet again in unitive human understanding.

The "Morphism" that is Common: The sciences and the humanities have common ground in the proto-linguistic form that is understood in both. Brute idolatry can be fitted back into its implications of the context of pure semantics. The "unified fields" of life and matter resembling as they do the pulsations of quantum mechanics, serve as a basis for the integrated science that is being talked about more and more at present in circles of progressive thinking.

The form implied in any kind of "morphism" reveals the same common structure of the Absolute. The Absolute represents a value that is dear, reasonable and existent, and thus covers the fields of aesthetics, ethics, metaphysics and physics with one sweep of its amplitude where life, mechanics, the personal factor and the uncertainty factor meet in a common epistemological and methodological frame of reference. Even the form of logic or thought has been recognized from the time of Aristotle and schematization and model-making have been employed by Kant and Bergson as well as by Plato and pre-Socratic philosophers.

There is nothing disreputable in the use of proto-language of this kind. The Cartesian co-ordinates are proto-linguistic in essence; so also are the longitudes and latitudes of maps. Graphs and charts with mechanical devices added, of red lights, roller, frames, numbered indices, all use proto-linguistics with great advantage.

In fact proto-linguistics offers to man a vast unexplored field of possibilities in the field of the integration of all thought and could even open up, when treated side by side with propositional calculi that are really meta-linguistic in content, a vast unexplored field of possibilities for unified or integrated knowledge, free from frontiers of tongue or vernaculars.

The "Form" and the "Formula" of Unified Knowledge: Truth must be one. There cannot be two rival truths. This is known to us *a priori*. But for the sake of consensus we are obliged to approach truth alternately from the *a priori* and the *a posteriori* ends at the same time. The later is the method of science and the former that of metaphysics proper. The modern tendency after Mill's formulation of inductive reasoning for the service of science, is for these two methods of approach to overlap or alternate.

Wisdom in fact takes forward strides with both the legs, as it were, without any one-legged programme as some might think. It is really a slow and drawn out dialectical process which is at work in the constant re-statement and revaluation of thought through its history, even when confined in different closed regions or within cultural milieus, parochial traditions or barriers marked out by tongues or vernaculars. Human thought that is perennial goes on for ever, depositing a golden dust of wisdom on its ever widening river-bed.

I have been more keenly than ever before seeking the formula or rather the "form" of unitive wisdom and have been taking my eyes away alternately from the pages of science to that of Vedanta.

There is, when understood properly, much kinship that is at present developing between science and Vedantic thought. Of course traditional Vedanta needs to be correctly re-stated in the light of modern scientific thought. On the other hand, Einstein, Heisenberg, Max Planck, Schroedinger and Eddington may be looked upon as conforming to the requirements of correct Advaitic or Vedantic thought consciously or unconsciously.

Schroedinger's conclusions are seen strangely to come into line with the great dicta (*moha-vakyas*) of Vedantic doctrine, and, in the last pages of his book, *What Is Life?* where he reconciles the mutations of biology with the quantum pulsations of the atom, he actually makes use of *Tat Tvaam Asi* (That Thou Art) to give effect to his conclusions, even remaining an accredited modern physicist of the first order. Heisenberg's uncertainty principle shares its epistemology with the theory of *maya* which is described as *sad-asad-anir-nachaniya* (existent-nonexistent-uncertain).

Of course we have to avoid drawing too easy parallelisms, but my own conviction is that there is enough to warrant at least a comparison here. The relativity of Einstein is again acceptance of the non absolutist standpoint in knowing about the physical world which belongs to *maya*. The personal factor again takes its place without puerile anthropomorphism. Mechanomorphism itself leads the way to it by its excesses which are valid no more.

Science and Vedanta : Further reapproachment of physics and metaphysics must still have a future. Both have to be restated in terms of each other with a common normative epistemology and methodology. Doctrines do not matter as long as they refer to any laudable human value if not the highest which cannot be any other than the Absolute. A science of sciences of the Absolute would thus be the basis of integrated wisdom or unified knowledge. For me personally during the month between mid-May and mid-June 1951 this question has been of absorbing interest.

Prof. O. Lacombe of the University of Paris has rendered great service to Vedanta in his monumental work *L'Absolu selon le Vedanta* (The Absolute According to Vedanta — Paris, 1937), which is a version of Vedanta filtered and presented clearly for the first time by a Westerner whose intellectual formation is perhaps of the finest order, whether academic, scholastic or lay, available in any part of the world. The rigour, detail and subtlety with which he has absorbed the difficult subject is surprising. On the other side, scientists seeking a unified field for all knowledge are not wanting, as in the instance of Erwin Schrödinger of the University of Dublin. Science and Vedanta can be made to meet in one body of modern world knowledge.

Orthodox and Academic Vedanta : The Sannyasins of India are the custodians of both Vedanta and the Vedantic way of life. They have followed through the centuries the path marked out by the Gurus of India. Now has come a world interest in the subject of Vedanta and colourful sannyasins go to the West to preach each his own version of the wisdom as each understands it.

On the other side, there is in Western universities a growing interest in this subtle and intricate subject. The masterminds of the West reveal now in applying their intellectual acumen to this subject and after Max Muller, Deussen and others comes O. Lacombe who will surely remain a great name. Although his monumental work is just now out of print and unavailable the few copies that remain here and there in Europe are being studied with much avidity and interest in circles sufficiently interested in establishing Vedanta as an disciple desireable both for the thinking Indian and for the Western mind, for just that kind of scientific or unitive training in correct thinking which modernism has so far neglected to its disadvantage.

The Season-Ending Party at the Gurukula : The 28th of May 1961 happened to be an exceptionally bright day. Invitations went out to about fifty friends, disciples and sympathisers of the Gurukula for a season-end party here. Most of them came and a good proportion of women and children responded and sat round with musical items and refreshments after 4.30 in the afternoon.

Nityachaitanya Yati explained the special importance of the gathering by drawing attention to a statement that the Guru Head and founder of the Gurukula was to make pertaining to organizational matters. This statement was entered in a new Log Book Register opened on this day. After it was read to all present, most of the persons signed the statement by way of attestation as witnesses. By this, Nityachaitanya Yati was duly appointed to be in charge of Fernhill Gurukula under the orders of the Head of the Gurukula when present and under his direction and thereafter under the orders of his successors John Spiers or Swami Mangalananda in graded precedence of a vertical heirarchical succession or *parampara* to which the Gurukula is committed by the will of the Guru Narayana and of the present Guru, registered at Varkala, Kerala, India, on Feb. 24, 1 1959. All dispersed before 6.00 p.m. when rainclouds began to rumble again, announcing the arrival of the south-west monsoon.

[TO BE CONTINUED]

shouts the salacious seller of esoteric delights. Alas! poor little Tamil with no place to go except his delapidated hut.

It's really his hut that gets one. Those foolish, little pretty mud huts with doorways no higher than five feet. They say one feels humble when entering a Tamil home because of the doorways, and I bet they're right. These huts are the strangest things one could imagine. Doorways no higher than five feet! It takes a silly little Tamil to dream up something like that. But it does make one humble. And there's the catch. A little genuine humility goes a long way in this world, and we certainly need plenty today. Imagine every government office installing five foot doorways. It might make the clerks a little nicer and easier to do business with. Maybe we should revamp UNO's HQ in NYC. Short doorways might do the trick. Either act like decent humans or get a bash on the brain basin.

Natural Contentment Another strange thing about the Tamil is he's happy. He's really a happy fellow. Why is he happy? "We live in a troubled world and anyone who is happy is abnormal" so said one eminent Western psychiatrist recently. So our little Tamil is abnormally happy. He is not only happy, but he breeds other little happy Tamils. Some people think this is a crime. Over-population is bad business, they say, but isn't it far superior to breed happy little Tamils than H-bombs and World War III scares?

There must be a million villages in the Tamil-nad, or at least it seems so, and every one the same. This might make a tour through the villages boring, but not really. Behind all the funny little huts with five-foot doorways lies a splendid society. The Tamil works only when it is necessary, which is wise. (If only "civilized" people could say the same!) One can see him toiling in his fields early in the morning before the blazing sun reaches its peak, and later on in the afternoon just before the sun is boiling he'll be sitting under a tree taking life easy or maybe in the market-place watching the world go round. Whether he's working in his fields, lazily taking in the day's events, or making a pilgrimage to a temple, one thing that is striking about the Tamil is his naturalness watching them you get the feeling that they are one with Nature God the Absolute or whatever you want to call it. This, itself, is perhaps the most important attribute of his culture.

Whatever the Tamil does it is with a naturalness, grace, dignity and self-assurance. Wherever he goes he takes this along with him. Perhaps he is an anomaly to those who take their cue from the modern, aggressive, acquisitive world. His simplicity and lack of assertion makes domination easy but since he is free *inside* nothing and nobody can truly oppress him. If one lives in the Tamil-nad long enough one is sure to acquire or at least appreciate the Tamil character, unless one is an absolute dunderhead. Go into a Tamil restaurant and you'll see

what I mean. He goes through a simple graceful meal with true etiquette. (This in itself is refreshing when one thinks of all the over-refinements and false etiquette found in most Western restaurants.) Here the Tamil comes to eat and that he does ...with a relish, a gusto! Food is to be enjoyed so let's go to it.

Yes, this silly little Tamil is quite a fellow. I'm sure he'll still be around one thousand years from now, but sometimes I wonder if the rest of us will.

[END]

Science Beyond Measurement—(Continued from page 302)

many of the lateral connecting branches. And yet there is little doubt that, in the process of time, there have appeared on earth animals more complicated than the previous inhabitants, animals with a higher development of consciousness.

Let me emphasize again that the facts Darwin collected remain, to a large extent, valid. A great many observations put forward by modern geneticists tally with the theory of natural selection. But human comprehension has expanded. It has discerned new facts, and these facts contradict classic Darwinism.

How can we escape this dilemma? By introducing, as Steiner (the anthroposophist) suggested, more terms into our ideas. If we postulate an invisible but definitely objective environment—and from many different fields of science inferences are being drawn which strongly support this postulate—then a new field of investigation will open up to our consciousness. This invisible objective environment may well be called a spiritual world. In it, I believe, exist those unseen values which find physical expression on our earth, values of which science is only just becoming aware. Thus we may find the missing links of evolution, represented not by existing species, extinct fossil species or hypothetical ancestral species, but by a more plastic material than that incarnated on earth. Already this invisible environment is entering the region of investigation. There we may expect to discover activating ideas, centralizing and directive forces which determine the chemical and physical reactions of organisms. We may find that such ideas govern the process of evolution, not in material forms which are all manifested in a chain of successive lives upon the earth, but in the spiritual universe. Science is becoming increasingly aware of this invisible background which lies behind, and is responsible for sensuous phenomena.

Of this background the psychologist, William McDougall, wrote: "...a great unknown in which great discoveries await the intrepid explorer, a vast region at whose mysteries we can hardly guess, but which we may look forward to with wonder and awe, and toward which we may go on in a spirit of joyful adventure, confident in the knowledge that though superstition is old, science is still young and has hardly yet learnt to spread her wings and leave the solid ground of sense perception."

[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 our last issue)

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.

65

There is nothing here that we have not once known ;
Hidden by form, knowledge fails ; wakefully
To know all this there is none. boundless as it is ;
O, who is there at all to know this wonder dear !

MEMORY is at the basis of our vision of the manifested world. This is the theory of *adhyasa* or superimposition, well-known to Vedantic thought. The reality that we attribute to the objects we see are to be traced to their source by a process of reasoning which goes from effect to cause. Such a philosophical way of enquiry is natural and normal to the human mind. We are always asking ourselves about the "how", "why" or "what" of things. All things must have a cause and science is what reveals the cause behind effects which constitute all the appearances in which we all live.

Adhyasa (superimposition) has been defined as the grafting by memory of something which does not belong to the place or context. It is a special or particular instance of wrong perception. The associative or apperceptive masses that are formed by our long contact with objects in our past, however long, are not lost, but remain as *sankaras* or conditioning unit factors which colour our present vision giving it a "reality" which is not really there. Subtle associative unit masses of habitual forms called *sasanas* (tendencies) operate to shape or determine our present view of things. Western psychology does not give much place to this deeper aspect of the structure of perception. Perception becomes conception and both of these in fact giving depth of meaning to everything. Emotive factors enter into cognition and conation to a larger extent than what is envisaged by a merely superficial stimulus-response or mechanistic psychology known in modern Europe or America. The Bergsonian theory of memory holds good here and configurations count.

The whole question has to be viewed from a vertical rather than from a merely horizontal perspective. When we have done so, the verity of the statement in the first line of the verse above, which at first might appear too sweeping, will become more evident. Our consciousness, whether individual or collective must, in principle at least, contain all that is the least meaningful in our present life. There cannot be any effect without a corresponding cause. This cause must necessarily be hidden in the past.

That form hides instead of revealing, as the second line of this verse seems to suggest, refers perhaps to a more fundamental philosophical verity. The shape or colour fails to touch the substantial basis of an object. Colour could be an optical effect and shapes could be mere outlines demarcated in space. The content or the thing in-itself as Kant would call it, is not the same as the accidents that are attributes merely to the substance that is not given to the view. In the Indian philosophical context we distinguish between *dharma*, the mode of expression of an object and the *dharma*, the basic reality common to particular modes of expression which the cause or agent that produces the effects or *dharma*s. This agent cannot be seen, but has to be inferred through the exercise of the faculty of reasoning. What hinders reasoning here is the visual aspect. In thinking of colours or forms which belong to the order of appearances, the reality becomes obstructed to the extent that we are misled by them. The extraneous impediments of form have to be brushed aside before a notion of the basic reality can dawn on our minds. It is in this sense that form is said to obstruct knowing objects in themselves.

The impossibility of knowing all objects in this universe must make us give up any such ambition as to be able to be so wakeful as to take into our consciousness all that is possible to know without any remainder. We cannot be at all places together. Each is obliged to live in a bounded world of his own, whether big or small. Even when the collective consciousness of humanity brings within its wakeful scrutiny or purview the larger world of outer space or when it examines microscopically the space in which minute particles live and move, while we can theorize or generalize about them, the knowing of each and all as particular objects or events in a fully wakeful or "objected" sense becomes impossible even to conceive. There are expanding universes known to science beyond galaxies, and particles leap into view as we progress in the scrutiny of atoms. Individual possibilities of wakeful knowledge are still more limited. Actual knowing as distinct from inferential knowing, draws a still narrower circle round our range of vision of things. Even the outside wall of our living room is only known to us at second-hand.

The "dear wonder" referred to in the last line is that aspect of the Absolute not subject to the influences of memory aspects

of consciousness. It has been pointed out, in verse 64, that memory is the enemy of spiritual progress. Retrospective in its drag or regret, it is only a negative factor. Only bold spirits can undertake the positive conquest of the unexplored aspects of what is known as *adrishta* (the unseen) or *apurva* (the unknown before) aspects of the Absolute Truth which alone gives crowning character to the notion of the Absolute itself. The unseen can refer to the Absolute as the adorable, whether as God or as morality or art at its best and rarest. Whether through theology, which might call it God or through ethics that might call it the embodiment of Dharma (Dharmakaya as with Buddhism) that bypasses theological gods or through aesthetics that visualizes this rare aspect of creative thought as something precious, we here touch a value that is absolute and supreme. This is given only to the vision of the boldest adventurer in the realm of the spirit and constitutes the most precious aspect of human wisdom itself.

68

Earthly existences shall come to be evermore ;
One alone remains not subject to becoming ;
What we know, what it is, what we are, are that alone;
And all others to remain conforming to its form

THERE is an aspect of nature that is phenomenal and subject to everlasting flux and becoming. This is the domain of the multiplicity of existing things like the earth which we can touch and know as something outside ourselves, as an object to be known. The knower is the self and the known belongs to the side of the non-self. If we should put these two dual aspects together univitely there is a central neutral reality which knows no change. That remains ever as the high value of the previous verse. Unchanging reality is the Absolute which is ever the same and constant. It has a certain finalized form as pure awareness which is ineffable and subtler than the subtle like a mathematical truth of the most abstract and generalized order. It is on such a subtle and all-inclusive basis that phenomenal existence can trace its changing phases. The one and the changeless on the one hand and the many that hang together in the chain of causes and effects are related at the core, in the neutrality of the Absolute without contradiction or conflict, but in the manifested world they are contraries or contradictories according to the various grades of actualities or reasoned entities, factors or beings.

There are three ways of knowing from the relativist side when we envisage the highest of Absolute generalized abstractions which is all inclusive. These three ways are touched upon by the Guru here in the third line as firstly what we know or rather what we can know by the advancement of philosophical

knowledge which is called *jneya* (that which is to be known) or even sometimes as *vijnanam* (specified knowledge). This refers to the "object"-matter of knowledge in pure epistemology. Then, secondly, there is an "objective" knowledge pure and simple, of just things that we can touch and entities that are analogues to it as seen through the inner organs such as the mind (*manas*), intelligence (*buddhi*), *chitta* (relational mind) and *ahamkara* (ego). Such actual or analogously actual items are many and the Guru refers to them as a category implied in "what it is" or "that" which refers to tangible aspects of the non-self. Then thirdly, there is the self itself, which is, as it were, within the body, but not really inside or outside. These three aspects, while they are distinguishable from the relativistic side, merge into the unity of the Absolute when the philosophy becomes finalized or confirmed. The phenomenal and the numenal worlds can be equated in terms of the Absolute.

Knowledge, knower, known are the tri-basic aspects of truth as seen from the relativistic side which are transcended in the unitive vision of the Absolute. This tri-basic aspect of knowledge which is to be vedantically finalized in terms of the vision of the Absolute is called in the technical language as *tripuli*. Unitive knowledge combines the "it" or "that" aspect with the self aspect on one side and the non-self aspect, and when thus the tri-basic aspects are unitively and globally reconstructed, we come to see, as the last line states, all others too that we see as individuals apart from our own individual selves as also conforming to the prototype of the global neutral and normal notion of the Absolute.

67

That which is beyond count on the one hand
And what is ordinary and of the workaday world :
Other than these two, there is no other form at all
Either in memory, in sleep, nor in the city on high,

THERE are two archetypal prototypes of knowledge to which all reality may be said to belong without exception or remainder. The first mentioned in the verse is the Absolute as conceived in its purest connotation which is beyond all plurality or computation. If it is one, it belongs to a unique order by itself. Notions of one and many cannot apply to it. As pure mathematics is not merely arithmetical in content, the Absolute is the most generalized and highly mathematical abstraction which does refer directly, for example, to the items for sale piled up in the market place. One is perceptual, the other is actual. Between the perceptual and the actual, all reality is comprised. These components have to be put together for us to arrive at the normative neutral notion of the Absolute which is all-inclusive.

The pointed reference in the last line to the dream world, to the world of past memories or *samskara* and the world that the life of a spiritual man aspires for or attains as the promised land apocalyptically viewed, which is in common language referred to as the City on High or Heaven, and which is no other than the sum total of value items that human beings aspire after in terms of future happiness or other visualized goals, are all to be comprehensively included within the scope of the two axes of reference of values to man whether here or hereafter, whether in the past or the present.

The categoric generalization with which the verse ends is fully justified by *a priori* considerations. That Absolute which leaves something outside its scope is inconceivable and we know also by the same *a priori*ism applied to the notion of the Absolute that reality must either be perceptual or conceptual. It could be said to consist either of relata or relations, to put it in the words of Eddington. Whatever the particular philosophical terms used these two aspects comprise all. [We ourselves have consistently developed the terms from algebra and geometry as the vertical (pure) and the horizontal (practical) in various contexts in VALUES, which refer to the same two divisions.]

[TO BE CONTINUED]

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Editorial : HONOURING THE GURU NATURE

MANY people are seeking a Guru. The search is neither confined to the East, nor to rank or sex. A scientist with a lifetime of work behind him confessed to me, "I think what I need is a Guru."

The Guru is the manifestation in actual wholehearted personal achievement of the Self within us all which watches and witnesses the whole spectacle of our thought, action and the flux of life. From the earliest prehistoric records the figure of the contemplative can be seen on seals from Mohenjodaro, and even in the yogi-like images occasionally dug up from the soil of pagan pre-Christian Gaul.

Ordinarily, the pedestrian necessities of life consume our time and attention. When we relax from the welfare-based, physics-dominated, hyper-active demands of society, our exhausted attention usually turns to the escapism of entertainment, to T.V, sport, art or religion, all more or less, charged with fantasy. Ambivalently, most of us swing between a harsh actuality and a sentimental dream-world of emotion. In this sense our society is schizophrenic.

The conditioned neglect of the Self, ignored though ever present and all-pervasive, whose nature is not split between relativistic polarities of dream and waking life of action and reaction, results in boredom, suffering, tension, neurosis, madness and war. Absorption in action means Self-retreat. Our Guru-nature is thrust aside.

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For peace to prevail in our own nature and in the world itself this disintegration has to be stopped somehow. Once again we must pay due regard to the Guru-nature, while the full achievement of Guruhood itself must be restored and honoured.

The way of the spiritual rebel is not easy. It is not only because of the antagonisms of social pressures driving us at accelerated speed away from the neutral core of contemplation. Only a rock-fast individual of wakeful intelligence can pass unscathed through the psychic domains, both intellectual and religious, of academic-esoteric-occult-ESP and other systems with fake yogi snare, full of promises of powers and charms. The point is that whether real or illusory, they are obstructions and distractions. Only constant absolutist attention with, if we are fortunately blessed, the guidance of a Guru, can carry us safely through this siren-sea where Scyllas and Charybdas await the homeward-bound Ulysses of the spirit. The persistent Guru manifester to be must pass these by, aided by the advice of the Gurus of the past or with the aid of a Guru now living.

In any good society, the Guru nature and Guruhood itself must have its place the latter as a model for all, as in the recent instance of Narayana Guru. Without Guruhood recognized as a universal constant holding together all human values correctly, humanity loses its personal stability and society splits and disintegrates. The common Self nature in its absolutist expression, ensures a focal integrity which gives unsplit order, peace and happiness to each and to all. That is its primary function and its wisdom, which, in turn elaborated, becomes a supreme Science of the Absolute, to which we have referred many times in VALUES.

It is in this sense with the welfare of all in view, and without desire for rivalry or conversion that we have given in our present issue some space to a Guru. The calendular event of a birthday anniversary is an incidental excuse to repeat the case for an absolutist solution and way of life and to honour not only one great Guru but all true Gurus before, now and to come.

[END]

The True Birthday Celebration

YOU who wish to celebrate the birthday, seek first where was your birth. One's true birthday is when he enters That which transcends birth and death—the Eternal Being.

At least on one's birthday one should mourn one's entry into the world (*samsara*). To glory in it and celebrate it is like delighting in and decorating a corpse. To seek one's Self and merge in the Self—that is wisdom.

SRI RAMANA MAHARISHI

THE usual Narayana Guru birthday anniversary celebrations, with public feeding, discourses etc. will be held at various centres in India, Ceylon, Singapore, etc. on August 26. In some places the birthday will be celebrated later, in September or October.

NATARAJA GURU will be visiting North Malabar on August 15, and Varkala South Kerala thereafter.

SWAMI MANGALANANDA expects to go to Ahmedabad for celebrations there.

NITYA CHAITANYA YATI has a programme of Lectures at Tellicherry, Malabar up to August 26.

IN EUROPE the celebrations will be held in September, in conjunction with the annual Rousseau Pilgrimage at Geneva, when Gurukula friends from various centres and countries meet. JOHN SPIERS will be present, with DR. MARC GEVAERT representing the Narayana Gurukula in Europe.

Details of local functions will be intimated from each centre and reports will be published as and when received.)



NATARAJA GURU AT HOME AT THE
NARAYANA GURUKULA, FERNHILL,
NILGIRIES, INDIA

THE VALUE OF SILENCE

Like the Buddha, Sankara, the Zen Masters, the Taoists and the Quietists of Europe, the American Indian also knew the value of silence. The following is taken from The Gospel of the Redman, (Ernest Thompson Seton and Julia Seton, 1958, Seton Village, New Mexico, U. S. A.)

THE first American mingled with his pride a singular humility. Spiritual arrogance was foreign to his nature and teaching. He never claimed that the power of articulate speech was proof of superiority over the dumb creation ; on the other hand, it is to him a perilous gift. He believes profoundly in silence—the sign of perfect equilibrium. Silence is the absolute poise or balance of body, mind and spirit. The man who preserves his selfhood, ever calm and unshaken by the storms of existence—not a leaf, as it were, astir on the tree ; not a ripple upon the surface of a shining pool—his, in the mind of the unlettered sage, is the ideal attitude and conduct of life.

" If you ask him, ' What is silence ? ' he will answer, ' It is the Great Mystery. The holy silence of His voice ! ' If you ask, ' What are the fruits of silence ? ' he will say, ' They are self-control, true courage or endurance, patience, dignity and reverence. Silence is the cornerstone of character. '

" Guard your tongue in youth,' said the old Chief Wabasha (*), and in age you may mature a thought that will be of service to your people ! ' "

(*)Wabasha was a Santee Sioux, born 1718 on the Rum River, Minnesota. He was a great chief and warrior as well as a philosopher of practical common sense. One of the best exponents of American Indian philosophy, he died at the ripe old age of 81.

FROM MARYA MANNES

(whose delightful satire " Life with Sponsors " appeared in our March 1961 issue, writes as follows) :

I am flattered to find myself in VALUES, where the sketch seems to hold up reasonably well ! It is gratifying to find yourself in far-flung places, including India.

ON MAN AND HIS WAYWARDNESS

BY NARAYANA GURU

IT would be a good thing to tell people about the excessive greed of human beings. Don't you think that the animal called man is worse than the rest of the animals in this respect?

The desires of animals in the forest are safely controlled, by natural instinct, from all abnormal excesses. The elephant is simple and fat, and does not need tonics or treatment to keep it so. The jackal hides in the woods all day and comes out only at night when all is quiet. It does not take much food—just a few fresh crabs, and the clear stream water, reflecting the moonlight, to drink—and it is content. It enjoys its life with its nightly music, and you can see that it is none the worse for this sort of life—its neck is as plump and glossy as a pillow.

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 smoke 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 and he covers the surface with miles and miles of iron and coal.

Man is terribly inconsistent. The state, which calls itself Interested in humanity, would, for example vehemently forbid even a man suffering from the worst form of skin disease to quit his miserable body. On the other hand, it will madly engage itself in wholesale manslaughter, after due deliberation and in the holy name of altruism or religion.

Man does not know what he does, although he prides himself on being more intelligent than the animals. It is all a mad deluded rush. Oh, this man! He must lay waste; his greed can be satisfied only by the taking a way of life.

Man knows not what he does. It would not have mattered so much if the effect of man's misdeeds struck its blow only at mankind. But the innocent monkeys and birds in the forest have to forfeit 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.

—from *The Word of The Guru*
by Nataraja Guru (pp. 10-11).

The Bhagavad Gita

By NATARAJA GURU

We are happy to announce that at long last this great new translation and full commentary of the Bhagavad Gita will be published in September this year.

Besides an entirely new translation, with the Sanskrit verses in Roman characters there is a long Introduction, with Introductions to each chapter, and full comments on every verse. The indexes include a Sanskrit (romanized) Word Index as well as a Name and subject Index.

The uniqueness of the present work can be summed up as follows :

* Strictly attention has been given to the intention of Vyasa, the author of the Gita as a revaluator and expert in dialectics of yoga.

* Vyasa's literary devices are explained and the full symmetrical structure of the work disclosed.

* The Guru-disciple principle is given its full status.

* All enigmas and obscurities hitherto left unexplained or ignored or unexamined, even by Sankaracharya, are fully tackled and given cogent meaning.

This work will certainly produce a sensation to the world of wisdom literature of our time and for seekers of wisdom it will be a lasting treasure. It has been written by a qualified Guru for disciples. Everything is made clear once and for all.

We have reserved a limited number of copies. The cost may seem high. It is the publisher's rate, and the work runs to about 1000 pages. You will not be disappointed with this marvellous book. Send your orders right now so that you will not be disappointed.

Price :	India	...	Rs. 32
	Overseas	...	£ 4

Manager, VALUES, Kaggalipura P.O., Bangalore District South

MAJOR EATHERLY'S CRIME

Who is Major Claude R. Eatherly ?

He is the man who dropped the atom bomb on Nagasaki.

On Jan. 13, 1961 the New York Post carried a lead which read "Man Who Led 1st Atom Raid Ruled Insane."

His wife is quoted as saying, "He often jumps up in the middle of the night and screams out in an inhuman voice which makes me feel ill, 'Release it, release it ! '". Major Eatherly was awarded a pension of \$237 a month. The reports say "He seems to have regarded this pension as a premium for murder, as a payment for what had been done to the two Japanese cities of Hiroshima and Nagasaki, for he never touched the money."

The first atomic bomb killed an estimated 78,150 men, women and children in Hiroshima. Another 37,425 were injured and another 13,033 disappeared entirely. After the bomb was dropped, Eatherly was assigned to fly over the city to record the results. Three days later he was assigned to lead the Enola Gay on a second atomic bombing mission over Nagasaki.

"After I saw the destruction at Hiroshima," Eatherly said later, "I didn't want to go over Nagasaki. But I went."

"The bomb that was dropped on Nagasaki killed 73,884."

Eatherly was awarded for this the Distinguished Flying Cross and other honours.

Latest reports from Tokyo this year give 230,000 persons still suffering from radioactive diseases, ranging from burns and bleeding gums to cancer, due to these bombs dropped 15 years ago

4,500 are still in hospital.

Many others have committed suicide.

This is what happened to Major Eatherly.

He became a thief. When he was arrested 14 years after dropping the bomb, he told a Texas district attorney that the Japanese were after him. He said this last time, "I haven't had any sleep in 15 years."

He has been nine times (eight times voluntarily and once by court order) admitted to a Veterans Administration Hospital. He has robbed stores and post offices. He has attempted suicide.

The latest is that he was pronounced insane.

This is what dropping ordinary atom bombs does to normal human beings.

Now there are nuclear weapons 100 times as deadly, each capable of killing 5,000,000 people in any large city. We can assume from various reports that the USA alone has at least 100 such bombs. These bombs or warheads will not be dropped from planes, they will be released by the latest electronic rocket devices and pinpointed on any target with the ease that the Russians hit the moon which is 250,000 miles away. And the Russians also have at least as many bombs as the USA.

But the bombs don't go off, even on rockets by themselves. Somebody gives the order, and somebody operates the switches or press-buttons. Each one is a Major Eatherly, but with far deadlier responsibilities.

Do these men ever have nightmares?

Are they already brainwashed robots, insane human zombies? Do they reckon their dollar or rouble salaries in terms of human suffering?

Here are fragments from John Wain's long poem "A Song About Major Eatherly":

Good news. It seems he loved them after all.
His orders were to fry their bones to ash.
He carried up the bomb and let it fall.
And then his orders were to take the cash!

A hero's pension. But he let it lie.
It was in vain to ask him for the cause.
'Simply that if he touched it he would die'
He fought his own, and not his country's wars.

His orders told him he was not a man:
A: instrument, fine-tempered, clear of stain,
All tears and passions closed up like a fan:
No more volition than his aeroplane.

But now he fought to win his manhood back.
Steep from the sunset of his pain he flew
Against the darkness in that last attack.
It was for love he fought, to make that true.

* * *

Men have clung always to emblems,
To tokens of absolution from their sins.
Once it was the scapegoat driven out, bearing
its load of guilt under the empty sky.
until its shape was lost, merged in the scrub.
Now we are civilized, there is no wild heath.
Instead of the nimble scapegoat running out
to be lost under the wild and empty sky,
the load of guilt is packed into prison walls,
and men file inward through the heavy doors.

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NARAYANA GURU, A MODERN VYASA

BY JOHN SPIERS

August 26 this year marks the 107th birth anniversary of Narayana Guru, the teacher of Nataraja Guru. We have referred to him as a *Modern Vyasa* because of his ability to reformulate the wisdom of the past, much in the same way as Vyasa did in the *Bhagavad Gita*, in taking the science of the *Samkhya* and the religious discipline of *Patanjali's yoga*, and by a dialectical treatment of both, producing the full flavour of an absolutist science-art. This is what Narayana Guru did with the many inherited strands of Indian spirituality and the new currents of social equality blowing like fresh monsoon breezes from the West. Thus a universal form has been given by the Guru to a wisdom hitherto stated in terms perhaps more suited in India. Narayana Guru's birthday is now a feature of the Indian calendar, and is marked by a public holiday throughout Kerala State.

Indian birthdays are of a shifting character from year to year, like Easter in the Christian world. The actual date of the Guru's birthday according to world usage would be August 20, 1854. But in India it is when the Sun enters the solar zodiacal sign of the Lion (*simha*) and the Moon enters the lunar zodiacal sign of the Hundred Physicians (*shatabhisaj*).

Narayana Guru was the son of a simple farmer who lived at the extreme southern end of the Indian sub-continent, in a land of rustling coconut palms, parrot-green rice-fields and shimmering blue lagoons. Hera eternal summer rules....there is no need of fires, of woolen clothes or blankets, and the simplest shelter is enough. Sleeping in the open is almost preferable to sleeping within walls. It is as near to the paradise of legend as nature on earth can provide.

But alas, as the Guru himself sadly observed, the ways of man and of nature rarely coincide. That relic of politics, fear and ignorance known as caste, established itself with a harshness here even more than in many more open parts of India. How much the young Narayana suffered from its injustices we do not know, for he has left no trace of his personal reactions. But we do know that he had to make heroic efforts to educate himself within the strict social customs prevailing a hundred years ago.

India's Saving Grace:

The one saving grace in India—and for the young Narayana—was and still is, the irradicable living presence of a spiritual tradition which stands for freedom, inclusive of freedom from caste. This enables even the lowest of pariahs to step beyond social circles and frontiers and live the free life of an aspirant to that wisdom which shall make one free.

This absolutist path is so old in India that when history begins, about the time of the Buddha, who himself took the path, it was already ancient. From the steatite seals of the Indus Valley civilization we know that the figure of the contemplative yogi seated under a banyan tree was a common ideograph, long before the invading Vedic Aryans descended on the age-old life of India. We also know from the Upanishads (such as the *Brihadaranyaka*) and from the *Gita*, that this absolutist way of life, beyond the relativistic vagaries of society, was outside the domain of the Aryan brahmin and priest, and belonged to the ancient kings, to Janaka and to Krishna of royal rank, Krishna himself being not a fair brahmin Aryan but a dark hued indigene as the word itself indicates.

If all the politics of two or three thousand years could not eliminate this urge to freedom and the right of the individual to emancipate himself from both the restrictions of the social world as well as that of the inner world of ideas or the spirit, it is unlikely that it will ever be done, even under regimes when spiritual values are pushed aside in favour of commonplace things like socialist or other plans. All "plans" without their compensatory balancing of inner with outer values are bound to be tyrannical and impossible.

The Great Resolve:

And so we must imagine the Guru to be, making up his mind at an early period, to take to the contemplative life. There is no language in India without its large quota of spiritual terms. The very words Yogi, Muni, Sadhu, Bhikku, Sannyasi are embedded in common speech. India is a land of temples, shrines, pilgrimages and of antique hymns glorifying the Absolute. It is as much the mental climate here as television and Coca-Cola, Dollars, Sin and Sex form the mental climate of the Western world.

Quietly, though unable to "mix" due to caste restrictions, the young Narayana absorbed his lessons, learning Sanskrit thoroughly, so that he could master the great philosophical texts, and also learning Tamil as well as his own native Malayalam. At quite an early age the poet in him was there, going side by side with his passion for the way of the spiritual recluse. Eventually, he left his home, and for some years his actual history is vague, although we have reports of his having lived in mountain

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CHATTAMPI SWAMI

A short philosophical study of the companion Guru and friend of Narayana Guru. Together, they reformulated the philosophical tradition of India.

By NITYA

INDIA'S spiritual tradition begins with the first absolutist Guru known as Pasupati Siva (the Siva yogi surrounded by wild animals), whose contemplative tradition is symbolized in the cross-legged figure of the meditating Buddha and in the silent Dakshinamurti the traditional Guru figure of South India. These were all pre-Aryan.

The post-Siva Gurus who gave shape to the Vedantic tradition could not escape from the spell of the pre-Aryan contemplative approach to life. They could not afford to leave the ritualistic *Vedas* forever without a dialectically conceived epistemological foundation.

This methodological revision was necessitated by the heterodox attitude of certain freethinking philosophers like Brihaspati who was one of the seven wise men (*saptarishih*) of the archaic past. In the earlier *Upanishads* such as the *Brihadaranyaka* and the *Chandogya* we find much honour is given to Brihaspati as the Lord of Speech and the Guru of the Gods (*Devas*). But orthodoxy could not tolerate this for long; and so in the *Maitri Upanishad* we find Brihaspati dethroned from this divine pedestal and given the title Guru of the Demons (*asuras*). Yet in spite of this devaluation even today his benediction is evoked at the commencement of all auspicious acts, even by the orthodox!

A Modern Brihaspati: A great many centuries later there came in the hierarchical succession of India's Gurus another Brihaspati who was both feared and honoured by the custodians of the ritualistic *Vedas* and the interpreters of Vedanta. He is popularly known in South India as Chattampi Swami. His original name was Ayyappan Pillai. The Guru Narayana gave him the compliment of a Sat (i.e. "true") Guru equal to Suka, the son and disciple of Vyasa the author of the *Bhagavad Gita*.

Chattampi Swami and the Guru Narayana lived together in the same society witnessing the same follies and social idiosyncrasies which always keep alive an unhealthy tension due to the constant clash of tribal interests and caste prejudices. Like dear old Socrates in the agora of Athens, Chattampi Swami used to go about in Kerala putting inconvenient questions and raising unpleasant doubts, pulling down the lofty claims of the *smritis* (texts on social duties) and reevaluating the *srutis* (pure wisdom texts). So naturally he was regarded as a second Brihaspati, a Guru of the opposition.

The historical period of Chattampi Swami was one when the darkest clouds gathered in the sky. Indian authors record

with pride today this period as the dawn of India's political awakening, commencing with the revolt of 1857 which is known in British Imperial histories as the Sepoy Mutiny. The birth of Chattampi Swami coincides with this revolt which marks the opening of a new chapter in the socio-spiritual renaissance of India. The overthrowal of Hindu theocracy by the British gave an impetus to the native Indian genius to assert its superiority over the brahminical theologians.

Chattampi Swami's clarion call gave the philosophical counter-blast in South India. After many years of rigorous study and through-going research he wrote a thesis on the *Vedas* wherein he adopted a methodology to establish an axiology of Vedanta based on the criterion of perception. We find a brilliant elucidation of his revalued method in his *Advaita-Chintapaddhati* (A Critical Assessment of the Methodology of Non-Dual Philosophy).

Criticism of Sankara: Although justified by historical reasons one cannot forget that Sankara could not render full justice to the open and dynamic character of Vedanta, so far as its traditional transmission was concerned. Although it is true that he categorically establishes in the opening chapter of his *Bhashya* (Commentary) on the *Brahma-Sutras* (cryptically brief verses on Vedanta reputedly by Badarayana), the eligibility of any erudite person to learn Vedanta without recourse to the ritualistic *Vedas*, it was unfortunate that for social reasons apparently he had to compromise with orthodoxy in the *Aparasudradhikaram* of his commentary on the same work.

This attitude of Sankara involves a blow to the dignity of man, his fraternity and natural justice. After a millenia the challenge was taken up by Chattampi Swami. He was not interested, however, in any undignified social animosity into which counter-blasts usually degenerate. In his *Vedadikara Nirupana* we find him examining the *a priori* in the light of the *a posteriori* to establish the open character of the *Vedas* without attributing its authorship to any mysterious demiurge but instead to catholicity of Truth, which allows of no sectarian patent.

Priority of Direct Perception: Another interesting feature of the versatility of Chattampi Swami was the great attention he gave to semantics. He wrote an elaborate thesis on the origin of language (*adibhasa*) and also wrote on the evolution of Malayalam. His interest in the study of language was not cursory. Those who look for the link between *Purva Mimamsa* (the anterior ritualistic position) and Vedanta should necessarily know how to correlate the *apuras* (unprecedented) the semantic essence of the word found in the critical study of the *Veda* by *Lumini* and the *adrishta*, the invisible essence of all visions given in the dialectical revaluation of Vedanta by Vyasa and Sankara. *Apuras* and *adrishta* which are morphologically the same can be equated with the *sphota* (the sound that flashes

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The Lag between Calculables and Observables

BY NATARAJA GURU

THE brunt of the monsoon is here now where I am writing these lines in the latter half of the month of June 1961, in the most northerly part of the Malabar or Kerala coast. No peasant looks at the sky now in this West Coast, heaving sighs as he gazes prayerfully at the clouds. Beyond the Western Ghats however, where the clouds pass after unburdening their wealth of heavy showers, the anxiety of the peasant might still hold good. The spirit of rain, watching from above, will still see how busy humans become, as soon as the grounds in Mysore State get wet enough for them to get out of their shelters hastily and in numbers with their poor ploughs and famished cattle. They are grateful to God for the generously big drops of rain that once in many years, do drop as the two-sided blessing for him that gives and him that takes. Between the taker and the giver is the neutral luminous Value that makes life interesting if at all. The Kerala man takes God's grace as more granted than his Mysore compatriot counterpart.

The play of yes and no, false and true, good and bad, sun and shade wet and dry, weave themselves into patterns in the warp and woof of the structure of the time-space through which even reality has to shine by its conditioned and reflected glory.

The rainbow is the most masterful confection of the two aspects when it lures us from near and far at once. Elusive, intangible, covering from earth to the blue dome above, it is a wonder that is both psychic and physical at once.

Starting by bus from Ootacamund towards Mysore City there was this elusive arc as we speeded, always in front of us, almost within reach but never actually so, a tantalizing wonder both to the ancient and the modern man, whether child or grown-up.

Favourite Vedantic Analogy: Maya can be given its most direct meaning by analogy to this simple optical phenomenon, but it is strange that the Indian philosophers scarcely make use of this handy example, but favour the mother-of-pearl iridescent silvery glow, or the mirage. He might have his epistemological objections against the rainbow, based on his methodological preference for the cause rather than the mere effect. The snake-rope analogy is perhaps the dearest to the

Vedantin of the non-dual school, but the pot-clay relation is a favourite with all the different schools. I have often wondered why Indian philosophy does not discard its almost threadbare use of the same old examples. They have kept to the clay pot, wave-water, mirage, pearl-silver and sky-flower or hare-horn analogies through almost thirty centuries. Why? Proto-linguistic implications might be the reason, I guess.

Two Components of the Confection of Life: Life can be viewed as a hard fact of necessity or as a flux which makes it more pliable, as plastic clay in our hands, where creative activity has a chance.

Between necessity and contingency appearances and realities change sides, and the game goes on for ever. We score or lose advantage, love all or none at all, as reflected unconsciously in the language of games like tennis. Whether caught or bowled out, retiring or ending in a draw, the sport as sport goes on for ever, now calculating, now hitting hard.

Fact and fiction meet to make life a confection of good, bad and indifferent elements. Human reason has to thread its slender course through the maze of facts and figures before it can see any light, however faint, at the other end of the tunnel. That kindly light must be our guide. Spells of consoling sunshine come after relentless storms of rain as the music of the monsoon months unravel the glory of passing shows and sounds. The Absolute hides behind veils of maya as has been repeated in plain language almost *ad nauseum* here. The by-word of maya is not fully visualized or realized by those who use the term almost as an automatic clang reaction.

The components that make up this uncertain principle called maya have to be brought back more vividly if maya should not become more of a dead letter than a scientific truth. This uncertainty to which the ancient term maya refers is no other than the uncertainty principle known to modern science. Relativity and Uncertainty belong to the context of the Absolute and belong more to the side of facts rather than to the side of mere fiction. Uncertainty as understood in science has its epistemological justifications and should not be confused with mere vagueness which is a weakness, while uncertainty is arrived at by the strength of the human understanding.

Maya is described as *anirvarhanyā* (that which cannot be predicated). This is due to the fact that calculables and observables constitute together the components of the paradoxical game that goes on for ever and for all persons, and which we call life here. There is no room either for optimism or pessimism here. Life is a game that goes on indeterminate ever. We have to cultivate the non-dual attitude of the yogi in order to be able to get behind the 'paradox that life presents at its very core. There is a big but vague mark of interrogation that

hides the face of reality and, as we stare at this more and more intently, there is the light beyond darkness which shines back to us, beckoning to us from afar in its dimly-lit glory. We can participate in it. We have to subdue ourselves to agree with this subdued glory which comprises all.

Cause-Effect Complexes : The inquiring mind, whether scientifically, philosophically or theologically inclined, keeps asking about all things the "how," "why," "what" or "when" behind the presented phenomenal world. The answers can be given in different ways but it is always of the nature of what is behind, prior to effects, and never posterior to it. The generic character of such seeking may be said to refer to the *cause* that could be "incidental," or "fundamental," "efficient," "material," "formal," or "necessary."

When one man pushes down another man in a fight the cause is gross or quantitative. It belongs to the normal mechanical world order of motion or action. When there is a street accident or when there is action and reaction which are equal and opposite, the two factors, cause and effect, may be said to have their power working in the horizontal plane. When however, tricks are supported one above the other, nothing mechanical happens, but such a support is the whole of the strength of a bridge that is stable.

Vedanta has insisted on the fundamental nature of the distinction between these two sets of causes. The words *nimitta* (incidental) and *upadana* (essential, basic) have been applied to the merely mechanistic and the more material, innate or fundamental causes respectively. These have been distinguished in various ways and through differing examples by schools of philosophic thought. The *upadana karana* which means something secondary is drawn out of a prior, as when a pot is produced from a lump of clay, may be said to be in many ways the most important key to the understanding of Vedantic methodology. The formal cause that is known more familiarly in Western textbooks of logic belongs to the context of Aristotelian syllogisms and is an abstraction covering the vague orders of causes and effects in philosophy or in hair-splitting metaphysical discussions of the classical and Middle Ages.

The six systems of Indian philosophy are distinguishable by the primacy that they give to causes and effects. *Sat-karana-vada* and *asat-karana-vada* have their rivals in the *sat-karya-vada* and the *asat-karya-vada* (translated into corresponding terms this would mean that "primacy-to-cause method" and "non-primacy-to-cause method" have their rivals in "effect-primacy view" and "effect-non-primacy view"). Between the alternatives thus of given primacy to cause or effect positively or negatively we have four different categories of cause-effect complexes which we have to think of together when considering rival schools of philosophy on the Indian soil.

Cause refers to the more universal or generic in reality, while effect tends to refer to the more specific. The universal aspect of reality in Indian philosophy is denoted by the term *samanya* and the specific aspect of reality is similarly denoted by the term *vishesha*. The relation between the *samanya* and the *vishesha* in India is not unlike the generic and the specific in scholastic philosophy in the West. The different schools of philosophy in India tend to underline the one or the other of these aspects and the *vaisesika* and the *visisista-advaita* have thus only slender methodological and epistemological differences between them.

The realist and pluralist schools could be contrasted with the rational or dualistic schools such as the *Samkhya* or the original *Nyaya* schools. We are not interested in the complexities of the cause-effect structure here. The fourfold nature of the *relation-relata-complex* that we arrive at formulating, by the foregoing remarks treated together, with the analogies and favourite examples of the Vedantin, yield us a vague vision of the underlying pattern of thought, frame of reference, or structure of four walls within which Indian thought from thirty centuries ago has lived and moved.

The snake-rope, wave-water, mother-of-pearl—silver and the pot-clay examples used by Vedantins have to be understood as part and parcel of the frame of pattern that we have traced through cause-effect complexes. The generic (*samanya*) and the specific (*vishesha*) have then to be superposed before a beginner can follow the intricacies of Indian philosophical thought.

Further, the *saptapadarthas* (seven categories) have to be understood as referring to a common *relation-relata-complex*. Mechanistic logic of the reading of pointers in the physical laboratory leads us on to more formal calculations of propositional reasoning methods, and finally we employ that higher way of reasoning which is similar to equations in pure mathematics, when we arrive at the appraisal of value considerations.

These steps of the reasoning process have to be distinguished and kept separate before the full implications of the cause-effect complexes can be visualised graphically. The items of the seven *padarthas* or categories of the *Tarka-sastra* will now be seen to make meaning and take their place in the global scheme or pattern that is tacitly understood as the basis of Indian thought.

A proto-linguistic frame or reference is what is here implied. We cannot do justice to it in the style of the Causeries that we have adopted but it is just possible to mention the items of the *saptapadarthas* and leave the reader to look up the rest in a textbook of Indian philosophy such as that of Theos Bernard (see *Hindu Philosophy* Jaico, Bombay). The seven categories

are *dravya* (substance), *guna* (quality), *karma* (action or motion), *samanya* (generic), *visesha* (specific) and *abhava* (nothingness or negation).

Evolution and Pure Becoming: Darwin's evolution is different from the Bergsonian flux and becoming of the *elan vital*. The former is mechanically conceived while the latter keeps more closely to the pre-Socratic dialectical tradition of thought, which had become almost extinct in Europe at this time. Vedantic preference for the *upadana-karana* (material cause) as against other causes or effects has its kinship with Bergsonian method. Reality consists of something more than the mechanistic. It has both the "observables" and the "calculables" entering into its make-up.

Science and philosophy have differing proportions of these elements. When calculables predominate science tends to be philosophical and when observables predominate philosophy tends to be scientific. Newton represented the meeting point of science and philosophy. Calculations can be performed in thought with eyes shut, while the world of the laboratory, where science thrives, is experimental.

Eddington represents the point at which science is again able to discard the ladder by which it climbed and soar into the world of pure calculables that could be verified later by observables. Thus there is a subtle epistemological turning of tables as between physics and metaphysics, and neither of them is "non-sense" in the light of the other, of which it is a natural counterpart.

Bergsonian evolution may be said to take place in the world of concepts while Darwinian evolution still lives in the world of percepts. This distinction evades analysis and can only be taken for granted when there is a keen intuitive insight into the epistemological, methodological and axiological factors that go to make up the subtle structure of the stuff of higher thought.

Two Aspects of Life Linked Paradoxically: Paradox lurks at the core of life. That is why it has been said that a big mark of interrogation stares at man at every step in life he wishes to take. Reasoning by itself leads nowhere and if we should follow purely the line indicated by observable facts without the discretion of an inner umpire, all goes wrong again.

The right blend of these fundamental elements has to be found. Things evolve and unravel before us and one intervenes now and then with his intelligence to take fuller advantage of what is given in nature. Brute act and the pure act of expertness go together into inventions big or small. The man of intuition must have corresponding imagination in order to make life a success. When the advanced physicist fills blackboards of

the class rooms with formulae consisting of Greek alphabet and signs endlessly, he is in the world of the calculables, and when he shows his pupils an actual pointer in the laboratory, he is in the world of the observables.

Scientific philosophy similarly employs proto- and meta-linguistics alternately. This was the reason why Hume was able to state that if one went to any library and looked at books, and one found neither experiments nor mathematics in any of them, he could safely throw them away as useless.

Using the great discovery of Descartes of two correlates, we can think correctly even according to accepted practice, in the world of science and mathematics of two terms the vertical and the horizontal, to designate these two fundamental aspects, referring to all factors that can come into any worthwhile philosophical or scientific thinking or discussion. Without further use of expressions known to varied contexts of thinking, Western or Eastern, let us then sum up and say that all philosophy and science can be studied in an integrated fashion with reference to these two axes; one standing for the observables (the horizontal abscissa) and the other for the calculables (the vertical or the ordinate).

Inner and outer factors are always present in major life problems, which need the help of science or philosophy to analyse or synthesize. Quality or quantity, time and space, mind and body, thought and action, matter and energy, gravity and electro-magnetism, in fact any problem that the brain, as a problem-solving apparatus has to take up, big or small, as we live our lives, needs this kind of correlation before satisfactory certitude results.

The hiatus, the lacuna, the gap or the lag that might separate the course of action of any individual or group as between these vertical and horizontal aspects that belong to the situation can become greater or smaller. Some people can muddle through life unintelligently even when the hiatus is great. With most people, however, the increase of the lag between these aspects will spell disaster. The divorce of the two can result in spiritual or moral death.

How Governments Fall: We have taken a long philosophical detour to get at that notion of the hiatus that separates two aspects of life. The topical interest for us now is in visualizing how governments fall. Paper governments can function without the sword playing its part when the balance between the vertical and the horizontal aspects of administration remain still organically related. Land cultivation and land records have to be organically related before property can be protected and justice met. Officers become bureaucrats of the red-tape world and degenerate into mere singing machines when this gap between the vertical and the horizontal widens.

There is a point of maximum elasticity to which the hiatus can stretch, but when that has been passed, the last straw on the camels back will be marked. Then we can expect disasters coming on governments however good or intelligent otherwise. Without pronouncing any malediction on any government present or of other places, this can be laid down as the ill-omen of the times, and of all times anywhere. The visibles and the intelligenables have to be kept organically related to each other.

A Case for the World Government: The monsoon this year, between mid June and July, has taken now its revenge fully as measured by its toll of human life, and the damages to bridges, culverts, flooded fields and scattered debris. Landslides have engulfed whole villages and thousands rendered homeless. The kind God of theology seems unaffected and science itself looks on helpless in the face of Nature which decides to be harsh in its aspect. The soothsayer need not be a full prophet to predict ill for humanity whether wholesale or partial as has been predicted for 1962. If coming events cast their shadows before the adverse indications are here in outer nature in the world of the observables.

In the inner world too there is the sign of disintegration in India which is being talked about by leaders. Democracy is better than dictatorship or military rule only when it works favourably to human life in general. When the lag becomes more accentuated, disaster is spelled. We hear of heads of governments constituted correctly dismissing each other and plunging the population into confusion. Retaliation is the basis on which rival governments thrive at the expense of taxpayers on the both sides of a boundary line. Only the other day we read that two governments near here passed conflicting instructions about regulating the floodgates and while they differed the population on both sides suffered a double loss. People cannot live by papers alone and the bread that they want badly must come when paper and fact tally. Evidences for the divorce between fact and figure are on the increase.

I have seen culverts built where no water could ever be expected to flow. When there is no smoke in a factory chimney the fact that it is no working becomes patent to anyone however secret the matter might be guarded. A smelly place of public convenience whether at a bus stand or right under the nose of the municipal office itself, is not an uncommon sight in India at least. This could not be because the municipality does not employ people for conservation, but it is a case of sheer neglect. Taxes like the incometax which cut into the sense of property instinctive to human nature must pay at least for primary amenities, but still, while inhuman methods are employed in extracting the last penny from the payer, the common man at the tail-end remains still the sufferer.

While starting from Ootacamund, the queen of hill-stations in India as it prides itself to be, I witnessed these lacunae with many sad thoughts for poor India. In the course of my wanderings as a common man I come across hundreds of such instances of criminal neglect for which someone surely must be held responsible. Here is definitely a case for a World Government. As a contemplative and absolutist pure and simple I should not agitate myself in such matters and must leave the domain of Caesar himself and mind only the kingdom of God. The neutral Absolute however does not recognize even this duality and must care for both the observables and the calculables, the horizontal and the vertical together.

[TO BE CONTINUED]

Mexico City Blues ; 113 Chorus

Got up and dressed up
and went out and got laid

Then died and got buried
in a coffin in the grave,

Man —

Yet everything is perfect,
Because it is empty,
Because it is perfect
with emptiness,
Because it's not even happening.

Everything
Is Ignorant of its own emptiness—
Anger
Doesn't like to be reminded of fits—

You start with the Teaching
Inscrutable of the Diamond
And end with it, your goal
is your startingplace,
No race was run, no walk
of prophetic toenails
Across Arabies of hot
meaning—you just
numbly don't get there—JACK KEROUAC.

into comprehension) of the *Panini Darshana* which is essentially a philosophically conceived science of semantics, and which greatly helps in the study of *Nyaya* (systematic philosophy of logical determination) and *Vaisesika* (philosophy of specialized analysis).

As Chattampi Swami was passionately exerting himself in the revaluation of the *Vedas* to give them a sounder footing on the contemplative essentials of Vedanta, he was naturally drawn on one side to the Bhattacharyas and the Prabhakaras who supported the *Veda* by giving elaborate meaning to the *sabda* or sound aspect of words. *Sabda*, according to both these schools, is the verticalized aspect of the otherwise ritualistic scriptures. On the other side he was favourably disposed towards the *Lokayatikas* (philosophers of the here and now world), the Indian naturalists who gave priority to the certitude of *pratyaksha* or direct perception. The other Indian school which is recognized also as a *darshana* (or complete philosophical view) which gave full credence to *pratyaksha* was the *Charvaka* (the materialist).

Though the *Samkhya* rationalists, the *Nyaya* pluralists, the Buddhist nihilists, the Vedanta dialecticians and the *Mimamsa* realists accept *pratyaksha* (direct perception) as the first principle of valid knowledge, none of them regarded it as the principle *par excellence* to be placed above the authority of the scriptures.

Among the post-Sankara dialecticians Dharmaraja Dhurantar was the only philosopher who focussed his attention on the true value of perception. Of course he gave no credit to the *Charvakas*! But he almost succeeded in his *Vedanta Paribhasha* in reevaluating *pratyaksha* as a psycho-physical operation of the personality in which both the vertical and horizontal aspects of wisdom actively participate. It goes to the credit of Chattampi Swami to recognize *pratyaksha* not only as a valid form of reasoning, but as a principle which is to be placed above inference (*anumana*) and spoken testimony (*sabda*). Such a status however, is not to be confused with what is called today as rationalism, humanism, pragmatism or agnosticism.

Chattampi Swami has neither a cold-blooded philosopher contented with logic-chopping nor was he a passionate revolutionary who frittered away his energy in superficially battling with a world of brute actualities. He was dynamic enough in his passion for truth, however, not to allow his graceful repose in the Absolute to be tampered with by the horizontal forces of the tribal society around him.

As in the case of Naryana Guru, Chattampi Swami also belonged to the prehistoric Siva tradition. Both had their discipline in Vedanta also. As such they formed a competent pair to serve as the cultural links between these two time-honoured traditions of India in such a way as to give a new orientation to the various schools of thought and to present a unitive integration of wisdom.

[END]

caves and eventually of being discovered by villagers like many another yogi figure, sitting quietly in contemplation under a tree, and thus conforming to the millennial pattern. By this time he was 30.

Life as Guru begins

No longer shy, but now burning with the bright insight of many years of austere reflection and sure of his enlightenment, he began to sign his name as a Guru, and to give advice to the many who came to hear of him, and who offered him food, fruits and flowers.

There was something startling about his utterance from the start. To the downtrodden he gave courage and hope. He challenged the old ways which were cruel and dark. With his vast knowledge of the wisdom texts, he met all the objections of the brahmin theocrats who either secretly or publicly dominated the social life of the Malabar Coast.

Equally he calmed the fears of the common people concerning changes in tribal and ancestral customs. From the beginning he stood for open ways in life, both secular and spiritual. He declared that people could dine together whatever their social status or caste, and they could meet as friends and marry despite the rigid communal distinctions. They could have temples too, if they wished, and he would prefer that these should be pure and well lit, and be places of enlightened teaching of a philosophic character. He composed verses for them, and himself officiated in laying the first stone or in opening the shrines. He encouraged the study of both Sanskrit and English, the one language containing the secrets of philosophical freedom and the other widening the social frontiers to encompass the world with all its technical information.

By the time he reached his sixties, his renown had spread throughout South India and Ceylon. Many institutions, schools and hospitals, were opened in his name. His compositions were repeated in hundreds of thousands of homes while in the many temples he had placed youths who were indistinguishable from any high-caste brahmins in their ability to master the complicated techniques of gestures and general temple ritual, but possibly with the difference that they understood what they were doing, and knew the import of the verses they chanted.

Great public figures like Gandhi and Tagore visited him, and in our own time Nehru too has paid homage to his memory at the ashram on a hilltop at the seaside resort at Varkala, where the fragrance of incense hovers over the continuously burning lamps.

Wisdom as a Science :

For posterity the Guru left a great many serious works on the various aspects of the grand Science of the Absolute (*brahmavidyā*), of which one is now being published serially in VALUES (*Atmopadesha-Satakam*).

As Nataraja Guru has related in his biographical *The Word of the Guru* and elsewhere, he came under the spell of the Guru Narayana at an early age and it is mainly through his efforts that the message of this timeless Teacher has gone far beyond the limits of the West Coast of India. It should be emphasized that this is not a missionary-enterprise. It is rather the presentation of a simple statement of universal principles, encouraging everything that makes for better human relations, without destroying the faith of any human, or a tilting for any particular religion, but just stressing what is open and pointing out the danger of exclusive closing-in-tendencies. What Vyasa did for Indian wisdom as the author of the Gita has been done in our time by Narayana Guru. He might be called the Vyasa of the present age. His main task like that of Vyasa, was the reformulation, the revision, restatement or revaluation of the whole structure of Indian philosophy, to ensure its survival, and to show it to humanity as belonging to a universality of truth independent of all colouration. It thus transcends what is popularly known as religion or of any special cultism, Hindu or otherwise.

Guruhood itself found a supreme representative in Narayana Guru. Even in India, the home of the Guru (a word which simply means "a destroyer of darkness" or a light-bringer), the principle of what a Guru stands for is little understood by modern educated Indians. Physical science needs its experiments in a mechanistic laboratory. Truth or the Science of the Self equally needs the human being as its "laboratory" and needs for this the double-sided co-operation of teacher and disciple. It is an art, a way of life, an operation and a living relationship all combined.

A Simple Formula :

The final insight is always of a simple nature, involving the rediscovery of the non-dual unity running through every aspect of thought and activity, giving inward peace and certainty and bringing clearcut solutions to the most perplexing of conflicts and problems which continually confront human beings in their personal or collective life.

Summed-up, in the simple but profound formula of the Guru the teaching is that "Man is of One God, of One Religion and of One Kind." Our thinking must be casteless, the very

notion of any rivalry between seekers of truth, between ways of religious or ideological life, between men of science as so many profess to be, must be clearly seen and this caste world thing rooted out. Back we must go to the very basis of life, to the common principles of understanding, inwardly, by reflection, to rediscover our essential common humanity, our essential common striving towards that Mystery, Nature, Ideal, God or Wonder which has a thousand names, and which we ultimately come across by whichever path we take, as a neutral shining wonderful reality at the core of our own nature. Where there are various views, they can all be taken together, and each placed in its own proper place, under a common absolute science which will be the wisdom heritage of mankind.

That such a science is not only possible, but that it exists and can be applied to the most difficult problems, is amply justified in the example of Narayana Guru whose followers, carrying out his suggestions and advice, transformed their own lives and proved to their own satisfaction that the method succeeded.

Narayana Guru was what the world needs, a Wisdom Teacher. We have endless facts, loads of learning, more and more colleges and universities, but when it comes to Wisdom, the wise use of all such learning, it is then that we must turn to the wholifetime lover of Wisdom, the Guru. In his own time, Narayana Guru played the role to perfection. Today his spiritual successor, Nataraja Guru again functions as a Guru for the present generation. So wisdom is not lost for humanity. It can truly be taught, within the disciplined limits of transmission and within the temperamental and psychological powers and persistence of the recipient. Personal affiliation, personal guidance, strict adherence to the qualifications which must be maintained at a constant white heat, are however essential. The highest attainment is not a cheap commodity. The Absolute Science requires absolute dedication. But it can be achieved, as Narayana Guru's life amply proves, in spite of almost overwhelming social handicaps. Today, with the handicaps of universal scepticism, of a new kind of boredom and of new forms of caste arising, such as nationalism, only unremitting full-fledged dedication will succeed. We bow here inwardly in gratitude to Narayana Guru at this time of the year, and look with equally grateful eyes on the present transmitter of the Wisdom, his disciple, the Guru Natarajan. The Guru line goes on! Long may it survive for the betterment of Man!

[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 our last issue)

THIS series of comments on Narayana Guru's work, the Atmopadesha Satakam, began in VALUES Vol IV, No. 6 dated March 1959. Most of these back numbers are available at NP. 50 each, post free.

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

68

As into the snake-rope from the Ego-sense
Re-doubled it enters into knowledge and the limb-
owner

Now it becomes sacred, now profane here again
Thus should he be aware the intuitive man.

THERE is a subtle form of dichotomy or ambivalence to which the "I" sense which each man can feel in himself tends to be divided while still remaining basically the same. As a magnet could have two poles while still belonging to the order of magnetism, this subtle polarity has to be first fully visualised by the contemplative who aspires to self-realization beyond its two sided limitations. Duality in all its aspects, gross or subtle, has to be taken into account before it can be correctly merged in the notion of the non-dual Absolute. With the present verse the Guru enters into a series of verses dealing with the inner structure of contemplative consciousness viewed both cosmologically and psychologically. Many subtle problems and correlations are established so as to reveal the structure of the Self in the context of the Absolute.

Here the Guru makes use of the classical Vedantic example of the case of the superimposition in consciousness of the illusion of the snake on the reality of the pure thing-in-itself represented by the rope. This example has been worked upon by Vedantists over and over in their literature and it has become such a favourite that Vedanta can no more do without it. The reason for this is to be sought in the fact that this particular example has much linguistic value attached to it.

Our consciousness is really unitary or unitive in its content and structure but where it participates with the relational world

of appearances it presents this elusive, ambivalent phenomenon when viewed from the side of appearance rather than that of reality itself. The ego sense may be said to oscillate within the amplitude of the two poles characterised by the snake-rope analogy, dear to Vedantic thought, which the Guru resorts to with great advantage for explaining his own scientific philosophical standpoint.

In oscillating between the poles the ego sense gets filled with two different contents : one of these has the status of a mental presentation only on an existent basis. This is the super-imposed snake on the simple reality of rope. When consciousness swings as it were to the other extreme pole, the content is not a mental presentation but tends to be existent, and touches, as it were, the limits of the actual and the physical. Knowledge helps presentations while fact tends to abolish this tendency in favour of actuality. Knowledge is the pole of subsistence while the ego sense conditioned by the physical body (here referred to as the limb-owner : translation of the Sanskrit word *angti*) is the pole of existence. The alternating states of consciousness refer to the psychic and the physical aspects of reality. These two poles have their common ground in the same individual consciousness.

Spirituality in the religious context is permeated by considerations of merit or demerit, saintly or sinful, the sacred and the profane. In the context of Sanskritist religion the corresponding expressions are *arya* (good or honourable) and *anarya* (evil or dishonourable). The racial implications may be said to have been completely effaced from these expressions as used at present. An aryan is now known for gentlemanly qualities whatever his race. *Arya* and *Anarya* which we have translated as 'sacred' and 'profane' refer to twin aspects of personal spiritual life. One feels holy or sinful according as his ego consciousness is coloured or conditioned by one or the other of these poles that have been distinguished above. Sin and saintliness have both to be transcended in favour of a unitive state which abolishes effectually the duality that might persist as between either of them. This is the way of absolutist self-realisation or contemplation which is recommended here.

To be able to recognize the duality of the aspects is good but it is better to go further in the same direction to abolish it and merge it in the unitive vision of the Absolute. Before one can deal with or work a machine it is necessary to have a clear idea of the mechanism at least in broad outline. Contemplation to be correctly practised or accomplished must be fully informed of the way of transcending duality through an understanding of the nature of the duality itself. It is for this reason that the Guru concludes with the suggestion that intuition which is a higher form of reasoning than the merely mechanistic one, must be applied here for one to be able to appraise the dual aspects as the underlying unity together without contradiction.

The awareness or wakefulness of the intuitive man should be such that, while it is fully aware of the duality, it is able to see unity in it, in the brighter light of a more focussed attention. Only a man gifted with this kind of intuition is regarded by Sankara and others as fit for the study of Vedanta or *Atma Vidya* (Cf. Vivekachudamani, Verse 16.). Bergsonian intuition also belongs to the same Absolutist contemplative context.

69

With hearing and such as horses linked, carrying
within

The Self-image and ruled over by the master of thinking powers

Such is the *libido* chariot mounted whereon the 'I' sense

Unceasing deals outward with each form of beauty as it proceeds.

THE participation of the Self with the outer world of interests has a graded serial and polarised nature which has to be understood operationally and in globally integrated fashion as a totality in the context of the Absolute. Piecemeal notions of such verities found in text books of different psychological, philosophical or theological books are here seen integrated together as if hanging by the same peg. The central reality here is the 'Self-image' referred to as the *atma-prathima*. The double description implied has to be justified in the light of the word *karn* (core) as employed consistently even from the very first verse. Like the thinking substance of Spinoza, it is psycho-physical and neutral between mind and matter. What is more, it does not participate directly in outside action with forms or things other than itself. Like the unmoved mover of Aristotle or the agent of *pure act* of classical philosophers, this Self-image is the most direct representative of the notion of the Absolute. On the South Indian soil the sight of such a ceremonial procession is familiar to the common man and what is more, in the Upanishads themselves this imagery has been employed in several places comparing the self with the charioteer and the senses with the horses.

The *Katha* Upanishad (third *zahl* verses 3-6) states, "Know that the soul (*atman*, self) as riding in a chariot." The rest of the analogy is the same there except that the *manas* is further compared to the reins which does not contradict the picture the Guru presents here.

Svetasvatara Upanishad 2-9 "Like the chariot yoked with vicious horses his mind the wise man should restrain undistractedly."

Maitri Upanishad II *prapathaka* goes into the functions of each of these factors in greater detail, beginning, "This body is like a cart without intelligence...." and explaining how the pure Absolute itself could be the driver.

These stray comparisons and analogies have been brought together here by the Guru in a more complete and coherent form to serve as the basis of an integrated notion of the Self in a fully contemplative and absolutist context with a scientific status given to it, although put in the language of antique imagery. The comparison of the Self to an image in an idolatrous chariot procession (such as takes place to this day at Puri Jagannath—the car of Juggernaut being known to the English idiom itself), the latter representing the inevitability of the forces of providence in human life, might have an outlandish flavour. When we consider, however, that it is neither mind nor matter that we have to think of neutrally and psycho-physically here, this prejudice will lose its force if any. The image represents the notion of "substance" rather than mere matter.

The more solidly material side of the situation here portrayed is to be traced backwards into the chariot rather than forward to the horses which represent the senses. Between thinking and the substance which are aspects or attributes of the neutral Absolute, is to be located the neutral self-image. Then we have the physical basis of the self as the *libido* as understood in modern psycho-analytic literature such as that of Freud, Jung or Adler.

The word *sati* which we have translated as *libido* here as the nearest corresponding notion of the West, may be viewed as highly coloured by sex or only tinted with a shade of the sex element, according to different schools of psycho-analysis, whose prudery in such matters might vary according to their puritanism or paganism. That sex is the basis of the body is sufficiently proved by the fact that the body is born by sex even if merely immaculately! When the *Bhagavad Gita* goes so far as identifying *karma* (passion) with the Absolute as it does in Verse 11, Chapter 7 this kind of paganism may be said to be natural to Indian spirituality. Science and religion do not come into conflict here. Sex in fact enters or is the whole of the stuff that makes up the Self in its negative aspects while the senses make up the positive element. Whatever might detract from the spiritual status of the Self by its participation with the *libido* on the one side is made up and added to it by its being linked to the ruler of the instruments of knowing (the *karma*) which are also related to the same Self on the positive side.

The chief philosophical verity to be extracted from this verse consists in recognizing the perfect aloofness and neutrality of the pure thinking substance that corresponds to the highest Absolute Self. The horizontal forces that are positive or negative operate on a different plane and leave the self image intact at the very core. The reference to the aesthetic participation with beauty-forms does not belong to the perfectly neutral self but its negative counterpart, distinguished as the "I" sense which is slightly a symmetrically located on the negative side of the scale or graded polarised series in the analogy employed here.

The one libido it is that as the the 'I' sense, the senses, The inner instruments, the body and all these becomes Unravelled ; where is the term to this ? The knower remains

Distinct only so long as knowledge becomes known.

WHEN the Self is equated correctly with the non-Self they cancel themselves out in the Absolute. This is the epistemological law in the light of which this verse will make meaning to the casual reader. When the implied equation becomes an accomplished fact the process of unravelling of the negative aspects of the personality goes on as a 'horizontalizing process within consciousness. The objective tension mounts up and then decreases when pure thought reabsorbs it again into the domain of its own transparency. When perfectly pure vertically with no element of objective opacity intervenes between the Self and the non-Self the process of unravelling of subjective into object elements comes to a stop and the equation succeeds in having the full effect of making the subject and the object one. Before this term is attained by contemplative Self-realization in rare individuals capable of verticalized and transparent unitive contemplation, the alternating process of horizontalization and relative verticalization goes on without any remission.

The continuity of the process includes as its natural corollary the theory of re-incarnation taken for granted in Indian spiritual thought. Death is a forgetfulness of the actual here and now aspects of life in favour of pure transparent thoughts that are almost mathematical in content. When even the mathematical implications of the vertical content of life are abolished there is breaking from the process. This can take place within the relativistic frame of reference or could be fully absolutist in its implication. In the latter case the knower and the known merge into one unitive Absolute consciousness. Before such a term is reached relativistic processes of becoming whether in the gross outer sense or in the subtle inner sense must go on, now transparent in content, now more and more opaque. Such is the ever changeful alternating process to which the ego sense is subject as analysed in the two previous verses and further elaborated in the verses that follow till the subject matter enters into the domains of pure thought by verse 84.

The order in which this unravelling process is stated to go within consciousness warrants closer scrutiny. It is the "I" sense that first emerges. The un-conscious raises into the conscious level or itself with this first unravelling event. As indicated in the 68th verse there is the body sense that keeps alternating with the "I" sense in which physical factors tend to be more fully abolished. The libido thus gets raised and unfolded into the stage of ego consciousness after which the specialized doors of perception come to be added to this global ego sense. This process

of specialization goes one step further and expresses itself as the instruments of inner perception by means of which the brute actuality, that the senses gain directly from objects outside, gets more and more meaningful in view of any action that the organism as a whole might want to take.

Mana which is both positive and negative according to circumstances is further specialize at a higher level into *Buddhi* which reasons or discriminates between alternative courses of action, selecting the advantageous as against the one that might be disadvantageous. Cogitations involving the element of will that veils reality when confused (*vikalpa*) and reasons more clearly (*samkalpa*) alternate when the mind is in operation. At a still further state of positive specialization *Buddhi* or the reasoning power becomes further transparent and is able to enter into bi-polar relations with objects of interest outside, or with artistic or intellectual items of interest. This is the *Chitta* level in the vertical series of specification of inner faculties. *Ahamkara* the 'ego-sense' is imbued with a sense of one's own individuation as a further specifying factor. Individuation pure and simple involves the objective body factor. This objective body thus socially individualized and fixed in time and place, is not the same as the essential *libido* with which we started, but its positive counterpart. Within the limits of the *libido* and this objectified notion of the person, self-knowledge can live and move, and such a process could go on unremittingly till full identity between subject and object is established by contemplative self-realization marking the term to this process of unravelling.

The Samkhya theory in respect of the factors that evolve within consciousness has been worked out by various philosophers of that school (Cf. intro. pages 26-29 *Samkhya-Karika* of Iswara Krishna, Univ. of Madras, 1948). It is *prakriti* (nature) as opposed to spirit that evolves and unravels into the elements of *Mahat*, *Ahamkara* and into the three subdivisions and further ramifications of *tattwas* (first principles) based on the three *gunas* (*sattva*, *rajas* and *tamas*) culminating in the gross manifestations of the *Mahabhutas* or the five classical elements such as sky, air, fire, water and earth. The *Saiva Siddhanta* and the *Paramartha* school of *Samkhya* have all their varied versions of the process of unravelling of the elements of the Self. Ranging from the *libido* on one side here, to the object of attraction or interest is the picture presented by the Guru here. The Guru's version excels in that it conforms more to the findings of experimental psychology and analytical psychology of our times. A theory of aesthetics and ethics is also implied therein. The revaluation implied here is of great value to the student of comparative philosophy and psychology. The duality between *prakriti* (nature) horizontally conceived as subject to gross evolution and pure *purusha* which has no participation with nature is abolished by bringing in the *libido* at one extreme and the object of attraction as its positive counterpart. Scientific validity and metaphysical correctness are combined here without duality.

[TO BE CONTINUED]

But now that image, too, is obsolete.
The Major entering prison is no scapegoat.
His penitence will not take away our guilt,
nor sort with any consoling ritual :
this is penitence for its own sake, beautiful,
uncomprehending, inconsolable, unforeseen.
He is not in prison for his penitence :
it is no outrage to our law that he wakes
with cries of pity on his parching lips.
We do not punish him for cries or nightmares.
We punish him for stealing things from stores.

O, give his pension to the storekeeper,
Tell him it is the price of all our souls
But do not trouble to unlock the door
and bring the Major out into the sun.
Leave him ; it is all one : perhaps his nightmares
grow cooler in the twilight of the prison.
Leave him ; if he is sleeping, come away.
But lay a folded paper by his head,
nothing official or embossed, a page
torn from your book, and the words in pencil,
Say nothing of love, or thanks, or penitence ;
say only 'Eatherly, we have your message.'

[END]

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—Harikishandas Aggarwal.

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Editorial : THE REAL PROBLEM OF EUROPE

IN BELGIUM where I am writing these lines, the luxury of Europe confronts me in its fullest magnificence. After modest India, European life seems choked with the glut of machine-made goods. It is no doubt the dream of people with five-year plan minds. Every road in Europe is crowded with millions of expensive cars, rushing at 60 miles an hour. You cannot see the wayside flowers for the speed of this monstrous traffic. Insecticides have killed the butterflies to make life "easier" for commercial production. Shops are bursting with the products of thousands of factories. The baker, milkman and plumber have expensive cars and are indistinguishable from anybody else; it looks as if everybody belonged to the richest class.

How wonderful it would be if this outside heaven reflected a state of grace within! But this is not so. The soul of European man is lost miserable and unhappy with an agony which all this wealth only intensifies. Neither religion, sport, politics or psychology can cure this depression of spirit. Nearly every day I have questioned people of various professions, doctors, soldiers, lawyers, business men, artists, as well as their women-folk and all assure me that the problem is one of an absence of worthwhile values. Compared with this the problem of East-West Berlin is nothing; it is merely a symptom of diversion, to occupy a moment while reading the newspaper or listening to flat news on television. Five minutes of television is more than sufficient for any normal human. Perhaps the only thing left to Europe are its wines and the chance of an outbreak of freedom to kill in a War, the one is a temporary warming stimulant, the other a release of the boiling fury of suppressed pain. The church is merely the television soporific or tranquilizer of the past, a means of distraction in which to pass a few boring hours of quiescent non-existence.

The cafes are not gay. They merely pretend to give life. The music is canned like most of the food. There are no naturally happy people, but merely responses to machine devices. As soon as children are old enough; at 15 onwards, they take on the leaden gaze, the lizard look, of sullen, unsmiling decrepit old men. Such is the tragic unhappiness of Europe.

Definately, before the people of Europe and America consume themselves in the negative disaster of a wilfully desired war in which they would only have the chance perhaps to smash this grandiose hyper-surfested material world of the machine, a new set of values is needed. Europe needs wisdom teaching, the real thing, and no orientalized substitute, but the true global wisdom, whether emerging from India, China, or from the Mediterranean sources. Somewhere in its growth the wisdom tree has itself been deadened whether by theology or politics or by the base self-interests of the ambitious. This tree of

wisdom is still there, as a folk memory as well as in the source-literature. One of the largest old buildings in Ghent for instance is dominated by a 30 foot high figure of Poseidon. The museums and banks are like Greek temples; debased in use, but the primordial pagan symbols are there. Much of modern art, sculpture especially, is vertical and religious. The artists must be drawn in to re-educate Western man.

Given the right spiritual education, the true direction, it is not too late for European man to restore the lost life and re-create the spiritual values necessary for total health. A thinning out of superfluous things, such as too many cars and the banality of television, and the restoration of good simple things like food and wine, things drawn from the soil and not from the factory, the restoration of community life in dancing—these things certainly to begin with are needed. And in religion the restoration of respect for spiritual genius, for wise men, for absolutist artists and absolutist lovers of life who will spit on the machine. That next. And a life beyond that evil pair called peace and war. And life too beyond this duality of "paradise" or "heaven" outside and the coffin like hell within.

This is surely possible to achieve, and since everybody needs it there can be no quarrel about moving towards its attainment.

[END]

GREETINGS FROM BELGIUM

COMING TO Europe by fast jet from India seems not far away at all. Friends saw our party (which included Dr. Marc Gevaert and his sister Jeanne) off at Madras on Saturday night (August 19) and next morning we were in Paris at 9 a.m. (or 1.30 p.m. Indian time). At nearly 7 miles high we were well above the clouds covering almost the whole quarter of the world that we traversed at over 500 miles per hour. In the afternoon the same Sunday we flew to Brussels in three quarters of an hour and by 4.30 p.m. we were at Latem St. Martin, at the Gurukula Centre.

Civilization with its roaring traffic surrounds this quiet artist's home whose unspoiled beauty is all the more emphasized by the contrast. The immediate impact of Western life is exhausting and my detailed impressions will appear in future issues of VALUES.

Meanwhile it is good to be with friends who are appreciative of Gurukula aims and who are lovers of wisdom, east or west. Besides Marc, Paul and Jeanne who have been in India, I also met Walter de Buck and Jack Oolms who have also lived at the Gurukula World Centre at Kaggalipura.

We are preparing for the annual Rousseau Pilgrimage to be held at Geneva on September 27, when we shall also celebrate the birthday of Narayana Guru.

I am grateful to all who have made this visit possible and I close here with warm greetings to all friends.

[END]

THE CLASSIC OF PURITY AND STILLNESS

BY KO YUAN

THIS is one of the lesser works on the Tao (Absolute) as translated by Dr. James Legge the famous Chinese scholar who worked under Max Muller. Ko Yuan (222-227 A.D.) writing poetically, relates how it was transmitted from mouth to mouth and not committed to writing. "I now," he says, "while I am in the world, have written it out in a book ...understanding it, all enter the Golden Gate." The initial reference is to Lao Tzu, author of the *Tao Tsh Kking* (Classic of the Absolute and the Way).

How All Things Come from the Absolute

1. Lao the Master said: The Great Tao (Absolute) has no bodily form, but It produced and nourished heaven and earth. The great Tao has no passions, but it causes the sun and moon to revolve as they do.

The Great Tao has no name, but It effects the growth and maintenance of all things.

I do not know its name, but I make an effort, and call It the Tao. (The Absolute True).

2. Now the Tao show Itself in two forms: the Pure and the Turbid, and has the two conditions of Motion and Rest. [Here begins one of the causal sequences much used by ancients both of China and India — e. g. the Buddha's sequential analyses.] Heaven (or the invisible Spirit) is pure and earth (the visible, matter body) is turbid; heaven moves and earth is at rest. The masculine is pure and the feminine is turbid; the masculine moves and the feminine is still. The radical (purity) descended, and (turbid) issue flowed abroad; and thus all things were produced.

The pure is the source of the turbid, and motion is the foundation of rest.

If a man could always be pure and still, heaven and earth would both revert (to non-existence).

Attainment and Transmission

3. Now the spirit of man loves Purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind be made clean, and his spirit will of itself become pure.

[In what follows, the "six desires" are those which arise through the eyes, ears, nostrils, the tongue, the sense of touch—called the Chinese *shan*, the body—, and the imagination—i., the idea or thought. "The three poisons" are greed, anger and stupidity. Here again we have a suggestion of Buddhist influence, commonly associated in Lamicistic Buddhism by the picture symbols of the pig, snake and cock, the latter in Buddhism being symbolical of sex-lust. Perhaps the Chinese covered a wider field by including under stupidity all instinctive activity not guided by intelligence.]

As a matter of course the six desires will not arise, and the three poisons will be taken away and disappear.

4. The reason why men are not able to attain to this, is because their minds have not been cleansed, and their desires have not been sent away.

If one is able to send the desires away, when he then looks at his mind, it is no longer his; when he looks out at his body, it is no longer his; and when he looks farther off at external things, they are things which he has nothing to do with.

When he understands these three things, there will appear to him only vacancy. This contemplation of vacancy will awaken the idea of vacuity. Without such vacuity there is no vacancy.

[But this vacancy is not an emergence of nothingness...]

The idea of vacuous space having vanished, that of nothingness itself also disappears; and when the idea of nothingness has disappeared, there ensues serenity the condition of constant stillness. [The man has risen above ideas and concepts.]

5. In that condition of rest independently of place how can any desire arise? And when no desire any longer arises, there is the Absolute stillness and rest.

The Absolute stillness becomes a constant and responds to external things without error; yes! that Absolute constant holds possession of the nature. [Note that the Absolute "holds" the man and not man the Absolute].

In such constant response and constant stillness there is the constant Purity and Rest.

He who has this absolute Purity enters gradually into the inspiration of the True Absolute (Tao). And having entered he is styled Possessor of the Absolute (an Absolutist).

Although he is called Possessor of the Absolute, in reality he does not think he has become possessed of anything. It is as accomplishing the transformation (or revaluation) of all living things, that he is called Possessor of the Absolute (Tao).

He who is able to understand this may transmit to others the Sacred Tao.

(Continued on page 380)

FAREWELL THOUGHTS

By JOHN SPIERS

BEING on the point of departure from India for a few months, this is perhaps the time to sum-up something of what India means to me.

Well do I remember my Indian arrival in late April, 1930. India overwhelmed me with the riot of flame-flowered trees, the colour everywhere under the incandescent sun blazing in a cloudless blue sky, the brown limbs of sweating workers, the poetry of bullock-carts and the white-clad crowds. At that time everybody wore Gandhian handspun for it was the height of the Independence movement. This indeed was my main reason for being there. I was soon taken right into Indian India by my Congress Party friends and also of course immediately under suspicion by the British.

How many Indias! Bombay was then just a quarter of its present size. One went about in those clopping horse-carriges known as Victorias, which even then were antique. That about a hundred have survived to this day is remarkable. Taxis were rare and aeroplanes unknown. Then it was "Down with the British Raj!" Now it is "On with the Five-Year Plan!" Times change, but basically India, even the old India, goes on, fortunately.

A Natural Welfare State: To some India is the physical repository of the world's spirituality, but to others it is a great Asian psycho-physical garbage-can. These facets need explaining.

We hear much of the Western concept of a Welfare State. This is an artificial product of Europe. It is a victory of the machine over an icy climate surely never intended by nature as a home for human beings. Behind the emphasis on action and the dynamics of Europe and America, there are ages of battling with ferocious winters, resulting in a conditioned fear and hatred of idleness. Life is a feverish security drive for preservation during the six terrible months of climate death-cold.

In India there has never been such a fear, nor the conditioned love of action. This is something that all of India's invaders have somehow never learned. Laziness itself, far from being a social stigma belonging only to a leisured class, belongs rather to all. Going slow is here the sign of adaptability

to what is really a natural Welfare State. Nature supplies the heat. Unless stranded by exceptional circumstances on a mountain-perched hill-station, the most wretched beggar need never, never feel the cold, or have nightmares about a new pair of boots, an overcoat or blanket. The Indians are God's or Nature's real chosen people, just as the Europeans are God's Frozen People. And being under compulsion to be energetic, they are angry and impatient, full of drive and conquest, of climates, people, the moon, everything...They are disturbed humans.

Here in India the reverse...lethargy, laziness, procrastination, stillness, and, at its best, philosophical speculation, dreaming wondering, interior insight, and ultimately an all-out final contemplation of the Absolute.

This has been going on since stone-age times; indeed, Indians, millenia before the Aryans (who were also a disturbed whitish stock of dynamic plunderers) stopped at the stone-age civilization, and found it quite enough. The philosophical temperament knows what is enough and when to stop. Even now when an average Indian villager builds you can see the love of stones. Why, the Indian asks, why be cluttered-up? Such a people must be the despair of Woolworths and other chain stores selling gadgets.

Rome-Byzantine Christianity cut the cord which linked up European psychic life with the pagan Greek mother and the psyche of Europe has suffered ever since with many an attempt to connect up again. America repeated the process by cutting herself off from the European cultural mother in the 18th century and is still spiritually rootless; so that when the inadequacies of Christian dogma and doctrine are discovered, the oddest, strangest religions and doctrines move in.

From the times of Sumeria at least, and the Indus Valley period, 5000 or 6000 years back, when contemplative yoga was established (as evidenced from the archaeological remains) Indian culture has had many additions grafted on it. Another type is pressurized today on India, the Eur-American. The result is city chaos and economic confusion, and the production of schizoid Indians unhappily wandering between two worlds, at home properly in neither.

Fortunately however, outside the cities, there is the great mass of Indian humanity, still alive in its psychic depths.

Psychic Stability: True spiritual values of any high rating need leisure. When such values come from outside, we have a creed and not a living religion; an intellectual game and not an applicable philosophy. Horizontal spirituality means vertical starvation. Hence the present state of human nature

in the West, the violence of drama and literature ("Look Back in Anger") and an existential "philosophy" which is a howl from a real hell ("Being and Nothingness").

The alien imitation of the glittering surface of Euro-American society cannot ever sink roots into the Indian human. Whether he admits it or not, the Indian of the cities, the college man, has identical psychic roots with his peasant brothers and sisters. The dismay of the European or American at the "oriental chaos", at the state of muddle in which things are half done or not done "properly," when all that is needed is attention and organization, is natural to them, but quite unimportant to the Indian. His inside fails to match the material necessities of a mechanically organized society. This matching, which is yoga or dialectics, could save endless confusion. Western man himself, although smart outside, is as chaotic inside as any Indian city is chaotic outside. Likewise the Indian peasant is as tidy inside as the clock work functioning of a New York business office is outside. Tidiness at both ends, from both sides, would be ideal, but if one had to choose, preference might be made for the comfort of an interior orderliness. The exterior order-lines can follow any time. That is one of the things I have learned here. It is not an easy lesson for the Western-conditioned human.

The Indian peasant is a realist in these matters. He saves his grain and hoards his gold ornaments and coins. He doesn't trust banks. Not for him the tricks of banks and the hire-purchase system which under the name of affluence creates anxiety states for nearly all Americans and Europeans. Such possessions as the Westerners have are as vicarious as their religion. The Bank takes care of all and you work and pay. Jesus takes care of all and you worship and pray. Big Brother takes care of all, and you vote him in to stay.

Compared with all this the Indian villager has a psychic stability which refuses to surrender its hard-earned long-trusted traditions. His wealth is his own, his cattle, his fields, his stock of grain. His is real wealth and not an entry in books. His religion is also real. He dares to question the gods and many a missionary will be stunned with the awkward questions that an unlettered peasant can ask. Sex is not a sin and heaven is not far off to the Indian. God can be treated as food and food can be regarded as God. Religion is not something in a book, but a living reality, covering all life, as science in Europe tries to cover the whole material world. To the Indian however, what is called science elsewhere is just a bit of the larger wisdom upon whose proper formulas and principles all ways of life can be lived and better ways explored under the guidance of those wise men whose lives are entirely dedicated to its understanding.

The Numenal Ocean : Indians live in a vast ocean of numenal significance. Every home has its shrine, even if it is only a lithoed print of a deity. There the family either singly or collectively will sit in silence or repeat quietly a prayer or some verses from one of the many texts. There is no other land where the numinous spirit presses on one so tremendously and without any special dogmatic form. It is the infinite variety which makes it eclectic and generous, leaving room for all, respect for all. The Hindu will respect the Christian and the Muslim faith in a way that is shaming to the "one and only true religion" type of mind. It would be well for the whole world if this generous attitude could be transported as a spiritual gift far more precious to my mind than shiploads of powdered non-fat milk.

I shall miss this oceanic spirituality which takes the barbarity and harshness out of life. Every bus has its little images over the driver's seat—a Lakshmi like Aphrodite rising from the ocean, or a divine Muse of the Arts, the incomparable Saraswati, or Siva, the eternal yogi, a dark coloured, youngster here in deep meditation, and Krishna the personification of love both earthly and divine at once, also a dark skinned figure, and Ganesh with his learning and his love of food, or the young sannyasin Subramaniam, the pure absolutist mind personified, walking fearlessly in the forest with all the animals. And often too there are Guru pictures, Ramakrishna or Sai Baba. All are adored, and every morning they are garlanded with sweet white jasmine or golden chryanthemums. Enter the cafes and there again in a corner you will find another little shrine, with incense sticks burning, and often a wick lamp atop a brass stand. There are shrines where the bus stops for a few minutes. The time-schedule is broken, but the numinous needs are more important than arriving on time. Business comes second in India.

At every point an absolutist ocean of numinous values is present. Philosophy and religion are everywhere welcomed as a subject for discussion. A vast philosophical argument has continued here like the sound of the numinous ocean, from time immemorial. Even in obscure villages people will gather round to hear discourses on the advaita of Sankara. Great wisdom passages from the Upanishads get handed down from one generation to another. Intelligent questions that might flabbergast students taking college courses in philosophy, are asked by ordinary villagers. This is the India that tourists ought to know about, but unfortunately it is beyond the range of the camera and the travel blurb.

Doctrines are secondary in this world of intuitional living. The Numinous principle itself, the Absolute, is understood as

(Continued on page 385)

COSMIC ULCERS

By FRED HAAS

MAJOR TITO, USSR cosmonaut, has now made it two for the Russians thus tying the score in the space race.

"Exciting and exhilarating," said one national leader when he heard the news. "Another triumph for man in his battle with the universe," was the headline in a Western newspaper. Giant egos boasting about man's space feats, while right here on earth the most simple of human problems how to live in peace with one's fellow man has yet to be solved.

Why this tremendous effort to soar into outer space? What possible advantage will it bring humanity? Will it make us happier? Definately not, although the commissars, pentagon-pals and the junior and senior astronauts are undoubtedly clapping their hands with glee and patting one another on the back like a mutual admiration society. Will this space zooming actually bring us peace of mind? Will it mend unhappy marriages? Will it make us wise? Of course not, and deep down every one of us knows it.

Scientific Humbug and the Contemplative: The modern scientist has most people hoodwinked. A thorough job of brain-washing has been accomplished under the name of modern science which is linked to the mass culture of T-V, hot-dogs, frozen foods, streamlined cars, pep and tranquilizer pills, electric kitchens, violent and sexy movies, and mental institutions, all being in the main a combination of neo-witchcraft and pseudo-intellectual, gross superstitious, exaggerated "*cosmo-atro*" scientific humbug, leaving mankind with jangled nerves, an impotent or sterile sex life, a genuine craving for the good and true, and a system of living, which, while producing all the so-called amenities and luxuries that go into its modern framework, also leave him gasping for breath as an almost hopeless drifter in the world of contemplation and intuition.

He shuns the contemplative side of life mainly out of fear and ignorance. With justification he points out the absurdities and incongruities inherent in esoterics, E.S.P., parapsychology, yogism, psychism, and the many religions and cults masquerading under the name of "spirituality." His trouble is he fails to see the genuine. He confuses the Guru with the religious fanatic, pedantic academician and dogmatic, "holier-than-thou" spiritualist. The meaning of sannyasin or sadhu is usually associated with the many spiritual and physical "contortionists" infesting both the East and West.

A super car, house, job, wife or girl friend is far more valuable to him than the Wisdom found in the Bhagavad Gita or the Tao Tei Ching. The poetic splendour of a William Blake or a Walt Whitman is considered to be foolish tripe because it is unscientific. Man's modern Gurus are the rocket and missile brain-trusters on both sides, and his values are nicely packaged and preserved by the "wisemen" of the USSR Secretariat, or the "goody-goody" religionists and moralists of the West.

A Mutual Silence : Unable to think clearly because of the patriotic and scientific snob, and refusing to give any validity to common intelligence unless it be exciting, exhilarating and *Rational*, and conforming to the latest intellectual fad or fancy, modern man casts it aside as useless and unworkable relying on the newest scientific achievement as the thing-in-itself, whether it be a Shepard sojourn, a new plastic gadget, or an MGM (Metro's Grand Monstrous) stereo-sex movie which generally works the viewer into a fifty-cent heat, leaving him bewildered and hoping for the real McCoy. Anyone who questions or doubts the world of rocket and missile science becomes an outcaste and freak. An outlandish mutual silence exists, occasionally interrupted by the howls and shouts of such vociferous groups like the Beats, Hippies and The Angry Young Men.

Those suffering from cosmic ulcers don't seem to see the wisdom in renouncing the entire mess of scientific porridge. Instead, it's onward to the Moon! to Mars! to Venus!!! Like a crazed, drunken and drugged kleptomaniac who promiscuously robs the universe of her sweet nectar without any thought of genuine reward for himself or his fellow creatures, man has his sights on the outer reaches of space for more rape and exploitation. Leo, Orion, the Milky Way, and the Dippers are only names to modern man. Using the cold, calculating logic of the laboratory worker the planets and stars cease to hold any wonder, but remain cold, dead masses of matter so many light years away, yielding such and such a mineral, chemical, light-wave or possible installation center for launching missiles and other scientific gadgets.

Scientific Secrecy : The flights of modern science's "Holy Trinity" Gagarin, Shepard and Grissom, and now Major Titov's historic whirligig around the earth, seventeen times, can hardly be called wonderful. A cat giving birth to kittens is wonderful and natural, so is a flower in radiant bloom, or a multi-coloured sunset. Even a cow-patty can be wonderful, but where is the wonder in modern science? Is this part of man's mind, his cleverness so wonderful?

Can we honestly say that today's scientist is working in the best interests of humanity? Can we call him a free agent, or

simply an overpaid lackey of the State, ever fearful of Big Brother? Are not most scientific discoveries kept secret either by the State in the name of national security, which is a dubious security at best and a world peace that is hellish and should be gotten rid of, or by the gigantic, states in themselves, the International Corporations giving them exclusive rights over the inventions and holding back anything worthwhile if they deem it necessary for the well-being of the holy enterprise? Furthermore, can the man of today working in his laboratory honestly call himself a scientist? When men like Dr. Jonas Salk discover something beneficial to mankind it goes right into the hands of the greedy drug company and AMA doctors whose financial well-being is far more important to them than the well-being of mankind. If a medical researcher like Dr. Salk has no control over what happens to the polio vaccine that was developed in his laboratory, what possible voice can the rocket scientist or nuclear physicist of today have over his discovery? Would it not be superior for the modern scientist to do as the sannyasin and renounce the world of science and missery?

Scientific Openness: Scientists must become world citizens. Their profession and duty calls for it. Nothing less will do. Complete openness must prevail. All scientific discoveries no matter of what nature whether it be a discovery that will replace petrol or a new development in the field of space research must be open for mankind to fully view and judge. It is obvious to the mind unfettered by the pangs of national security and patriotic pride that the stock piling of H-Bombs is not for the betterment of mankind, but it is not so obvious to many people because of the unnecessary fanfare and ballyhoo surrounding the present space flights that the so-called "peacefully" manned rockets will always remain peaceful.

The four astronauts who made these historic flights must first and foremost think of humanity as a whole since they have undertaken an action that involves all of mankind. The present conflict existing between the scientific (intellectual and mechanical) and the nonscientific (intuitive and non-mechanical) must be resolved. Both must be allowed to function properly and naturally, but both must serve mankind first. [END]

HOW HELL GOT STARTED

JEHOVAH: Did I ever mention publicly how Hell got started? I don't think I ever did. It was this way: I thought I'd do something nice for a lot of theologians who had, after all, been doing the best they could, according to their lights; so I gave them an enormous tract of Heaven to do what they pleased with—set it apart for them to inhabit and administer. I didn't pay any attention to it for a few thousand years, and when I looked at it again, they'd made it into Hell.

—DON MARQUIS

INVOCATION TO THE MOON

You beauty, O you beauty
you glistening garmentless beauty !
great lady, great glorious lady
greatest of ladies
crownless and jewelless and garmentless
because naked you are more wonderful than anything
we can stroke.

Be good to me, lady, great lady of the nearest
heavenly mansion, and last !
Now I am at your gate, you beauty, you lady of all
nakedness !

Now I must enter your mansion, and beg your gift
Moon, O Moon, great lady of the heavenly few.

Far and forgotten is the Villa of Venus the glowing
and behind me now in the gulls of space lies the golden
house of the sun,
and six have given me gifts, and kissed me god-speed
kisses of four great lords, beautiful, as they held me
to their bosom in farewell
and kiss of the far off lingering lady who looks over
the distant fence of the twilight,
and one warm kind kiss of the lion with golden paws.

Now, lady of the Moon, now open the gate of your
silvery house
and let me come past the silver bells of your flowers
and the cockle-shells
into your house, garmentless lady of the last gift :
who will give me back my lost limbs
and my lost white fearless breast
and set me again on moon-remembering feet
a healed, whole man, O Moon !

Lady, lady of the last house down the long, long street
of the stars
be good to me now, as I beg you, as you've always
been good to men
who begged of you and gave you homage
and watched for your glistening feet down the garden
path !

—D. H. LAWRENCE

Towards a One-World Economics

BY NATARAJA GURU

This is the Last of this Series—Editor.

I HAVE realized that with Causerie 21 I have lapsed again unconsciously into the style of a heavy-going essay instead of serving light table-talk for readers. Started nearly two years ago, the series was meant to cover miscellaneous items or aspects of problems touched upon more seriously in the essays, Education Memorandum, World Government Manifesto and Gita Introduction which the Editor permitted and renders tolerated from my pen. I am fully conscious of the fact that I had to do the difficult work of clearing or breaking new ground in many of these matters and, although there has been much curiosity and even sympathy evinced by friends, I have had to leave them unconvinced still with many 'buts' and 'ifs' possible.

The series of Causeries was intended to break the sod into finer earth and to fill up lacunae or even ground left untilled. I have a feeling of satisfaction in such matters now. VALUES lacks easy reading material for those who do not wish to knit their brows nor to raise their eyebrows in surprise. As the editor himself is on the eve of a European continental tour and will have many nice things to describe of general interest, with his permission I am lapsing again from the next issue into my own normal way of writing on subjects of sufficient seriousness, and in doing so I keep in mind the requirements of the usual reader as also the future disciple of the Gurukula who might find my articles of some guidance in the exposition and development of thoughts which are to be in conformity with the background of wisdom values which is the basis of this magazine itself. The one-world background is also a basic regulative consideration for all articles in VALUES.

Second visit to the West Coast : Starting from Bangalore on June 10, 1961 I spent ten days at the riverside ashram at Somanhalli, 18 miles south of Bangalore.

In a snug hut, on a fenced-in plot of a quarter of an acre, planted with varieties of foliage, fruits and flowers, it was

a quiet pastoral holiday for me except when I visited the city about once a week. After the sojourn was over, starting for Mysore on June 21, I spent the night in that beautiful city. I took the luxury bus to Cannanore from there the next morning and reached Cannanore three hours late, despite which I was still met by Mr. Balagangadhara's man with a car and all was easy thereafter.

Rains have been memorable all over India this year by the floods and damage, a fortnight after my last stay in the Kerala coastal region. Again I went by car, this time in torrential rains past the seven hills of Elumalai. I asked the driver to take me as near to this dear presence which still held a strange attraction for me, but the roads were in bad condition and after deviating a mile towards the hills we resumed our route.

At Cheruvatur with the help of Mr. Soman who turned out to be an old student of mine now contractor for the construction of the big polytechnic building in the vicinity, we built the basement of the first room of the Gurukula there. All was done quickly by the co-operation of many on June 27 and I returned to the Fernhill Gurukula on June 29, 1961.

Grazing Cows on the Mountain Sides: The whole of July and till middle August my main occupation has been doing final corrections to the Bhagavad Gita which came from the press for reading and indexing. All book-writers know how annoying a mechanical job like indexing is. Which words to omit or select and keeping to alphabetic sequence is more fit as a job for women in confinement than for one who wishes to be original or creative; yet it was a discipline I had to submit myself to as a part of my God-given *svadharma* (proper activity).

Another of my *svadharmas* which seemed to grow side by side with the Gita indexing was that of a simple cowherd grazing three of my favourite cows, one an over-aged red mixed Jersey and country cow, another a brown, black and white brindled heifer, too shy and sensitive, resembling more a horse than a cow, whose mating and milking qualities seemed to be elusive and more or less theoretical. More fussy about food than a Brahmin and excitable to the point of hysterics, this was a problem cow. It had, however, a very tender and touchy side. When it broke loose from its tether and raced through the tea gardens and potato fields on the steep hillsides overlooking the Lake of Lovedale, I, who was only three years from being a septuagenarian had to go on my knees, as it were, begging the strong brindled heifer to have some consideration for me. It often behaved like *La Belle Dame Sans Merci* but now and then gave up the chase and relented clearly out of play.

The other cow was a full-blooded Jersey heifer which fed itself full without fuss or trouble. With my overcoat and

Basque beret I spent many a day among the hills admiring the rain clouds and bursts of alternating shine or rain. When I remembered that Krishna the Guru of the Gita was himself fated to be a cowherd I did not feel any degradation in the humblest of occupations which I have carried off and on for nearly forty years now, and which is that of the poorest village lad of India. The gamin of Paris and the sparrow of the woods are other half-forgotten individuals who still live besides more important people who count in the world.

First Thoughts on Economics: Peaceful occupations have inevitable psychological repercussions on the mind. The more peaceful the job the stronger the thought pressure.....

With the cows browsing I had my ruminations mainly on the subject of economics. Poor women and children in rags were seen stealing wood from the neighbouring reserve forest. The unusual rains kept many indoors in their meagre huts with some fire for warming themselves. Days and days went by of rain from end to end of weeks and weeks. The ancient saying goes that "the raja is the cause of the times" (*raja kalatya karanam*).

The peasant is not far wrong when he links the rulers with the price of rice. In fact a man in a patched-up coat who was collecting fuel was heard to remark sadly that the days when twelve measures of rice were got for one rupee were gone for ever. Commonsense economics sometimes contain verities more profound than expert economic findings by which it has become the fashion to recommend—instead of finding food for hungry mouths—sterilization and contraception with its ugly remedies which are actually worse than the disease itself.

The voice of the common man is not articulate in influencing governments, but it is there like the writing of the invisible hand to warn important oracles of economics whose predictions and calculations have made matters worse instead of mending them. Sad thoughts have filled my mind during these depressing days regarding the lot of the common man, woman and child, and my only consolation was that I was like them and not one of their economic exploiters.

But this consolation did not suggest any remedy. The mute sufferings of the poor is a force that remains potent in verticalized form in the world of the 'calculables' and is fated one day to emerge perhaps more abruptly and unpleasantly than we expect into the actual world of 'observables.' (This subtle distinction we have already discussed in the previous issue of **VALUES**.)

Plans, Statistics and Economic Crises : I once overheard a group of peasant women in Kerala discussing economic conditions as I was going the same way. It was round the question of tapioca, the staple food of the poor in that area. Cartloads of green tapioca roots came to the village fair, but for some time none was seen. One woman said it was because the government was exporting tapioca for making starch or sizing in cotton mills and the demand outside the state was great. An expert economist of my acquaintance also remarked that the government had taken such a measure in the name of 'home economics' which the minister concerned thought was in the best interests of the state. I recalled the conversation I had overheard. One of the women became fervent and in a maledictory mood pronounced "Those very people who are letting the tapioca out for more gains will starve with not even gruel for their children."

Of the two predictions the poor woman was proved to be right by later events. The expert, in spite of his plans and predictions was proved to be wrong when the government, realizing the folly, reverted to the original conditions, banning the export of certain kinds of tapioca products.

In a certain other paddy-growing area in North Kerala I have heard complaints about the high price of rice, although it could be a blessing to producers and a curse to consumers who were not distinct classes as it so happened in that area. I myself know that once I raised a crop of radishes which I had to sell at less than the cost of cultivation because of the fluctuating market. It involved the loss of hundreds of rupees which I said to myself was to be treated as my gift to those persons, mostly poor, who must have eaten it. Commonsense economics can be as right as expert economics based on plans, statistics or graphs.

In fact, a world economic expert writing in the *Manchester Guardian* (England) of July 28, quoting Kusum Nair another expert Indian economist reiterated the same views as that of the woman I had overheard. There are food habits over and above statistical factors, which should not be overlooked in economic judgments. The complicating factors are so great as to more than justify the plausibility attributed to G. Bernard Shaw who said on his return from a tour in USA that he had met the greatest economist in the country. On being further questioned he revealed that he thought so because the economist in question was honest enough to avow that he could predict nothing.

In fact when we know that the causes of economic crises are not definitely known to this day and that there is even a school of German economists who doubt the existence of any economic laws at all, the claims in favour of a commonsense approach of

the subject of satisfying man's physical needs which is the principal aim of economics, become all the more established. In respect of the statistics and graphs now being largely employed by Reserve Banks to counter crises in big countries, the old joke attributed to Disraeli by Mark Twain still holds good : "There are three kinds of lies : ordinary lies, damned lies and statistics."

An Assortment of Economic Theories : Like a tin of assorted biscuits, the subject of economics presents to the view of the layman a variety of theories or approaches ranging from storing grain against winter as even the birds do, to contraceptive popularization and mass sterilization which no animal would think of in the interests of its own kind.

The respectable title of Family Planning often hides monstrosities such as the birth of undersized progeny and the bleeding of young women to premature death as a sacrifice at the altar of outmoded Malthusian ideas of population control. Then there are urbanist and rural based economics, one of which counters the other, both adopted by governments side by side. Economics can be conceived in the interests of labour or capital and when both are included under a programme of lukewarm notions of "Welfare" we have a policy that tries to blow hot and cold at once.

More grain production would tend to increase population when big dams bring more areas under food crops. This goes against population control. Foreign foundations are allowed to enter the villages under programmes of literacy, culture or peace, and propaganda and questionable persuasion methods are allowed to penetrate within the frontiers which are meant to guard precious human lives or values. Then there is military waste. The innate contradiction is just overlooked by the all-knowing expert. Again, interests of the home country cannot be preserved side by side with interests of the colonies or stranger regions. Socialist Communist and Fascist economics must differ because of the interests of the social units involved. If production is stressed in any economic theory the consumption side must suffer. The abundancist policy of economics must necessarily belong to the opposite pole of the opulence policy. Thus there are endless pairs of ambivalent factors at present ignored wilfully or unconsciously, by the economic policy makers of big countries.

Further Complicating Factors : Before we can arrive at any proper notion of a Global or One-World Economics we have to brush off other half-baked notions prevailing in the economic field. Take any newspaper article in a daily of today and read through carefully an article of economics. I did so

recently, and found in it a reference to a gold rush, loss of confidence in the sterling, outflow of hot funds from America to United Kingdom immobilizing liquid bank assets, the weakness of the pound sterling, taking counter measures in a single salvo, damping down demand inflation, short-term and long-term measures to be adopted, etc.

How much of this economic jargon carries uniformly understood meaning is doubtful. One can have a free economics, a dynamic economics or a collective one the article said. When we remember that political economics and sociology were excluded from the purview of the positive sciences by Auguste Compte himself and that the policy of *laissez-faire* was seriously adopted by intelligent administrators the commonsense residue in what claims to be a science becomes all the more questionable. Except in the case of what is called Gresham's Law by which if any minister of finance in any state should issue coins from his mint which had a value greater than its token value would make the coins go out of circulation altogether, we know of no other definite rule which may be said to hold good in the strict scientific sense, as when we talk of a law of gravitation. Much pretence thus passes muster as expert opinion and it could even be said that there is no exploitation even by priests or charlatans which can rival in itself the large-scale interference with the interests of the common man in the name of economic expertness.

Some Causes of Misgiving in the Common Man: The simple definition now arrived at after various tentative proposals and changes of the branch of knowledge called economics as given in the *Columbia Cyclopaedia* reads: "Study of the supplying of man's physical needs and wants."

In former days we used to hear of the economy that the farmer or his wife practised in their domestic affairs. We know the story of the Vicar of Wakefield where the wife applied all contrivances such as pickling, preserving and cooking to keep the family budget balanced, and in spite of all the intelligence used they never grew any richer. In fact all husbands know that when a wife talks of economising by such and such contrivances it finally ends up with an increase of expenditure rather than a decrease.

Conscious economy often produces the contrary result. St. Simonism and the *laissez-faire* economics must have taken note of the subtler factors under the surface of what is known as economy. We know too that economy was once political economy and not what the above definition indicates today. Raising the standard of life and increasing the purchasing power are measures that make prices soar. High finance, when

it spreads into the domain of internationalism has intentions which work in favour of economic epicentres which are generally situated in capitals of the world like London, New York or Moscow, and when the world is divided up into hard and soft currency areas, the manipulations and adjustments leave much room for suspicion.

Foreign nations are not interested in lending money according to Marshall or other similar plans, for nothing. Economy, according to J. S. Mill has to be self-centered and advantages can never be imagined to go both ways unless economics as a universal science is conceived as a science that benefits the whole of humanity at once. There are lurking paradoxes here which have not yet been resolved. The man-in-the-street, as the common man is often nicknamed, is out of the whole picture of economic endeavour whether national or international.

Economics Not Science at Present : We cannot think of an exact branch of knowledge which has different norms for different nations or peoples. The very title of the work of the classical authority in modern economics, Adam Smith gives away the Secret of the non-universal character of economics. It refers to the *Wealth of Nations* rather than to a veritable science of wealth applicable to all people who are interested in securing their physical wants.

Economics as a science is supposed to be normative and not experimental but even as a normative one there is no strict norm we can think of, except some vague notions of statistical norms which are proverbially misleading. Satisfaction of physical needs alone may not make people happy. Crime and madness can make people worse than bankrupt. Welfare and happiness have to be thought of in terms of general good and the good of all and the St. Simonistic dictum that we take *from each according to his ability and give to each according to his need* brings subtle dialectical factors into the picture of economics which is usually conceived mechanistically as securing the minimum wages by the iron law of the subsistence level.

The polarity that exists between the economics that has opulence for its ideal and the one which has abundance instead, excluding all possibility of serving the cause of both at the same time, is another dialectical verity much forgotten by textbook authorities in economics.

The world is in a bad way now because of bad economic treatment by experts divided into "capitalistic", "Communistic" or "Free Enterprise" camps. The danger of states themselves acting as rivals for the sake of economic doctrines is a fresh danger which is not unlike the rivalries in religious belief

which has drenched the earth repeatedly with human blood in the past. One World Economics has thus to come to the forefront imperatively at the present moment in human history.

While I am writing these lines on August 7, 1961, the newspapers announce the second space man in the orbit of the globe who is to pass over India about this time (9 p.m.) as I write. We are still living in darkness in the matter of proper scientific notions in economics which would apply equally to all inhabitants of the earth at the same time. We are still thinking of closed, static outmoded units, within the great human family, which can never attain happiness when economics is conceived relativistically and not as a universal science.

[NOTE : In VALUES of January 1958 (Vol. III, No 4) I had occasion to contribute an article entitled "Gold in Wisdom's Language". There I made the attempt at outlining a normative schematic picture or frame of reference for economics as a science round the value represented by gold. Before the next few articles where I wish to develop the subject systematically on the lines of a manifesto or memorandum, the reader would be well to kindly refer to that article. — N.] [END]

The Classic of Purity and Stillness—(Continued from page 364)

The Loss of the Absolute

1. Lao the Master said : Scholars of the highest grade do not strive for anything ; those of the lowest grade are fond of striving. Those who possess in the highest degree the Methods and Way of the Absolute (Tao) do not show them ; those who possess them in a low degree hold them fast and display them. Those who hold them fast and display them are not called Possessors of the Tao and its Way.

2. The reason why all men do not obtain the True Absolute (Tao) is because their minds are perverted. Their minds being perverted, their spirits become perturbed. Then they are attracted to external things. Then they begin to seek for them greedily. This greedy quest leads to perplexities and annoyances ; and these again result in disordered thoughts, causing anxiety and trouble to both mind and body. The parties then meet with foul disgraces, they flow wildly on through the phases of life and death ; they are liable constantly to sink in the sea of bitterness, and forever lose the True Absolute.

3. Ah ! The True and Abiding Absolute ! They who understand it naturally obtain it ! And they who come to understand the Tao abide in Purity and Stillness ! [END]

A CRY IN THE WILDERNESS

BY JOAN FORMAN

John Forman writes a poetry column for John O'London's. In a World given over to the vulgar and sensational, the cheap and tawdry, the ugly and false, her voice is like a cry in the wilderness. Like many creative spirits whose flame still kindles ever so bright in the hearts of some of us, Miss Forman is speaking out in favour of life and against the lifeless, granite-like existence called "modern civilization."

MANY times I have deplored the materialism of modern life, with its accompanying philistinism, insensitiveness and ugliness. Not that one longs for softness and sentimentalism, for that, too, is to be found in its place, even now. What one misses is the simplicity, colour and joy in living which even in the Thirties was still present, though in diminishing quantities. Now it seems that innocent, intuitive living is only to be had in remote rural communities, where the advancing tide of Ad-mass process has not yet encroached, and beauty still has a tranquil reality.

I am convinced that, as the pressure of our present way of life grows more severe, the likelihood of a reaction against it becomes greater. Whether that reaction will be a bloody, world wide revolution or a mass exodus of the human race in search of its spiritual roots we cannot yet tell, but I believe that the dual physical / spiritual nature of mankind cannot stand indefinitely the subordination of its instinctive emotional forces to the discipline of a machine-like society.

Material pressures have always been great; the mere advancement of knowledge has led to the development of increasingly complicated structures of social and economic administration, but always in the past Man's suppressed spirit has found room for its aspirations in the Arts. Now the Arts themselves are shackled to the economics of the society, and have, in consequence, become narrower, less fruitful and therefore less fulfilling than formerly.

I believe that most of the contemporary malaise is a result of this suppression of the powerful intuitive forces of Man's nature. The creative force is going bad in us because we have no longer a free unfettered means of outlet. Creation takes place, but it is a creation of havoc, violence and a great many other unpleasantnesses. There is not one art which does not reflect this tendency; plays, novels, poems, painting, music—all are filled with this strange, bitter destructiveness, which is in itself, I suppose, a form of protest.

(Continued on page 391)

Atmopadesha-Satakam

One Hundred Verses of Self-Instruction
BY NARAYANA GURU.

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

(Continued from our last issue)

THIS series of comments on Narayana Guru's work, the Atmopadesha Satakam, began in VALUES Vol. IV, No. 6 dated March 1959. Most of these back numbers are available at NP. 50 each, post free.

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

71

Bereft of becoming none stays here on earth
In equalized state ; a beginningless sport all this !
In its unstinted fullness, when, as a whole, one
knows this
There comes to him unbounded happiness.

IN the previous verse there was reference to the process of unfolding of the one libido into those psycho-physical elements portrayed as the chariot procession of the verse 69. When wisdom dawns the forces or tendencies in nature tend to become equalized or harmonized so that phenomena become stilled or reabsorbed into the transparent clarity of the Absolute.

The common lot of humans on earth who are conditioned by the adjunct of a body that is ever subject to the processes of change and becoming, cannot be said to be in a state of equilibrium as between rival tendencies. The three gunas or nature modalities called the *sattva* (pure-clear), *rajas* (active-emotive) and *tamas* (inert-dark) known to ancient philosophers like the Samkhymans has a theory of the equilibrium of tendencies when a reabsorption of life tendencies into the source can take place.

This theory has formed part of Indian philosophical thought in general over the thirty centuries of its growth and development. It still holds the field as evidenced by the choice of expressions used by the Guru in this verse, which are so reminiscent of the time-honoured theory of the gunas. It is however on the background of contemplative life that the gunas are to be operative.

Like the everlasting phenomenon of the rise and fall of waves on the ocean, we have here to visualize a process, which as a process is beginningless and consequently endless in principle, except when the term to all process is attained by Self-realization when all relativistic aspects are absorbed into the Absolute tranquillity and transparency of pure wisdom that knows no second. The rise and fall is an alternating process continuing ever within the relativistic setup of human life here. The alternating process and its implications are examined in the next verse more specifically. Here, in the present verse, there is indication of this eternal game that goes on. *Maya* or error is an alternating process involving the plus and minus sides of absolute consciousness.

How is this subjection to the everlasting alternating process to be overcome? This is a question touching the very purpose of philosophizing or wisdom. It is proverbially known that knowledge has power. Samkhya textbooks such as the *Karika* of Isvara Krishna themselves begin their inquiry by referring to finding the means of terminating misery.

Sankara himself starts his *Brahma-Sutra-Bhashya* by referring to this same all-over purpose of knowledge. Ignorance is the greatest single cause of misery. Here however, one has to remember that it is not piece-meal information items or opinion that prevails against suffering, but a global or total absolutist vision.

If life is caught beginninglessly in a necessary process of becoming the only way out of it is to attain to something superior to the process itself of which the fractional events are partial aspects only. When such a superiority is implicit in a vision that is global and all-comprising the truth therein can make one free. It is for this reason that the Guru here underlines the absolute, all-filling and total nature of the wisdom insight for abolishing ignorance root and branch and establishing oneself in the happiness or bliss that is the same as the Absolute in its essence.

The question is often put whether absolute wisdom makes one happy positively or whether it is the mere absence of misery that is to be counted as amounting to happiness. Even the inner duality implicit in such a question will not arise when knowledge is established fully and non-dualistically as we should suppose a perfect state of equilibrium referred to here is established in all its possible implications.

The process of becoming to which man's consciousness is subject has dualities both as between objects and as between inner factors such as ideas or emotions. Knowledge or wisdom can equate or cancel out or abolish rival tendencies or trends in the innermost spirit of man, to establish the state of equilibrium referred to. Such is the way of Self-realization here indicated

which is conducive to unbounded happiness which all people seek at all times. This happiness is, strictly speaking, neither positive nor negative, but absolute.

72

Now there is action which is nescience and again
There is the pure mental which is knowledge ;
Ordered by *maya* though this stays on divided thus
The meta-dual attitude the unitive *turiya* yields.

CONSCIOUSNESS is subject to two main and alternating phases or pulsations ; one which is fraught with elements that are overt and refer to the world of actualities in which there is action and reaction in the mechanistic sense. This belongs to the peripheral, inert, gross and unthinking aspect of the person. Darkness, nescience, ignorance, necessity are the distinguishing features of this phase. We feel the heavy weight of our own body here and there is a sense of being overpowered by this inexorable force of nature which is in the negative aspect of what is known as *maya*, comprising, when fully and correctly understood, both the minus and plus aspects of this dual, alternating process.

The other ambivalent counterpart of this dark side where action resides is that zone of pure thought which is removed from all practical considerations. Phenomena are transcended in this which is the noumenon and as such the Guru refers to it as *kenala* (pure, lonely) and *chitmayi* (made up wholly of mind-stuff). This does not develop any horizontalized action but is where pure thought prevails more and more intensely and internally. Action is peripheral. Thought is central and, while remaining unmoved, it moves beyond to the world of the intelligibles. The alternation is thus between the horizontal world of observables and actions present or possible and the world of the intelligibles or calculables which we should distinguish as the inner vertical core of our self-consciousness.

Maya is a notion that comprises both phases of this subtle alternating process on final analysis and not merely to the negative aspect of darkness or nescience. It is supposed to have a *vikshepa* (projective) and *avasara* (veiling) function. One is positive and the other is negative in its content and effect. Although the term ordinarily connotes more the negative rather than the positive aspect of this double process, here the Guru more correctly ascribes the double function as ordered by the principle of *maya* which must refer to the last vestige of asymmetry or error in consciousness, beyond which the full notion of the Absolute lies. Vedanta knows of no other factor intervening between the Self and absolute wisdom and it is permitted even to say that *maya* is the same as the Absolute because of the possibility of *maya* being reabsorbed into the full transparency of the Absolute when its implications are realized by the subject in all completeness.

(Continued on page 389)

being common to man and the gods, in which man can merge. To be the disciple of a Guru is the highest desire of all. This is India's greatest treasure, nowhere else existing nowadays, though it did flourish for thousands of years before Justinian in the fifth century of the Christian era made Gurubood illegal by closing down the Greek Gurukulas.

It is through the Guru that the great surge of the numenal ocean's thunder can be heard in its purity. The ways of the gods and the varieties of religion all lead to the feet of the Guru.

The Guru and the Peasant: When the restless European in pursuit of power and money has never understood his own Gurus there is little chance of the same conditioned mind having a correct Guru-image needed to understand the Gurus of India. The treatment of Gurus in Europe is appalling. Hypatia was flayed alive in a church. Spinoza was excommunicated. Bruno and Joan of Arc and dozens of other mystics were tortured and burned. Abelard was hideously mutilated. Rousseau was exiled; and all of them are still maligned and mocked. Not a single Guru in Europe has ever been respected. If anybody stands today for world brotherhood and means it, goes for it thoroughly, refusing to recognize a frontier, ignores local patriotisms, he is considered a crackpot.

Gurus in India have not had an easy time, but at least they have been respected to this day (not by the politicians in office, rarely by the orthodox, but by the people). The Guru in India is placed in the public mind above religious disputes and above orthodoxy and heterodoxy. He is free of money-earning, ambition, caste, status, politics. He is a beggar. Only so has he his right claim to be heard since on no count can he be charged with having a personal motive, and he can only thereby say plain things without fear or favour to anybody high or low.

The Gurus speak to plain men like themselves. In India these are the people in village or city who still have the age-old contact with nature. But mainly the peasants. Every Indian peasant would know how to honour a Jesus or a Socrates. They would wash his feet as they do to every guest to this day. They would bow down before him and touch his feet, and then they would sit at his feet and listen to him, like Mary or the wondering young people who came to Socrates.

It is from this humanity that the greatest Gurus and philosophers have come. And they will come again to the rest of the world when people anywhere regain their numinous, intuitive relationship with reality, whether east or west, north or south.

The True Face of India: The Guru and the Peasant mean the true India to me. I dismiss the cheap mocked-up advertised aspects of India, the rags and tatters of invading adventurers long dead and gone. India has seen so many! The marauding self-styled Aryans, the Greeks, the Huns, the Moghuls and then the Portuguese, Dutch, French and the English... They all came for a while and have gone. But unfortunately they left behind the odds and ends of their cultures...e.g., hospitals that look like mosques, vice-regal quarters that look like bits of ancient Rome, a clerical system that is part Victorian red-tape and largely East India Company, a saree that is Greek (And if anybody protests let them prove to me from the evidence of a chachology that the ancient Indians wore this no doubt lovely dress. Both men and women as far as anybody can see wore the same cotton waist-cloth, leaving the torso of both sexes bared. Even in my time this was so in Malabar and I have no doubt it was even more generally so up to the time when Victorianism with its comical prudery arrived). Victorianism is dead, so is Edwardianism. But in India something once instituted doesn't die so fast. Not in the cities anyway. And so all this jumble of museum oddments live a zombie-life in Indian cities. And now, to crown all, comes neon signs, lurid movies, paper-backs and juke-boxes, and an imported protocol world of flag-waving, VIP job-scrambling, full of false-fronts everywhere, the tabloid world of sensationalism, and fake "art revivals." Nowhere is there any unified culture. It is anybody's guess. Nothing seems to belong properly to any period, to any rational system of art or architecture. It is not even experimental, it is cheap copycat. Millions are spent on huge official blocks and it is questionable if you will find a decent filling system. What you will find is Victorian furniture, a messenger system belonging to the time of Clive, but of course strip lighting, at least outside.

This is the real garbage-can world of phony values. Only a lowbrow moron can find this exalting and feel pride in such an India.

False through and through, it is totally alien to the Indian genius. These cities with their imposed half-cultures get worse day by day.

It is with affection and relief that one turns to the Indian countryside and to the villages and village people. Here there is no attempt to impress, no prestige nationalism, no jet-plane excitement, but instead the harmony of earth and heaven as old Lao Tzu called it.

Here is the true face of India. It is something of a Breughel face, plain unshaven maybe, strong, kindly, harmless, crude,

dignified, unaffected. It is an intelligent (not intellectual) weather-beaten face that knows leisure.

There are other faces too that belong. Men, women and children, with repose there, lack of anxiety, lack of hardness which cannot be hidden under make-up. There are the so-natural Todas of the Blue Mountains, and the shy people who live in the depths of cool mountain forests, and the wonderful fisher-people all along the southern shores of the Indian Ocean. In every one I see the nobility of humanity close to the elements, close to the numinous, close to the Absolute. Except among the beggars and coolies this face is absent in the garbage-can cities.

The Road to Guruhood : It is very hard for comfort-lovers to accept that the way to Guruhood depends upon simple realization of true human values. Pig-like, that was the charge laid upon Socrates at the very beginning of his discourse on the right way of life for European mankind, in *Plato's Republic*.

Surely the lesson of the Indian city should be the ephemerality of outward values and cultures. The fact that a new revolt is brewing and bringing out of the angst, the cultural saturation and disgust of Europe the penniless angry young men, or in America the hobo and the beatnik, is a sign of the awakening. As compared with the academic intellectual or the arm-chair philosopher, however much one may revolt against such revolutionaries who don't care a Coca-Cola for advertised welfare worlds and who may live dishevelled lives, they are still superior in having turned their backs on luxury as an end of life.

They have no samnyasin tradition, otherwise they would be in the ranks of spiritual seekers wearing the ochre-coloured dress. To me at least I see them as Dharma Bums (the significant title of a recent novel by Kerouac), as on the road, to spiritual fulfilment, in need of a Guru. For the road to Guruhood lies in simplicity, naturalness, and the renunciation of everything that stands in the way, all the square or cubed boxes in which people pack their lives in cities both physically and mentally, with depth and spirituality cut off.

There are drawing-room yogis and parlour swamis, and so the image of the earthy villager is also a protection against the distorted portrayals of Guruhood and true Indian spirituality. Yoga is often portrayed as something esoteric and mysterious. But I say that wisdom here on earth is plain and simple, earthy and crude; while wisdom in the depths of man's nature is neutral and colourless, free from affectation, secrecy and intellectual systematization. Between the highest neutrality of the Absolute and the downright earthy simplicity, as two poles of

of our being, yoga is the dialectical unification, through intuitive understanding. Great earthiness goes along with great truthfulness, eliminating every sort of in-between midway speculation and vision which can only be entangling. The wisdom that man needs must be free for all, open and clear. Even knowhow is kept back in the world of physics, which leads to fear and war. Wisdom is neither this or that science, but the operative method of using the various sciences, through dialectics, matching know-how with real needs without destroying for mutual benefits all round. Wisdom applies yoga or dialectics to the sciences as men of each science apply their disciplines distinctively to their specialized problems.

But truth and openness must be there for wisdom to flourish. On his deathbed the Great Buddha made this clear to his disciples, when he said : "Ask now whatever I haven't made open and clear. Don't say after I am gone that the Buddha had secrets that the Buddha kept something back" Wisdom requires two things, a dedicated way of life, and a deep intuitively, intelligent apprehension of philosophy which includes the dialectical method called yoga. At a certain point, sooner or later, the Guru is evoked, while religion of some sort can be added on as a grace factor, like virtues and insights that come with maturity, as personal attributes.

It is with these thoughts that I bid a temporary farewell to India, bending in hommage to the custodians of a way of life which is precious to man, the humble villager and the Guru. Above all to Nataraja Guru who wrote to me recently : "Of earth, earthy would apply to me...I am jolly glad about it "

[END]

THE MOON

The beauty haunts me heart and soul,
O thou fair Moon, so close and bright ;
The beauty makes me like the child,
That cries aloud to own thy light :
The little child that lifts each arm,
To press thee to her bosom warm.

Though there are birds that sing this night
With thy white beams across their throats,
Let me deep silence speak for me
More than for them their sweetest notes :
Who worships thee till music fails,
Is greater than thy nightingales.

W. H. DAVIES.

Name and form are the final ingredients of *maya* with which it works its projection or veiling. And when *nama-rupa* (name and form) become transcended, the Absolute begins to shine in its full glory. Such are some of the implications here suggested. The meta-dual attitude is the *dvaya* (dual) *para* (beyond) *bhavana* (creative approach or attitude) which should now become sufficiently clear in the light of the double nature of *maya* explained above.

The term *turiya* is another technical vedanta term, the full meaning of which has to be understood in the light of what is described as the fourth state of consciousness in the *Mandukya-Upanishad*. It refers to pure or absolute consciousness and the pertinent section translated reads :

" Not inwardly cognitive (*antah-prajna*), not outwardly cognitive (*bahih-prajna*), not both-wise cognitive (*abhyavahata-prajna*), not a cognition mass (*prajnana-ghana*), not cognitive (*prajna*), not non-cognitive (*a-prajna*), unseen (*a-drishta*), with which there is no dealing (*a-vyavaharya*), ungraspable (*a-grahya*), having no distinctive mark (*a-lokshana*), non-thinkable (*a-chintya*), that cannot be designated (*a-vyapadeśa*), the essence of the term that designates the one Self (*ekatma-pratyaya-sara*), the cessation of phenomenal complication (*prajnanchopasama*), calmly established (*santa*), benign (*siva*), secondless (*a-dvaita*) — [Such] they hold is the fourth. He is Self (*Atman*). He is one to be known." (Translation from Hume with slight modifications).

This *turiya* or *turya* state as differently called is also described in the *Brihadaranyaka-Upanishad* at V, xiv, 3, 4, 6, 7 ; and in *Alaītri-Upanishad* at VI, 19; VII, xi, 7. Such a state has its nearest Chinese concept of the Tao which is described in the beginning of the *Tao Teh King* as not capable of being expressed in words by the famous sentence : "The tao in words is not the real Tao.". This state is sometimes referred to as the supra-conscious state, but it would be better epistemologically to call it the neutral state beyond all dual consciousness having its locus in the self, as the last adjuncts used in the *Mandukya-Upanishad* quoted sufficiently make clear. It is not a mere vacuity or *sunya* without value or content.

73

Of one thing there could be many as in many objects
One single meaning reside; by such knowing we
can know

Consciousness as inclusive of all, differencelessly ;
This secret extreme is not given to all to know.

THE dialectics of the *one* and the *many*, elaborated in Plato's *Parinemenides* is the subject-matter of this verse.

We know that the same philosophical problem comes back in scholastic philosophy in the form of the relation between genus and species. The discussions have been so fruitless that scholastic hair-splitting has become proverbially held up to ridicule because of such so-called logic-chopping.

Even to this day, however, the dialectics implied in the question is not seen by usual textbook logicians like Bain, while Bradley may be said to have an inkling of this two-sided approach to the link between the one and the many. In India this two-way approach finds mention even in the *Rig-Veda* X, viii, 58-2 and in the *Bhagavad Gita* (IX, 15) which refers to *ekatva* (one-ness) and *prithaktea* (separate plurality) as referring to the same central truth of the Absolute.

The idea of unity depends on the notion of multiplicity which is its inevitable dialectical counterpart. When the one and the many cancel out there is the numinous value called the Absolute. The conclusion of the passage in Plato's *Parmenides* reads :

"Let this much be said ; and further let us affirm what seems to be the truth, that, whether one is or is not, one and the others in relation to themselves and one another all of them in every way are and are not and appear to be and appear not to be," (see *Dialogues of Plato*, Jowett translation, Vol. 2, p. 87, Random House, New York.)

The statement in the last of the verse here to the extremely secret or subtle nature of this question is thus justified.

If we should reduce the truth of this metaphysical subtlety into common parlance we could think of a garden with peach or mango trees of the same kind and age. The knowledge of one tree would apply to all trees and thus justify the statement "Of one thing there could be many" and, conversely, each peach or mango tree irrespective of its vertical differences through the seasons without leaves or with flowers only in different months as seen clearly with cherry or peach in Europe, and also in spite of horizontal differences due to location and minute individual details of an incidental nature (such as what distinguishes the fingerprints of one Peter from that of a Paul) conform in principle to an archetypal pattern or model of a tree in terms of inner consciousness where meanings of meanings have their being. "In many objects one single meaning could this reside" as the verse states in the second instance. When we admit that the notions of the one and the many are dialectically inter-dependent in this manner, we can go one step further and generalize and state that "Consciousness" is "inclusive of all differencelessly" where one and the many merge in the unity of the Absolute. Contemplative insight is required to penetrate into this secret of secrets as the Guru takes care to warn the reader.

[TO BE CONTINUED]

If there is to be a revolution—if we are to forego the world and find our souls and a little peace and grace while there is yet time, we must make the attempt through the Arts: the power of creative art, whether for good or evil, is a great one, though the words 'good' and 'evil' suggest moral values which are nowadays unwelcome and almost unfamiliar.

I venture to suggest that if there is such a thing as the average man, he is—whether consciously or not—seeking a harmony between his material life and his intuitive spiritual power.

Where are we to find what we seek? Poetry can supply part of the answer, if it will; if the poets will investigate their own spiritual resources, they may yet reveal to us ours.

[END]

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—Harikishandas Aggarwal.

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