

188-68, WESTHILL ROAD,

P. O. BOX 2140

SINGAPORE, ZT.

December, 1956

Vol. II, No. 3

VALUES

— — — — — AND
JACOB TOOK THE
STONE... SET IT
UP... AND POURED
OIL UPON THE TOP
OF IT — GENESIS XXVIII



The Dialectical Wisdom of the Bible

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

NEXT MONTH'S TOPIC

SCIENCE

Published monthly for the Gurukula Publishing House, Kaggalipura P. O., Bangalore District (South), India, and Edited by John Spiers. Printed by Kalyan Printers (Private) Ltd., 12, Jayachamaraja Road, Bangalore 2.

Rates (Yearly) by International Postal Money Orders :
 Australia 25/-; Austria 75 Sch.; Belgium 140 francs;
 Canada \$3 75; Denmark 20 kroner; France 1000 francs;
 Germany 12 Dmk; India Rs. 6; Italy 1800 lire; Malaya \$6;
 Mexico 28 pesos; Netherlands 10 guilders; New Zealand 18/-;
 Norway 20 kroner; Sweden 15 kroner; Switzerland 12
 francs; United Kingdom 18/-; U.S.A. \$3.75.

Editorial



DURING the last several months we have dealt almost exclusively with World Government and World Citizenship. Our relation to the subject was one of education, which involved no positive action in the usual sense of the word. We felt that fundamental principles were important, and that was why the Memorandum on World Government was published. (Copies

of the Memorandum are available price annas eight each).

Until recently, we had Mr. Garry Davis with us here. He is no longer in Bangalore. The last news we had of him was that he was on his way to Kabul, Afghanistan. His intention, he wrote, was to get as many visas as possible on his World Passport. To this end, he said he intended to go overland from India to Germany. He felt he had to do this, his *swadharma* (right self-action) compelled him. In this sense, of course, he is right. But VALUES and the Gurukula Movement cannot, of course, hold themselves responsible for the private acts of individuals who feel the need as Mr. Davis did, to resort to actions outside our policy. Like ourselves, however, most readers will wish him well in his enterprise. The gap in our feature pages may be filled later perhaps when we get his reports and letters.

And while we are on this subject of individual responsibility, we might give a comment here about two words used in Mr. A. Franke's *Letter from Germany* which we published last month.

The first word is "oblige"; "we must *oblige* them" i.e., Governments, (he wrote) "to yield up part of their national sovereignty." This is wrong in principle, as it implies force, and is contrary to the method proposed in the Memorandum.

The second word he used is "supra-national." But World Government is neither supra- nor infra-national. Its function was clearly explained as a heating-up process which was designed not to disturb the regional order of existing nations. It is Absolutist in its nature and for full details and examples we refer to the Memorandum itself.

A Description of Him that is Truly Wise

By JESUS THE SON OF SIRACH

But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

He will seek out the secrets of grave sentences, and be conversant in dark parables.

He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men.

He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

He shall direct his counsel and knowledge, and in his secrets shall he meditate.

He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

Nations shall shew forth his wisdom, and the congregation shall declare his praise.

If he die, he shall leave a greater name than a thousand: and if he live he shall increase it.

—ECCLESIASTICUS, xxxix, 1-11.

* Editorial (continued)

The important point about our topic this month lies in the word Dialectics. This word, like the word Absolutist, is pivotal in connection with the policy of this magazine. Through Dialectics not only antique texts such as the Bible yield up their meanings, but equally so do all the problems confronting humanity, inclusive of politics and government.

This number therefore, is not to be considered as a defense of or attack upon a special religion, but as another aspect of the general subject of unitive understanding. The topic of the Bible was chosen because at this season (it will be Christmas when this number reaches overseas readers) there is attention to the Christian way of life. Politics, money, sex, religion,

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The Lost Idiom of the Bible

By NATARAJA GURU



THE Bible has become more or less a closed book to moderns. Its subtle parables, enigmatic sayings, the paradoxes with which it abounds, its figures of speech and even its highly suggestive style, not to speak of its turns of expression, have lost their ancient flavour to the matter-of-fact and mechanistic tastes of moderns. The living waters of the Biblical message are beginning to taste queer at least to a half of our own generation.

Instead of relying as they did in older times on the thoughts and sayings derived from the Bible, even the pulpit sermons of a Sunday have begun to borrow many analogies and examples from the sporting field or from the banalities of everyday life as reflected in mass produced magazines and newspapers. It would seem that in certain ultra-modern circles Jesus himself has to be presented in a streamlined setting to be acceptable.

The appetites of children pampered by artificially enriched foods or flavours both in respect of physical as well as mental nourishment can hardly be expected to turn with relish from comic strips and crime stories available in large profusion with Sunday morning breakfasts to the sad historical anecdotes of the Old Testament. The hated hours of the Sunday School if any, come side by side with the time for cow-boy or bandit games with revolvers in either pocket.

God must hurry up to answer prayers if faith in such methods is to continue. Pious works must have quick results in the manner of slot machines. The modern man is impatient with anything that does not 'work' as in the familiar world of gadgets.

Two categories of thought: The truth is that the Bible belongs to literature of a perennial and contemplative order. The modern man's idioms on the other hand are derived mainly from physics and mechanics. The spectacular success of the machine has invaded the sub-conscious of the present generation. Contemplative modes of thought and expression have receded to the background.

It is true that the admission of biology to a respected position among the sciences has done something to break the rigidity of the mechanistic pattern of thinking that was most in vogue at the end of the last Century.

Vitalism has displaced rationalism to some extent. A biological organism had necessarily to be thought of in terms of life duration or functioning. Thus a new time dimension had to be added to our notion of the physical world. From this notion of organic duration to that of the process of evolution, whether conceived with a mechanistic bias as with Darwin or more 'creatively' as in the case of Bergson, the transition was only normal. Some sort of belief in 'evolution' whether treated as a 'theory,' 'hypothesis,' or even loosely as a 'fact proven beyond dispute,' may be said to be at the bottom of the modern man's pattern of thought.

Crossroads: Taking a backward glance we could say that the Bible derived its idiom from Socratic or even pre-Socratic literature known to the Mediterranean world which itself was the melting pot of more ancient tongues whose confusion was heard at the time of building of the tower of Babel. Neo-Platonism had much in common with the thought patterns found in the Bible. As theology passed through the Dark Ages and emerged into the Age of Reason these patterns became effete. The stunning blow of the age of mechanistic modernism all but killed it outright. The shock was relieved by the living vitalism of Bergson. We stand to-day at the threshold of an era in which this generation still views the whole of the Biblical mode of thought with great mistrust. To choose between the creative process as in the first chapter of Genesis and the same viewed in the light of evolution represents the crossroads at which we may be said to be still lingering at the present time.

Mistrust in the more ancient patterns of thought was marked very distinctly by the emergence of the UNESCO. Educational and Cultural interests were thought insufficient to give a finalized character and name to this Organization which is the characteristic child born of the last World Conflict. The letter 'S' for Science had to be deliberately inserted as an afterthought between the 'E' for Education and 'C' for Culture at the instance of some influential sponsors of the Organization when it was being formed. Later developments made it sufficiently clear that these sponsors had in mind 'the fact of Evolution' as something that corresponded to what might be called the *credo* of the modern man when Science was thus given a position at the very core of even the name of an organization which could legitimately be treated as the official outcome of the 'spiritual' or 'mental' aspirations of the modern post-war generation.

Wisdom-reasoning: It would be safe to assert that the language of Genesis which reads: "And God said, Let there be light and there was light; And God saw the light and it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. . ." is poles apart from the thermodynamical picture of a universe that is presented to us by the scientists. We cannot blame altogether the young people of our generation if they refuse to be enthusiastic for both these forms of expression in one and the same breath.

In spite of being so different, however, they need not be considered as mutually exclusive versions of reality. They are still reconcilable in the light of a certain unitive approach in which Human Values are given their legitimate primacy. This way of wisdom was a way of higher reasoning known to the ancients and is not altogether unknown even at the present day in certain so-called recessive parts of the world. This

THE PROSTITUTE ANOINTS JESUS' FEET

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

And Jesus answering said unto him, Simon, I have something to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven.

—ST. LUKE

way is akin to the intuition which is able to see the middle ground between two reciprocal propositions which seem mutually exclusive of each other. Zeno and Parmenides were ancient exponents of this way of reasoning. Plato referred to it as the 'Hymn of Dialectic' and Plotinus paid homage to it referring to it as the Eye of the Soul of Man.

The great kings of literature, irrespective of the time or clime in which they lived, have been master dialecticians in their own varied ways. In fact their works may be said to have derived their very greatness from the secret element of Dialectics contained in them. The works of a Kalidasa, a Dante, a Shakespeare or a Milton, not to speak of the great Vyasa author of the *Bhagavad Gita*, that scientific text-book of Dialectic (which is none other than what it refers to as *Yoga*), breathe the full flavour of the idiom proper to the Science of dialectical reasoning.

The Bible itself would not have come to be considered 'The Book' if it were not permeated from beginning to end with that particular dialectical idiom which makes it a treasured book of mankind for all time.... The generation of moderns needs badly to re-learn this lost idiom of the Bible if the interest in this treasure of contemplative wisdom writing is still to continue amidst us.

Spinoza's Argument Against Devils

WE SHALL now say something about devils, whether they exist or do not exist, and it is this:

If the devil is a thing that is once for all opposed to God, and has absolutely nothing from God, then he is precisely identical with Nothing, which we have already discussed before.

If, with some, we represent him as a thinking thing that neither wills nor does any good, and so sets himself, once for all, in opposition to God, then surely he is very wretched, and, if prayer could help, then one ought to pray for his conversion.

But let us just see whether such a wretched thing could even exist for a single moment. And, if we do so, we shall immediately find out that it cannot; for whatever duration a thing has results entirely from the perfection of the thing, and the more essence and godliness things possess, the more lasting are they: therefore, as the Devil has not the least perfection in him, how should he then, I think to myself, be able to exist? Add to this, that the persistence or duration of a mode of the thinking thing only results from the union in which such a mode is, through love, joined to God. As the precise opposite of this union is supposed in the case of the devils, they cannot possibly exist.

LOUDSPEAKING BUT NO STILL SMALL VOICE...

THE United States and the Soviet Union are alternative embodiments of contemporary man's tremendous material power; 'their line is gone out through all the earth and their words to the end of the World,' but in the mouths of these loud-speakers one does not hear the still small voice.

—ARNOLD J. TOYNBEE

Editorial (continued from page 66)

leisure in sport, art and entertainment are perhaps the dominant preoccupations of mankind today. We hope to cover all of these interests in due course in the light of the same Dialectics employed in dealing with Government and now used to survey the wisdom content of the Bible.

All of these subjects concern man intimately, forming his character and affecting his behaviour and, inasmuch as he deals with them wisely or otherwise, result in his happiness or pain, his good or ill.

The aim of **VALUES** is to direct its readers towards wisdom and happiness in terms of unity. In this spirit, in essence Christian, we wish *all* our readers, and not only those who hold the Christian faith, a very Happy Christmas.

A Dialectical Appraisal of the Bible

By JOHN SPIERS

The Bible, both Old and New Testaments, is full of many strange sayings and viewpoints. Here is an initial survey of this collection of books, based on the unitive, yogic or dialectical approach. Here also the universal supremacy of truth is given preference before any fixed creed or dogma.

THE BIBLE occupies an enormous part of the mental or psychic field of mankind. Since childhood, millions of people have been familiar with its sayings. To touch it is to probe their psyche and, though we have not the least intention of hurting anybody's feelings, much less doubting the intensity of their faith, we are aware that any discussion of a sacred text which still holds a high place in human interests is bound to cause twinges of expected pain to hyper-sensitive readers. For that we apologise, but at the same time assure them that we too believe their faith to be strong and would only ask them to strengthen it and make it still finer and nobler.

English speaking people unconsciously quote the idiom of the Bible as they do the phrases of Shakespeare. And the Bible is still a potent book which refuses to be suppressed. For even in Russia, after forty years of anti-religious propaganda, the state there has, according to report, recently printed the Bible. The Bible belongs not only to the Semitic religions, but to all mankind.

Dialectics: Our intention here is to try to understand this collection of books. The word Dialectics is Greek. We are using it in its original meaning as employed by the Eleatic or pre-Socratic philosophers, who used it in the way that the word Yoga is used in the Bhagavad Gita. Dialectics or Yoga is a method of arriving at unity. The Dialectical approach means looking for the counterparts of any situation and then resolving the contradictions of partial vision.

To forget Dialectics leads to error and conflict and this can be quite serious when it is taken as a guide to action, for such action ultimately means fighting.

All the various strands of interest and the many angles of viewing the Bible should be brought together. The very fact that there exist at least a hundred separate and often warring sects and cults around the Bible, depending upon such limited separate approaches, is evidence enough to cancel out all of them in favour of a more generous comprehensive vision. The anthropologist will take the Bible as mere myth. The pious devotee will see it as a book of prayer to the Almighty. There are others who will see it as a moral or ethical guide. Historians will dig out the meanings of obscure references to trace out the history of the near East. Esotericists will discover new interpretations to give them inner satisfaction, and fortunetellers will hunt through its pages to find prophecies. In every case there is some distortion if the proper dialectics is absent.

Human Values : Every book is the answer to a need, and the value of the Bible is that it tries to answer many questions. This is its value to those who treasure it. Some may feel they have outgrown the value of this particular answer. They may find answers that please them better in books dealing with other problems, other needs, such as material and scientific values. These can also bear examination in the light of Dialectics, and we can consider them in due course. The fact nevertheless remains that the Bible is the expression of certain value-answers which have apparently satisfied millions of people throughout two or three thousand years.

We do not limit ourselves to the New Testament, but also include its ground, i.e., the more ancient writings of the Jews which go back at least one thousand years before the time of Jesus. While it is true that the reported sayings or teachings of Jesus can be read without the Jewish background, the teaching loses a great deal of its depth, and many of his

HYLOZOOISM

LIFT up the stone and there thou shalt find me : cleave the wood and I am there.

—attributed to CHRIST
(from the *Oxyrhynchus Papyri*)

GOD in the depths of us receives God who comes to us : it is God contemplating God.

—JAN VAN RUYSBROECK

most important points are missed without the relevant background material of the Old Testament, or the interpretation of the Old Testament held by the Jews of Jesus' time.

Even today only a rare few experts in any branch of science, those who are trained teachers with a lifetime of devoted study behind them, can talk with any exactitude. The vast majority of scientifically-attuned moderns do not speak with any authority at all. If one questions their authority they get either huffy or they quote from questionable secondhand literature, or from some "digest" or other. With all the fervour of any orthodox sectarian, and without knowing they have been conditioned by

REVALUATION

SIX hundred and thirteen commandments were given to Moses . . . then David came and reduced them to eleven. Then came Isaiah, and reduced them to six. Then came Micah, and reduced them to three. Then Isaiah came again, and reduced them to two, as it is said, "Keep ye judgment and righteousness." Then came Amos, and reduced them to one, as it is said, "Seek ye me and live."

—RABBI SIMLAI

subtle psychological advertising, in the private interests of the chemical trade, they are evangelically disposed in favour of chlorophyl, medicated soaps, chlorinated and fluoridised drinking water, vitamins and injections. So great and widespread is this state of affairs, that the ravings of "educated" people in society drawing rooms in any big Western city is no more to be taken seriously than that of the illiterate village woman who comes to an Indian village dispensary and insists upon a dose of vitamin pills and an injection against some newly named disease.

* **Numinous Types :** Thus the name of science is loosely used. Humanity is the same in its makeup and its reactions as it has always been. The surface veneer and the brilliant display of modernity must not carry us off our feet if we are really seeking truth. Modernity has its glamour and its mystique. The only difference may be that the ancients were more honest about such things as sex life and the need for the numinous or the mystical and the holy than their modern descendants.

We must also try to understand that the mechanical mass produced conditioning today is not really satisfying in the way that the older systems were. That is one reason why there is always for millions far deeper satisfaction in works like the Bible than in the substitutes served up in these days. There is at least an element of wisdom in many of the old myths and fables which is entirely lacking in penny-a-line science

fiction. Superman and his colleagues are too obviously puppet figures and actors on a mechanical stage. The heroic characters of the sacred books on the other hand are grand universal types, whose behaviour is also at the same high level. They appeal because they touch humanity in essence, and not merely on the surface. They are not just dreamed up creations for a fourteen year old adolescent. They are mature numinous personages perfected by dozens of master craftsmen.

Spiritual Starvation: The problem of modern man is his incompleteness. He suffers from spiritual starvation. He is either bereft of past roots or he is a bifurcated personality, one part of his schizophrenic nature going to church on Sunday and the other part accepting without any sense of contradiction, the mechanistic persuasions of the business jungle. The very word numinous is bound to irritate him. But he will accept words such as luck and chance and privately resort to his little secret superstitions like touching (the old sacred) wood. We would be the last to want to deprive him of his superstitions, some of which are the only link he has with the numinous, the fear of and the wonder at the unknown. If everything is explicable, then what is man today in the eyes of mechanics but a little blob of living matter (whatever that may be) set in a cosmos of mathematically infinite galaxies of lifeless atoms and radiation?

"I AM A PAGAN"—NEHRU

I SAID recently, I forget where, "I am a pagan," and I rejoice in being a pagan. And a pagan's chief virtue was tolerance of opinion and not to impose one's opinion or religion or ways of life on others.

—PRIME MINISTER NEHRU,

*(at a press conference held in London,
July 6, 1956)*

Like modern man, the ancients also looked at the cosmos, and they trembled and shivered with delight as completely as any modern child does over the adventures of a space-man in a book on science fiction. And you might as well try to snatch away a boy's book on space adventure as to try to rob the ancients of their sacred treasure, the sacred book that gave them that joy and numinous thrill (only how much more so).

The Bible is not the only such book in the world. There are other books, some of them older, which are just as important.

First then, we must realize the proper value of the Bible, and recognize this value as appealing to the need for the numinous, as

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Socrates and Jesus

Some Parallels compiled by Henry Ancell

Wisdom is one, Jesus knew Greek, and it is obvious from the reports of his arguments with the priests that he was a scholar well versed in the philosophy of his day. Here is factual evidence of great help to the discerning reader for a comparative study of Greek and Christian teaching. It was Dean Inge who said that the wine of Christian teaching was poured into the chalice the Greeks had prepared. Mr. Henry Ancell is an 18 year old artist and philosopher of New York City. Whenever he can he visits the Gurukula in New Jersey. He has just begun his first year in art and literature at Columbia University. He has two aims: to become an art teacher and to complete his studies in philosophy under the direct guidance of Nataraja Guru in South India.

SOCRATES

The Soul of man is immortal.

—Meno

I shall use the words and arguments which occur to me at the moment for I am certain that this is right.

—*Apology*

The word which I speak is not mine.

—*Apology*

God only is wise

—*Apology*

What is their hatred but a proof that I am speaking the Truth?

—*Apology*

The world has been the death of many good men and will probably be the death of many more.

—*Apology*

Virtue is not given by money, but from virtue comes money, and every other good of man, public as well as private.

—*Apology*

JESUS

But the water that I shall give him shall be in him a well of water springing up into everlasting life.

But when they deliver you up take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the spirit of your Father which speaketh in you.

Why callest thou me good? There is none good but one, that is, God.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own.

Behold, I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify . . .

But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you.

If you kill such an one as I am
you will injure yourselves more
than you will injure me.

—*Apology*

If you kill me you will not
easily find another like me.

—*Apology*

My poverty is a sufficient witness
of the Truth of what I say.

—*Apology*

He only gives you the appearance
of happiness, and I give
you the reality.

—*Apology*

Unrighteousness . . . runs faster
than death.

—*Apology*

—the easiest and the noblest
way is not to be crushing others,
but to be improving yourselves.

—*Apology*

.... doing evil in return for
evil . . . the morality of the many . . .

—*Crito*

Then we ought not to retaliate
or render evil for evil to anyone
whatever evil we may have
suffered from him.

—*Crito*

There is no release or salvation
from evil except the attainment
of the highest virtue and wisdom.

—*Phaedo*

Those who have duly purified
themselves with philosophy, live
henceforth altogether without the
body, in mansions fairer far than
these, which may not be described . . .

—*Phaedo*

Fate which has ordained that
there shall ever be no friendship
among the evil has also ordained
that there shall ever be friendship
among the good.

—*Phaedrus*

It is impossible but that offences
will come: but woe unto him
through whom they come! It were
better for him that a millstone were
hanged about his neck and he cast
into the sea, than that he should
offend one of these little ones.

The poor ye have with you
always, but me ye have not always.

The foxes have holes, and the birds
of the air have nests; but the Son of
Man hath not where to lay his head.

But lay up for yourselves treasures
in heaven, where neither moth or
rust doth corrupt, and where thieves
do not break through nor steal . . .

And fear not them which kill the
body, but are not able to kill the
soul . . .

Thou hypocrite, cast out first the
beam of thine own eye, and then
shalt thou see clearly to pull out the
mote that is in thy brothers' eye.

For sinners also love those that
love them.

Ye have heard that it hath been
said, "An eye for an eye, and a tooth
for a tooth" but I say unto you, that
ye resist not evil: but whosoever
shall smite thee on thy right cheek,
turn to him the other also.

Be ye therefore perfect, even as
your father which is in Heaven is
perfect.

Let not your heart be troubled:
ye believe in God, believe in me.
In my Father's house are many
mansions: If it were not so, I would
have told you.

.... make for yourselves friends
from out of this rotten world.

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Absolute Reverence for Life

By ALBERT SCHWEITZER



DR. SCHWEITZER

Before he was forty this 81-year old Alsatian peasant had won fame as a doctor of philosophy, theology and music. His fees from organ recitals paid for his medical studies. In 1913, with his bride, he sailed for French Equatorial Africa, where he practised the way of life described here. His work at Lambarene is now world famous. It is a community covering over 200 acres, with 400 patients, and sick wild animals are also cared for. "Man's supreme manifestation is kindness," he said recently. "Reverence for life is the ethic of Jesus brought to philosophical expression."

WITH Descartes, philosophy starts from the dogma: "I think, therefore I exist." With this poverty-stricken, arbitrarily chosen beginning, it is landed irretrievably on the road to the abstract. It never finds the entrance to ethics, and remains entangled in a dead world- and life-view. True philosophy must start from the most immeditate and comprehensive fact of consciousness, which says, "I am life which wills to live." This is not a cleverly composed dogmatic formula. Day after day, hour after hour, I live and move in it. At every moment of reflection it stands fresh before me. There bursts forth again and again from it as from roots that can never dry up, a living world- and life-view which can deal with all the facts of Being. A mysticism of ethical union with Being grows out of it.

* * *

Ethics consist, therefore, in my experiencing the compulsion to show all will-to-live the same reverence as I do to my own. There we have given us that basic principle of the moral which is a necessity of thought. It is good to maintain and to promote life; it is bad to destroy life or to obstruct it.

* * *

Unlimited responsibility: A man is truly ethical only when he obeys the compulsion to help all life which he is able to assist, and shrinks from injuring anything that lives. He does not ask how far this or that life deserves one's interest as being valuable, nor, beyond that, whether and how far it can appreciate such interest. Life as such is sacred to him. He tears no leaf from a tree, plucks no flower, and takes care to crush no insect. If in summer he is working by lamplight, he prefers to keep the window shut and breathe a stuffy atmosphere rather than see one insect after another fall with singed wings upon his table.

If he goes into the street after a shower and sees an earthworm which has strayed on to it, he bethinks himself that it might get dried up in the sun, if it does not get back soon enough to ground into which it can

burrow, and so he lifts it from the deadly stone surface, and puts it on the grass. If he comes across an insect which has fallen into a puddle, he stops a moment in order to hold out a leaf or a stalk on which it can save itself.

He is not afraid of being laughed at as sentimental. It is the fate of every truth to be a subject for laughter until it is generally recognized. Once it was considered folly to assume that men of colour were really men and ought to be treated as such, but the folly has become an accepted truth. To-day it is thought to be going too far to declare that constant regard for everything that lives, down to the lowest manifestations of life, is a demand made by rational ethics. The time is coming, however, when people will be astonished that mankind needed so long a time to learn to regard thoughtless injury to life as incompatible with ethics.

Ethics are responsibility without limit towards all that lives.

* * *

No relativist compromise: Just as the screw which burrows through the water drives the ship along, so does reverence for life the man.

Arising as it does, from an inner compulsion, the ethic for reverence for life is not dependent on the extent to which it is able to think itself out to a satisfying life-view. It need give no answer to the question of what significance the ethical man's work for the maintenance, promotion, and exalting of life can have in the total happenings of the course of nature. It does not let itself be misled by the calculation that the maintaining and completing of life which it practises is hardly worth consideration beside the tremendous, unceasing destruction of life which goes on through natural forces.

* * *

If, in the tenderheartedness produced by being different from the world another person and I help each other in understanding and pardoning, when otherwise will would torment will, the division of the will-to-live is got rid of. If I save an insect from the puddle, life has devoted itself to life, and the division of life against itself is got rid of. Whenever my life devotes itself in any way to life, my finite will-to-live experiences its union with the infinite will in which all life is one, and I enjoy a feeling of refreshment which prevents me from pining away in the desert of life.

* * *

Ordinary ethics seeks compromises. They try to lay down how much of my existence and of my happiness I must sacrifice, and how much of them I may preserve at the cost of the existence and happiness of other lives. With this distinction they produce an experimental, relative ethic. They offer as ethical what is in reality not ethical but a mixture of non-ethical necessity and ethics. They thereby establish a huge confusion, and allow the starting of an ever-increasing obscuration of the conception of the ethical.

The ethic of reverence for life knows nothing of a relative ethic.

It allows to rank as good only the maintenance and promotion of life. All destruction of and injury to life, under whatever circumstances they take place, it condemns as evil..... It is not by receiving instruction about agreement between ethical and necessary, that a man makes progress in ethics, but only by coming to hear more and more plainly the voice of the ethical, by becoming ruled more and more by the longing to preserve and promote life, and by becoming more and more obstinate in resistance to the necessity for destroying or injuring life.

* * *

Opportunist ethics: The ethical conflicts between society and the individual arise out of the fact that the latter has to bear not only a personal, but also a supra-personal responsibility. When my own person only is concerned, I can always be patient, always forgive, use all possible consideration, always be tenderhearted. But each of us comes into a situation when he is responsible not for himself only, but also for some undertaking, and then is forced into decisions which conflict with personal morality.....

Current ethic has no means of defending the fortress of personal morality, because it has not at its disposal any absolute notions of good and evil. Not so the ethic of reverence for life. That possesses, as we can see, what the other lacks. It therefore never surrenders the fortress, even if the latter is permanently invested. If under the pressure of the supra-personal responsibility I yield to the expedient, I become guilty in some way or other through failure in reverence to life.

Whenever I in any way sacrifice or injure life, I am not within the ethical, but I become guilty, whether it be egoistically guilty for the sake of maintaining my own existence or welfare, or unegoistically guilty for the sake of maintaining a greater number of other existences or their welfare.

This so easily made mistake of accepting as ethical a violation of reverence for life if it is based on unegoistic considerations, is the bridge by crossing which ethics enter unintentionally the territory of the non-ethical. The bridge must be broken down.

* * *

From the smallest who is something in the smallest business, right up to the political ruler who holds in his hands the decision for peace or war, we act too much as men who in any given case can prepare without effort to be no longer men, but merely the executive of general interests. Hence there is no longer among us any trust in a righteousness lighted up with human feeling. Nor have we any longer any real respect for one another. We all feel ourselves in the power of a mentality of cold, impersonal, and usually unintelligent opportunism, which stiffens itself with appeals to principle, and in order to carry out small interests is capable of the greatest inhumanity and the greatest folly.

* * *

Ethical personalities: Society serves ethics by giving legal sanction to its most elementary principles, and handing on the ethical

principles of one generation to the next. That is much, and it claims our gratitude. But society is also something which checks the progress of ethics again and again, by arrogating to itself the dignity of the ethical teachers. To this, however, it has no right. The only ethical teacher is the man who thinks ethically, and struggles for an ethic. The conceptions of good and evil which are put in circulation by society are paper-money, the value of which is to be calculated not by the figures printed upon it, but by its relation to its exchange value in gold of the ethic of reverence for life. But so measured, its exchange value reveals itself as that of the paper-money of a half-bankrupt state.

The collapse of civilization has come about through ethics being left to society. A renewal of it is possible only if ethics become once more the concern of thinking human beings, and if individuals seek to assert themselves in society as ethical personalities. In proportion as we secure this, society will become, instead of the purely natural entity, which it naturally is, an ethical one.

Previous generations have made the terrible mistake of idealising society as ethical. We do our duty to it by judging it critically, and trying to make it, so far as is possible, more ethical. Being in possession of an absolute standard of the ethical, we no longer allow ourselves to make acceptable as ethics principles of expediency or even of the vulgarist opportunism. Nor do we remain any longer at the low level of allowing to be current or in any way ethical meaningless ideals, of power, of passion, or of nationalism, which are set up by miserable politicians and maintained in some degree of respect by bewildering propaganda.

Call of humanity: All the principles, dispositions, and ideals which make their appearance among us we measure, in their showy pedantry, with a rule on which the measures are given by the absolute ethic of reverence for life. We allow currency only with what is consistent with the claims of humanity. We bring into honour again regard for life and for the happiness of the individual. Sacred human rights we again hold high; not those which political rulers exalt at banquets and tread underfoot in their actions, but the true ones. We call once more for justice, not that which purblind authorities have elaborated in a purblind scholasticism, nor that about which demagogues of all shades of colour shout themselves hoarse, but that which is filled to the full with the value of each single human existence. The foundation of law and right is humanity.

Thus we bring the principles, dispositions, and ideals of the collective body into agreement with humanity. At the same time we shape them in accordance with reason, for only what is ethical is truly rational. Only so far as the current disposition of men is animated by ethical convictions and ideals is it capable of truly purposive activity.

The ethic of reverence for life puts in our hands weapons for fighting false ethics and false ideals, but we have strength to use them only so far as we—each one in his own life—preserve our humanity. Only when those men are numerous who in thought and action bring humanity to terms with reality, will humanity cease to be current as a mere sentimental idea and become what it ought to be, a leaven in the spirit and temper of individuals and of society.

A Litany to Gurus

By ARNOLD J. TOYNBEE

CHRIST TAMMUZ, Christ Adonis, Christ Osiris, Christ Balder, hear us, by whatsoever name we bless Thee for suffering death for our salvation.

Christe Jesu, exaudi nos.

Buddha Gautama, show us the path that will lead us out of our afflictions . . .

Mother Mary, Mother Isis, Mother Cybele, Mother Ishtar, Mother Kwanyin, have compassion on us, by whatsoever name we bless thee for bringing Our Saviour into the World.
Sancte Michael, intercede pro nobis.

Mithras, fight at our side in our battle of Light against Darkness.

Omnis Sancti Angeli et Archangeli, intercede pro nobis.

Valiant Zarathustra, breathe thy spirit into the Church Militant here on earth.

Sancte Petre, intercede pro nobis.

Tender-hearted Muhammed, who art also one of the weaker vessels of God's grace, pray that His grace may inspire us . . .

Blessed Francis Xavier and Blessed John Wesley, continue Paul's work of preaching the Gospel in all the World . . .

Blessed Mo-ti, disciple of Christ before Christ's epiphany in a far country, transmit thou too the message of Love . . .

Pious Confucius, help us to do our duty towards God by doing it towards our neighbours.

Sancte Stephane, intercede pro nobis.

Blessed Socrates, also a martyr, show us, like Stephen, how to suffer death in perfect charity towards those that despitefully use us.

Marcus, recluse in the palace and hermit in the camp, teach us too to make the flight of the Alone to the Alone amid the bustle of this busy World . . .

Blessed Francis, who for Christ's sake didst renounce the pride of life, help us to follow Christ by following thee.

Omnis Sancti et Sanctae Dei, intercede pro nobis; For ilayhi marji 'ukum jami 'an: to Him return ye every one.

—FROM "A STUDY OF HISTORY."

Note for Fundamentalists

By SIR FREDERICK KENYON

(*Director and ex-Chief Librarian of the British Museum*)

THE New Testament was not produced as a single work issued by an authoritative Church for the instruction of its members. The four Gospels were composed in different times and places over perhaps a third of a century, and for a time circulated separately among a number of other narratives of our Lord's life. The Epistles were letters, or treatises in the form of letters, addressed to different congregations and only gradually made known to other Churches. The book of Revelation was an isolated production, which for a long time was not universally accepted. There was no central body to say what books were to be regarded as authoritative, or to supply certified copies of them. The apostles were scattered, and even the leaders of the Church in Jerusalem had neither the power nor the means to impose uniformity.

No literary exactitude

Exact verbal accuracy of transcription was, after all, of little account. The Gospels were not thought of as works of literature. People were not concerned with the literary reputation of Matthew or Mark, but with the substance of their records of our Lord's life. They did not have to respect their actual words, as they would if they were transcribing the works of Thucydides or Plato. Rather a scribe might have thought he was doing good service if he smoothed away difficulties of phrase, if he made the narrative of one Evangelist conform with that of another, if he inserted proper names or pronouns for the sake of greater clearness, if he used a conventional form of words instead of an unusual one, even if he inserted a new incident into the narrative. Edification was the object, not literary exactitude.—*The Story of the Bible*.

Any words of the wise ought to be regarded and not trampled underfoot.

—*Phaedrus*

A man of sense should not try to please his fellow servants; but his good and noble masters.

—*Phaedrus*

The dialectician finds a congenial soul, and then with knowledge engrafts and sows words which are able to help themselves and him who planted them.

—*Phaedrus*

May the Outward and the Inward man be at one. —*Phaedrus*

That which is at variance and enmity with itself is not likely to be in union or harmony with any other thing.

—*Lysis*

What do possessions profit a man if he have neither sense nor wisdom?

—*Protagoras*

In every profession the inferior sort are numerous and good for nothing, and the good are few and beyond all price.

—*Protagoras*

The philosopher attains to the knowledge of the absolutes in their highest purity who goes to each of them with the mind alone, *not allowing when in the act of thought the introduction of sight or any other sense in the company of reason.*

—*Phaedo*

.... neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord shall find so doing.

Behold a sower went forth to sow . . . he that received seed into the good ground is he that heareth the word, and understandeth it.

I and the Father am one.

A house divided against itself cannot stand.

What shall it profit a man if he gain the whole world and lose his own soul?

Many are called but few are chosen.

The Kingdom of God cometh not with observation . . . the Kingdom of God is within you.

FALSE ZEAL

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

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

—BENJAMIN WHICHCOTE

something that fills up what remains when all the needs of necessity have been fulfilled.

Creation duality: Like so many other numinous or sacred books, the Bible begins with a creation story. But it quickly turns from cosmology to the human problem. It begins with God and the creation of earth and heaven and living beings, including Adam and Eve. Then the serpent comes along and the famous row takes place between humans and God. And right up to the New Testament this row continues. Perhaps one of the reasons why Jesus was hated was that he resolved this old squabble between Creator and Created. Jesus said "I and my Father are one" and that was that. For of course, since a creator God is all in all he is clearly responsible for good and bad in his own creation, and so the row and the doom and the punishments are all superfluous figments due to an erroneous dualistic proposition.

But dualism has its uses, and was part of the earlier dialectics, giving a simple formula to the wise leaders of early days. Still, the price paid has been high, particularly when their were no real leaders. For we have God and the Devil, each playing their role for man, who is ever caught between this terrible ideological pair. Properly, of course, man as in Jesus' case, does transcend both and reaches the Absolute or asserts the truth.

But the real danger of dualism is that a transcendental situation is taken up by temporal power lovers and zealots, and then we have the state of holy wars on earth, as well as the Inquisition and the witch-burnings of Christian Europe and America. And we have also the whole double tragedy of heaven and hell, with sheep and goats and dozens of other assorted pairs to contend with, and we can get lost, as scholars and theologians got lost in the middle ages, between angels and demons and other hypostatic denizens, all serious confusions which could have been resolved easily had there been present a guide or guru with a pinch of redeeming wisdom of a unitive or dialectical nature.

Dualism a device: Dualism, however, has its uses, as we said. It makes for all the dramatic interest in the Bible, the thunderings, cursings, gnashing of teeth and maledictions that give brilliance to the otherwise ordinary and sometimes sordid human pages dealing with a small group of tribes, the Israelites. Much of the Bible is written in consummate poetry; the style is uplifting, and all the time the reader is looking at a play inside his own head. It was the task of some of the prophets and of Jesus also, to bring man back to himself, to a state of reintegration, to bring about that change of heart and mind very wrongly translated as "repentance" and to remind him that the kingdom of heaven was within. And of course, with that granted, the kingdom of hell was also within, since it is the necessary dialectical counterpart of heaven. For man to understand himself through the Bible, all this has to be understood, and such an understanding brings man back to himself and to the final understanding of his own absolute nature, independent of God, Devil, Nature, Society and everything else. Or, one may put it that all have to be gathered in together unitively in man's real self.

As to why the great prophets, from Moses to Ezekiel, made no attempt to resolve the dualism, if they knew the unitive, yogic or dialectical secret, the answer must be that they felt imperatively the needs of society. As Guides for an unruly rabble of warring nomads, tent-dwellers trying hard to become city folk, discipline was important, and it was in a double sense a God-send to have a fearful deity like Yahvah to hold over the tribes to maintain some respect and unity.

But the need for this line of discipline was over as soon as a rigid theological and religious dogma had set in, with all the pride of priestcraft and the scorn of brother man.

The prophets: It is necessary to turn for a moment to these prophets. In the latter days, after Moses, they generally lived, as all holy men in the East have lived, out in the wilds, away from the court and the bazaar. But now and then they did march into town and then it was "Woe unto ye, generation of vipers!" Oddly enough, the people liked it. They perpetuated the prophets' names and the tradition of holy men with bands of spiritual "sons" was an accepted custom which itself gave Jesus and John the Baptist the right to behave in the prophetic manner.

It is far easier for an Oriental to enter into the living spirit of the Old and New Testaments. In fact it is puzzling for some one from the East to discover the modern Christian, surrounded by gadgetry, taking for granted all modern conveniences, hot and cold, the foam rubber, plastic and stainless metal fixtures, chain stores, the state school and hospital and all the other facilities that make for modern life, as utterly divorced as can be from natural ways where such things do not exist, trying to make sense at all out of the Biblical record. For there it is all rusticity and no plumbing, electricity, public welfare or city services.

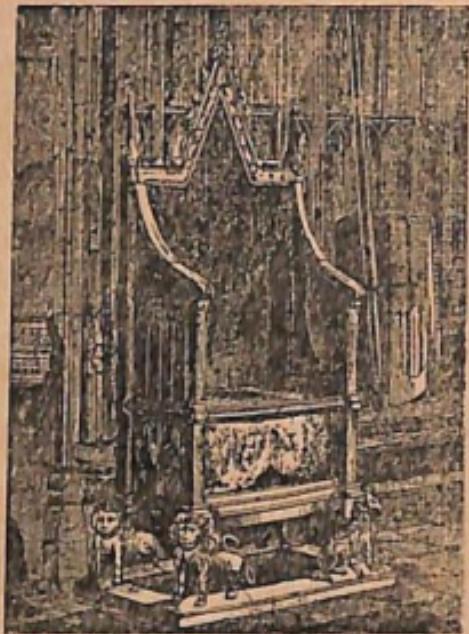
Hence there are baffling passages in the Bible which no preacher (even those who have lived in the East) adequately explains but which any Oriental can follow.

For example :

"The heathen in his blindness
Bows down to wood and stone."

But the missionary successors of Heber, Bishop of Calcutta, who wrote this hymn, still give out the story of Jacob. Perhaps there is a blind spot somewhere. Jacob had his dream of angels going up and down a ladder between heaven and earth, itself an allegory of human values. But the account in Genesis goes on to tell us how "Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it."

Sacred stones and holy ashes : The idea of sacred stones was once common throughout the whole civilized world. It is not only a part of the religious life of India; it is found in such accepted traditions as that of the British Coronation Stone, the Irish Blarney Stone and many others. Throughout Semitic countries the sacred stones persist. Even idol-hating Islam still has its Kaaba. So to feel proud about having a religion devoid of sacred stones is to decry the Bible itself. Actually of course, there is nothing very terrible about feeling some place or a tree or river to be sacred. It is indeed closer to non-dualistic reality to see the



THE SACRED STONE UNDER THE SEAT
OF THE BRITISH CORONATION CHAIR,
IN WESTMINSTER ABBEY

whole of matter as one and living, to be hylozoistic. No poet would deny this, and the poet's voice in terms of joy and happiness has at least done a thousand times more good than the scientist who seems to hate life and to be bent on its destruction.

Again, in the Bible we have repeated references to sacrifice. Even human sacrifice is permitted, as when Abraham was ready to burn his son Isaac as a sacrifice to Yahvah. The burnt sacrifice or fire-sacrifice is another "heathen" practice which the Bible considers normal.

Or take another example, the use of holy ashes. These of course, are used throughout India by millions, and Indians are thought queer because they smear ashes on their foreheads. But what of the holy ashes used on Ash Wednesday, at the beginning of Lent?

Before the Mass, the priest takes

ashes which have been made from palm leaves used on Palm Sunday of the year before, and solemnly blesses them at the altar with holy water and the sign of the Cross. Then the faithful come to the altar, and the priest traces the sign of the Cross with the ashes upon their foreheads, saying to each, "Remember, O man, that dust thou art, and unto dust shalt thou return."

Could we not presume to call this cross-mark a caste-mark separating Christians from others? In India the ashes have another meaning. They are the dross of relativism burnt in the sacrifice to the Absolute and are smeared in recognition of this attitude. Thus man rises triumphantly above the perishable.

Sex and the Jews: Yet another clue to Biblical dialectics is the struggle between the integration of the tribal Israelites and their craving for the women of other tribes and even for the women of "enemies." The prophets knew that their preservation depended entirely on their holding together, hence the denunciation of this natural urge. Both the fall of Samson and the fall of Jericho involved prostitutes. The Jews were not monogamists, and Solomon is the classical example of the Oriental monarch with a large harem. The Jews had no inhibitions about sex and discussed all the details of love and procreation from their earliest age right up to their dotage. The Biblical record is so frank that it is usually carefully censored for children.

Who would care to tell their Sunday School children about King David's sons, and how Ammon had incestuous relations with his sister

Tamar, while the other son Absalom "went in unto his father's concubines in the sight of all Israel."?

Sex has its own poetic sublimity as a high human value in the famous Song of Songs, which is much more frank than most of the hot jazz lyrics of modern times. It is certainly better poetry, and better balanced, for it describes *both* beloved and lover. We should note too, that the woman here is dark. "I am black but comely," she says, while

HOT PASSAGES

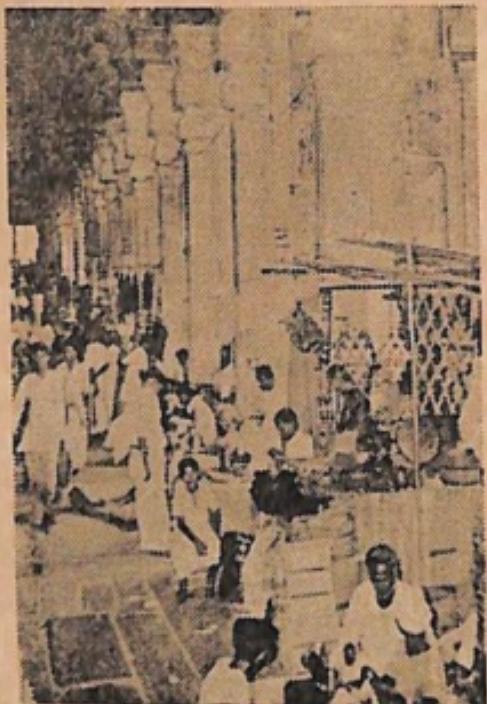
NEXT there are passages from the Old Testament which read more like pages out of the *American Medical Journal* or *True Confessions* than Holy Writ, and stumbling onto these unprepared will involve you in some mighty touchy discussions of anatomy and the sins of the flesh. So one must be cued to skipping them ahead of time... There's that short passage (in Esther) about the maidens competing for role as queen, going in to see the king in the evening and coming out in the morning, and if they did not please him going off to the palace of the concubines. We omit this one entirely.

—Catholic periodical *Integrity* (Feb. 1954),
article on *Reading the Old Testament
to Children*.

Solomon answers gallantly, "thou fairest among women." It is more than likely that the Israelites and Jesus, were all dark-skinned. Modern sex lyrics are all lop-sided affairs, singing usually about the girl and never about the boy. But the ancients were wiser and knew the dialectics of sex.

What in the Jacobean language of the King James' version are called harlots and what we call prostitutes, are a constant theme, but it is only when we come to the New Testament and the revised wisdom of Jesus, that we find the wise man's attitude to women properly assessed. Jesus shames the Jewish leaders for trying to stone one of them. He refuses to be a judge, leaving the judgment to the woman herself. Again he tells the priests that the prostitutes will enter the kingdom of God before them.

The spiritual teacher : That is one of the ways in which he said he came to fulfil and not to destroy. Fulfilling means completing and revising. Jesus wore the mantle of the prophet (the word means in Greek "to speak out" and does not really mean to foretell the future).



SHOPS IN THE TEMPLE AT MADURAI,
SOUTH INDIA

He too scolded with his "Verily, verily, I say unto you, Scribes and Pharisees . . . !" He was far from being gentle when dealing with humbug in high places, twice scourging the shopkeepers out of the temple premises. Moderns may wonder how a temple could degenerate into a place for vendors. But many temples in South India (Madurai is an outstanding example) have scores of little shops selling every kind of merchandise from clothes to brass kitchenware in their outer pillared courts.

The Greek word "Christ" means "the one who is anointed." This anointing of anything holy, from stones to humans, was part of a long tradition of spirituality which, while it has faded out of the life of Christianity in Europe, continues to live in other parts of the world.

Who were the prophets? What sort of men were they? How did the tradition arise of wise men who were inspired by God or who spoke with some amazing authority, enough to startle and subdue the strongest and most powerful social leaders of Israel?

When we read in I Kings of the 450 prophets of Baal and the 400 prophets of the groves, we get some notion of the large numbers of holy men of all kinds wandering over Eurasia.

We are compelled by all the discoveries of archaeology and linguistic affinities and the study of comparative religion to look broadly and to link the Mediterranean world with the whole Eastern region, through the fertile crescent to India. There are too many common features to be ignored. The idea of the spiritual guide, the philosophic teacher, the wise man of the East or the Guru or prophet, is common throughout the region. Such a figure was not a priest, indeed he was often like Jesus, at loggerheads with the priests.

Transmission of wisdom: The Prophet with his spiritual Sons or disciples, is one of the major clues to an understanding of the Bible. It is also one of the deficiencies of modern Christianity to have by-passed its importance. For it was not an ecclesiastical church that Jesus founded. He laid a wisdom-foundation of disciples, with himself as the head, whereby a certain wisdom teaching could be transmitted by the teacher-disciple method.

Such a line of transmission of wisdom was in complete accord, not only with the tradition of the prophets, but in accord with the same

systems of teacher-disciples current in India, and still existing, still bearing aloft the banner of wisdom. How else can one read, for instance, about Elijah being carried away in a chariot of fire and then Elisha succeeding him, for we read (in II Kings) : "The sons of the prophets said 'The spirit of Elijah doth rest in Elisha' and they came to meet him and bowed themselves to the ground before him."

There is here no trace of democratic election; instead there is kowtowing. And if this is considered all wrong, then what about Jesus himself on the Mount of Olives throwing himself flat on the ground in surrender to the Father?

Job, the disciple: But before turning to the New Testament, we should consider a great passage such as that of Job. Here we have a wonderful example of Dialectics. Here the pride of God as creator is openly challenged by Satan, intensifying again the dualism of Genesis. But in the end it is really Job the man and disciple who rises superior both to God and Satan, as a yogi or dialectician whose faith in the Supreme never falters through all the possible troubles of life. Job plays here the part of the humble sishya or disciple who is being tested, a role well known in Indian life, and finally we read : "The Lord also accepted Job." So the dualism is only a popular device, while the real aim is the acceptance of a disciple. Without the understanding of Guru-disciple Dialectics such a statement is meaningless. For an omniscient deity requires no testing, and can accept without the need for a Satanic principle of error.

But when it is really a Guru using the name of the Lord as a literary device, then everything jumps into meaningful perspective. And what, ultimately, is the wisdom towards which all this leads up? God does not need to avenge himself on a clay doll. It is that when man himself by his own insight, puts away his pride or *hubris*, *nemesis* is cancelled; the voice of wisdom is no longer that of a warning, angry deity, but that of a guide and friend.

Stillness and peace: Compare the two passages, the first in Job, the other in Psalms. Out of the whirlwind God roars : "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding!" And the wise friend speaks : "Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."

God becomes "the most High" and the dualism thins out. In the same passage (Psalm 46) we come to the memorable words, "Be still and know that I am God." Stillness and peace after the storm have ever been the grand theme of those who pursued wisdom. The glory of much of Beethoven's music is the same theme, the violence of the stormy passages followed by the grave slow movements, a quiet sinking into the still depths where all action subsides. And Jesus endorsed the same way of life, praising the stillness of the listening Mary over the good but bustling

Martha. It is still the lesson for humanity, to learn to quieten the stormy impulses of life.

Man and the Sabbath: So far we have dealt mainly with the Old Testament, and many who profess Christianity incline to the Old rather than the New, particularly the Protestants. Inasmuch as they uphold the Old with its emphasis on the dualistic outlook they are closer to Judaism than to Christianity proper. The ten Commandments of Moses are extolled more often than the modified two rules that Jesus taught. Like the old Israelites there are modern Christians who are still behaving like a tribe at war with everyone else, killing rather than adopting and loving their neighbours. They are still trying to fight holy wars, not so "hot" as in the time of the Crusades perhaps, but still on the offensive, still out to capture souls. Such Christians require the same treatment that Jesus handed out to the Jewish priests. They too thought they were rightly following the advice of the Old Testament by rigid adherence to such items as the Sabbath and the strict following of the letter of the law.

Jesus was quick to expose such conceits and the mechanical interpretation of the old books. He defended his disciples who gathered food on the Sabbath with the retort that the Sabbath was made for man and not man for the Sabbath. And when they charged him with breaking the Mosaic law he replied he was only fulfilling it, i.e., reevaluating what Moses had intended.

Jesus did not hold up a threatening avenging deity, but pointed to the spirit of truth. He told the woman at the well (who admitted she was a widow and was living with another man) that "God must be worshipped in spirit and in truth" (John 4). He was opposed to the closed religion of the Jews. Likewise one assumes he would be opposed to any of the closed Christianities of today. He preferred to move with the temple outcasts (mistranslated "sinners") and tax-collectors.

Background key-factors: Palestine was a land of traders. All the goods of the East passed through Palestine en route to the markets of Rome. That is why the Romans held this tiny land. It had strategical trade importance, just as the Suez Canal today gives a handsome rake-off to whoever holds it. Today it is mainly oil. In Jesus' time it was all the wealth of the Orient, the pepper and spices, and the silks and gold and women of India and the Far East. Just consider how often spices, oil, wine, women and gold occur in the New Testament (as well as in the old)!

These are background key-factors throughout the Gospel story. A whole underground of smuggling and secret ways of travelling are patently clear from the books themselves. There is the escape of the Holy Family to Egypt. How, we are not informed. Jesus is able to hide from the priests. He and the disciples easily find "a certain house." And over and above that, there are the innumerable women, the prostitutes who abounded (foreign women perhaps?) and the curious white clothed figures who left behind an odour of spices and fragrant oils at the tomb when Mary Magdalene, one of the prostitute followers of Jesus, went to see the tomb, and who got scared and later called them "angels." We are left in doubt whether she meant them to be angels or whether this

was a conventional slang word referring to the oriental physicians who had been taking care of Jesus.

Jesus had private friends and strange secret disciples like Joseph of Aramathea and Nicodemus and if there was a resurrection, then Jesus must have been carefully drugged and revived by the skill of his brother physicians, who may have been from India or Egypt where medicine was one of the major sciences. All that is by the way, however, although an important part of the background of the New Testament. Jesus himself was no doubt a skilled physician, as well as a great scholar, able to argue with the learned of his time, and able to leave them speechless with the exactitude of his wisdom.

Jesus the Yogi : Indeed Jesus was a master Yogi and a reevaluator, like all great teachers and Gurus.

Let us scan some of his sayings as illustration of what we mean.

Consider the famous Sermon on the Mount. He tells his followers : "Ye are the salt of the earth . . . the light of the world." He goes on to say it is wrong to be flavourless. It is wrong not to shine out on others. Here we remember that he called himself the light of the world. Thus he equated himself with his disciples. He would have no wavering or swearing about the truth. Let your yes be yes and your no, no. He would have no congregational prayers. His religion was the antithesis of present-day organised churchgoing. His religion was plain, non-hysterical, and based on a contemplative dedication to truth. To pray one must go into one's room and shut the door and do it in private. Nor would he have repetitions, but rather silent sincerity. It is indeed impossible to equate the teaching of Jesus with the church religion that we see today. The whole basis is wrong because the chief element is missing. There is no Guru and disciples, no dedication to truth, no absolutism, and these are definitely the basic factors in the story of Jesus' way of life as it is described in the Gospels.

The famous prayer, "Our Father . . ." follows. It is perfectly dialectically balanced with earth and heaven related together under a common will, with bread as a value on one side and kindness on the other (to forgive all). It has also the merit of brevity.

Jesus refers also to a light that is really darkness, and he points out that one cannot serve two masters, or have a third factor coming into one's relations with others. Then he gives a Guru's instructions to his disciples. These are the instructions of an absolutist. They have first to find the kingdom of God which is within. Their duty lies in their own self-discipline and self-improvement and not in the criticism of their fellow disciples. Here Jesus lays down a law which is usually overlooked, that of leaving others alone and not passing judgments. This law of non-interference is actually broken by every proselytising missionary and evangelist. "And why," he asks, "why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

It is ever an appeal by illustration and parable to rise above dualistic criticism and regard all with unitive vision.

No "Lord, Lord": Also, as a still pertinent challenge to the preachers and interferers and the very pious, he gives a solemn warning

against those who constantly cry "Lord, Lord." He had the patent example of the Jews before him, and he certainly did not want to set up a replica of the religion he saw around him. On the other hand, to one who understood and followed his teaching, he said, "I will liken him unto a wise man." Such is the wisdom of Jesus.

As an Absolutist he declares, "I am the living bread" and those that follow him, he said "shall have the light of life." Here bread (the necessary value) and light (the value of wisdom and intelligence) are again brought together. We have moreover many dialectically balanced pairs in his statements, e.g., seeking and finding, knocking and opening, asking and getting, as well as paired absurdities such as pearl and swine, bread and stone, fish and serpent, grapes and thorns, figs and thistles.

As an Absolutist he is ready to give his all, withholding nothing. He compares the Absolutist to the good shepherd who will die to save the sheep, whereas the relativist who is paid to do the job will let the sheep perish to save his skin. And continuing the shepherd parable, he is careful to tell his disciples that they must not imagine they are the only sheep. He has other sheep. But there is only one flock of sheep, and there is only one shepherd. This emphasis on unity has been mistaken by religious people to mean the person of Jesus, but it can only mean that here Jesus was using the word shepherd in the sense of the Absolute Itself, while the single flock of sheep refers to the unity of mankind. Any other interpretation would be contrary to the rest of the text.

The little leaven: In the parable of the Prodigal Son who had been having a gay time with prostitutes and had spent all his inheritance, but was given pride of place by his father, Jesus rises above the old relativist pattern of righteousness, and shows that it is the revised attitude that counts, and that the past is always forgotten by a man of wisdom. And again he says, the last shall be the first, showing once again the attitude of the Guru, who treats all his disciples alike, and that the last or the youngest might very well be the successor to Guruhood.

Jesus says to love your neighbour as yourself, and *not* to do to your neighbour what you would not have your neighbour do to you. No direct action is involved here. Many people, Bernard Shaw included, have missed this subtle difference. It is an attitude of refraining from injury which is involved. To love your neighbour as yourself is to be without dualistic motives. Self and neighbour are to be brought together unitively. This is Dialectics.

With Jesus, all the difference in the world lies between the little leaven of absolutism that moves the mountain and the great mass of inert stodgy relativism. In parable after parable, e.g., the treasure of heaven, the pearl of great price, the net that gathered in the best fish, the sowing of the word that multiplies, and the giving of more to him that has even a little of this absolutism, and the tiny mustard seed and the widow's mite that was greater than the rich man's bounty, we have the same theme. The

TO IKE AND THE CHRISTIAN MINISTERS

I ASK this question in all seriousness of President Eisenhower who invokes the benediction of God upon the American nation on frequent occasions: What right has he, how can he describe himself as a Christian or the United States as Christian when they claim the right to go and let off these hideous weapons (atomic bombs) and poison their neighbours? Can anyone find in the Christian creed justification for that? I solemnly say to the churches of mankind, to the leaders of religion here and in the United States that they are guilty of blasphemy. They describe the Russians as a nation of God-haters, as a nation of atheists. Well, comrades, strip from your minds all the delusions you are fond of harbouring, strip from your minds all the little false conceits and false righteousness we all have and just consider—it is from the God-haters that the proposal has come to ban hydrogen-bomb tests and it is by the God-lovers that the proposal has been rejected. Is there any Christian Minister who has a reply?

—ANEURIN BEVAN, *British labour leader, in a speech at Corwen, Wales, July 22, 1956*

NO PROFITS FROM LENDING

No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury.

—MOSAIC LAW in *Deuteronomy*

A RABBI ordered his Warden to assemble ten men for a Minyan (quorum for prayer) to chant Psalms for the recovery of a sick man. When they entered, a friend of the Rabbi exclaimed: "I see among them notorious thieves."

"Excellent," retorted the Rabbi. "When all the heavenly gates of Mercy are closed, it requires experts to open them."

—HESIDIC STORY

tiniest pinch of absolutism succeeds and is blessed in spite of the greatest quantity of relativism, in all things, in all actions, in society, in justice, in morality, in religion, in understanding, and above all in being true to one's own intelligence or light.

Here heaven and earth and all else are rolled away and the lover of wisdom, the Absolutist stands forth, made free by truth, unharmed by Caesar's laws, outside the domain of evil, in the peace that passeth understanding.

Mail-bag

Prognostication from American Gurukula

Dear John Spiers :

Last year, having seen the first issue of **VALUES**, I sent you a note of well-wishing in anticipation of its excellence. Now, after having read every word of the past twelve issues, that foregone conclusion can be confirmed. Anyhow it was an easy forecast to make.

The Wisdom-values found in each issue have been most enlightening and the editorials flawlessly devoid of the common editorial contradictions. For once one is able to point to a magazine where the Editor has not got Wisdom mixed up with a breadwinning mission at the back of his mind. (This could also mean that there are economic problems there that just haven't been mentioned. This seems indicated by the lowcost simplicity of the format.)

Most of all it is comforting to know that there exist plain unspoiled humans who know what normally means, like those plain and unpretentious sages of history who lived a balanced life and were able to teach that over neglected, heavenly, reconciling science of honest commonsense. Words fail.

Starting your second year, I again feel the urge to prognosticate. Happily there are to be found in this world many steady and rational humans who are bound to spot **VALUES** in due time. It does not seem unlikely that out of these there may emerge some rare person who will come to the support of **VALUES** in a way that will do the most good. Then perhaps **VALUES** can be enlarged to take in more of the varieties of human psychology ; particularly, because this side of human nature is badly misunderstood, and especially by the modern fad so pompously called psychology which deals only in "technique" and not in fundamental values. The overall effect of that artificial "science" is but to "add salt" to the wounds of inwardly tormented humans and makes the psychological log-jam of our over-pressurized merchant-factory culture all the worse.

On this account it seems reasonable to anticipate or wish for some financial support to come the Editor's way so that there can be writing and editing instead of wrapping and pasting labels. Given the leisure time to write, I am sure this Wisdom-dynamite of value to the individual can be produced in this magazine.

Hurrah ! and long live **VALUES** !

HARRY S. JAKOBSEN

Gurukula, Long Valley, N.J., U.S.A.

INFORMATION ABOUT THE GURUKULA MOVEMENT

Inspired by the Guru Narayana (1854-1928), greatest recent exemplar of the non-dual wisdom of the Absolute, **The Narayana Gurukula** (an institutional Teacher-Disciple succession body) and its democratic counterpart, **The Yellow Fellowship**, form the Gurukula Movement which was founded in 1923 by Dr. Natarajan, the present Guru Head and foremost disciple of the Guru Narayana.

Under the motto "Of one kind, one faith and one God, is man," this Movement is intended for all who seek in living terms the wisdom of the Absolute.

Central Office : The Gurukula, Varkala, Travancore, India.

World Centre : The Gurukula, Kaggalipura, Bangalore District, India.

European Centre : Institut Monnier, Versoix, Geneva, Switzerland.

American Centre : The Gurukula, Schooleys Mts., Long Valley, N.J.

The Gurukula Movement is not a socialized religious organization. It stands neutrally above all particular expressions of faith or ideology. It is based on a vertical personal relationship of the individual with the Guru as a living representative of wisdom. Membership of the Yellow Fellowship requires only the acceptance of the following principles and the sending of a token outright gift of one rupee or its equivalent in any currency, along with the signed pledge below.

Principles of Affiliation:

1. Divisions such as caste and nation, attachment to faith or ideology, belief in deity or ideal, should not set up barriers between man and man, but should be understood and acted upon so as to promote integral human solidarity based on freedom, justice and fellowship.

2. A single kindly and generous attitude should be held in respect of all human beings.

3. The line of wisdom-teachers or Gurus of all times and places, of whom the Guru Narayana and his wisdom-successor the Guru Natarajan are true representatives in modern times has a high value for humanity.

4. Guruhood constitutes a moral and spiritual asset leading to the betterment of life and the increasing happiness of one and all.

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Pledge of Affiliation to the Gurukula Movement

I accept the principles of affiliation to the Gurukula Movement published in **VALUES** and promise to regulate my life accordingly, as a humble disciple belonging to the Gurukula Movement of which the Yellow Fellowship is an organized expression, and I enclose an unconditional outright gift of one rupee (or its equivalent in other currency) which will be paid yearly, as an outward token of my sincerity and affiliation.

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Published by Gurukula, Varkala, Travancore, Kerala State, India.

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