

December, 1956

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VALUES

*Francis
Bacon*



SCIENCE

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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
THE BHAGAVAD GITA

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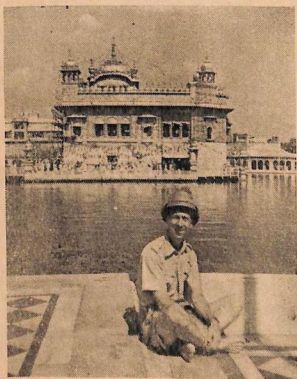
Editorial

IF, in this number of VALUES we have drawn attention to the limitations of a view of knowledge which is "self-sealing" and therefore unwholesome, we do not mean that Science as ordinarily understood, is depreciated as a discipline of knowledge. Within its field it is valid. All that we wish to say is, first, that the empirical method, which is now synonymous with science, is but one of the ways whereby man has that joy which knowledge brings; and, secondly, that it is possible to conceive of a full-blossomed Science which would include many other methodologies and epistemologies, and which would constitute a fully unlimited human frame of reference. Here, our restated term Dialectics which means linking all counterparts of a situation to a common correlative principle called the Absolute, which itself is of the "given" nature of Man, is our solution to the unease felt by all today, whether plain non-specialist humans, scientists or even philosophers who all strive for, but do not reach, that conclusive certainty which we claim Dialectics can give.

A very Happy New Year to you all.

GARRY DAVIS

at the Golden Temple, Amritsar, just before he left India. Our roving World Citizen is now reported to be in Iran (Persia), having passed through Pakistan and Afghanistan on his World Passport.



"This Pledge Business"

TO GARRY DAVIS :

This registration and pledge business is really repugnant to my personality. But I have given it to you because you have asked me to. Like all pledges of loyalty, it is only good so long as it works two ways equally and with no strings attached from either side, and that means that a blank piece of paper is as good.

The World Government must be for the sake of forming schools where Wisdom is the main subject, where the pupils learn to discipline their wants to a standstill, and where justice and fairness Absolute is the subject that is given top priority.

World Government must have rules that make it easy for the true sage to enter into the highest council and pit his Wisdom words against errors of politics, rules that ensure that he is heard by those qualified by the test of Wisdom itself to listen and judge the words of the *stranger*. Aggressive personalities must be made to face such speakers personally in front of a listening audience of sensible humans. Then the speech of both must be publicized for the world to know.

World Government must have no secrets or favorites. Honors must go to the wisest and not to the merely aggressive ones.

But mainly I think that for the present the emphasis must be on Wisdom Schools, or, better yet, Teachers of Wisdom. Whatever outward action gains in attention or prestige comes from the Wisdom in the background that guides sensible action. Thus the only sensible investment of these gains must be to sink it back into more humans directly interested in learning the Science of Wisdom.

Right on this blank I shall make my first appeal to the World Government. I am a Wisdom Teacher, instructed as you know by Dr. Natarajan. With some support as far as it comes within the present limits of the World Government, I ask for support in establishing a proper Wisdom School here in USA. Two teachers are available. The second is my pupil. The USA is too hostile to pure Wisdom teaching as yet and money is needed to make the necessary appearance of a full time School in keeping with what is expected of a public school.

That, Garry, is my appeal. I know that at present nothing can be done about this, but the appeal is on the very blank you asked for and I shall call your attention to it in due time.

I have now obliged myself to the World Government and World Government has obliged itself to me.

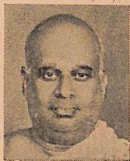
—HARRY S. JAKOBSEN,

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

October 27, 1956.

Science and Certitude

By NATARAJA GURU



KNOWLEDGE that has a certain degree of certitude is called science. In its original meaning the term science was not limited to what is now distinguished as the "positive," "objective" or "experimental" sciences. When physics began its

role as a science it set the model for forms of exact knowledge which began to be accumulated and put on shelves of their own in the department of the exact sciences. Physics soon gave way to chemistry, and then biology, which till then, had been called Natural Philosophy, was admitted into the realm of science.

Measurement of some sort enters into our notion of science. Experiment, observation and inference constituted the scientific method according to Bacon. Biological measurements however, were not as strict or rigid as measurements in other sciences such as physics or mechanics. Control experiments were conducted in biological laboratories which were accepted as normal to that branch, as giving that degree of certitude in knowledge which the nature of the subject-matter of biology, which was living organisms, permitted. Duration of life-cycles were measured with maximal and minimal probabilities instead of in terms of a rod of platinum preserved in a museum.

Thus the norms and standards were relaxed. When astronomy was included as a science the space-time factors involved were so great that all rigidity of Euclid and Newton had to be given up, and the physical world came to be recognized as an indeterminate entity which allowed much flexibility and fluidity in an ever changing flux of a universe.

Science and the mind : From the peripheral limits of the universe the onward march of exact thinking reached centrally into the study of the mind of man. Here laboratory experiments even of a "control" kind became difficult. Proverbs and common sense adages were pressed

into service by scientific writers to give precision or plausibility to their findings and conclusions. Later, normative methods through the statistical study of averages and probabilities began to be admitted and accepted as scientific and respectable. Questionnaires were invented where the degree of objectivity involved became further impaired. Questions were framed which often reflected the partialities and prejudices of those who framed them; and now much misleading evidence passes for scientific, when at best it represents the pet theories or fads already in the minds of the investigators.

Much ingenuity is thus being wasted at the altar of that idol which the scientist, like the old mathematician, still worships, called "proof." Many so-called proofs leave the man of common sense in a sounder position of certitude than the academic student.

Empiricism fails: The complete inadequacy of the empirical approach to knowledge or for certitude is now beginning to be accepted by leading thinkers like Bertrand Russell and leading scientists like Eddington.

After laboriously treating all aspects of "Human Knowledge—Its Scope and Limits," Russell, in the concluding section of his book, on its last page significantly admits that "empiricism as a theory of knowledge has proved inadequate, though less so than any other previous theory of knowledge." Eddington has striking paragraphs which bring to light the total absurdity of the physical world when viewed strictly according to the notions about the world that surrounds us held by present-day scientists.

A revised approach imperative: If the empirical approach has failed in bringing us nearer to knowledge, it has not failed to bring us another form of certitude. This is the certitude that if science goes on influencing humanity as it has been doing during the past few centuries, the doom of humanity is not to be dismissed as totally remote or uncertain. The human being and his survival begins to loom large as a question claiming inclusion as a legitimate and all-important subject of study for all thinking men. Thus we are brought to the portals of a new science at the centre of which we place man himself.

Man has to be studied through man for man in what constitutes human nature itself and its highest value or goal.

Psychology, sociology, politics and economics, although claimed to be sciences in the modern world, cannot be counted as such because the very first pages or text-books on these subjects reveal that their very opening definitions vary according to the fancies of one professor or another. The methodological and epistemological premises of such sciences are neither strictly laid nor universally acceptable or understandable. Even the fact that these sciences depend on the interrelation of person

with person or of person with object (value) is not so far recognized. The human being is still treated as a specimen in the museum to be studied *in situ* as it were, whether megascopically or microscopically, synthetically or analytically. The dialectical approach by which subject and object, cause and effect, mental and material, outer and inner, personal and impersonal factors are treated together, instead of disjunctly as at present, is deplorably absent to the present day.

The frustration of the "Positivist": For many centuries now the world has had before it such sayings as "Know Thyself" and "The proper study of mankind is man." Although they are generally accepted as very true and wise dicta, scientists have not paid any attention to them. The positivist thinker like Auguste Comte wanted to get rid of all dogmatism, theology and mythology from our modes of exact thinking. He hoped to discover laws in sociology and allied sciences and thus put away dogmatism for ever. It is a sad reality however, that in spite of the ambitions of such positivists we are still no nearer to enunciating universal laws of human nature or relationships. Positivism seems to be like a horse with a rider in the dark at the brink of a precipice. It will not and cannot go any further. Positivism is really at an impasse and, unless it knows how to turn right about and follow another course based on a revised methodological and epistemological approach, generations will still find the horse facing the same situation in the dark.

Some heterodox scientists: However, there is still a ray of hope for the scientist. Some of them have been able to shed their orthodoxy and closed or special conditioning. We find examples of first-rate scientists such as Schroedinger and Dr. Alexis Carrell who seem to talk a new language, Schroedinger even using such Vedantic dicta as "That thou art" in his writings in discussing the nature of life.*

Human life as understood in living terms without the limitations of the dissection table has been dealt with by professionals of unquestionable standing like Carrell. Journals and personal correspondence are beginning to be focussed more and more on the topic of how exact thinking has to progress along revised lines. Books like *The Reach of the Mind* by J. B. Rhine and "experiments" which are "para-psychological" are attracting much attention, not to mention the great interest in recent years in psycho-analysis and psychic research in general.

Reversion to esoterics: As the present moment there is a strange symptom observable in the modern man in a reverse direction, especially in the West. There seems to be an exceptional revival of interest in primitive magic, secret doctrines or *siddhi* phenomena belonging to secluded and recessional traditional groups. The love of yogi literature is on the ascendant, especially in America. Literature which Easterners would consider hardly respectable is being put out which is voraciously consumed by the common reader in the West and, conversely, pseudo-scientific wonder-tales of space-time adventure are making inroads into the imaginative minds of Eastern men and women. It is time that we thought of a general epistemological and methodological frame of reference for human thinking which would be equally valid both for the East and the

*See his article on page 111

(continued on page 114)

What is Science?



By JOHN SPIERS

RIGHT now the continent of Antarctica is being overrun by the scientist shock-troops of forty-five nations. The DEW (Distant Early Warning) radar line, well within the Arctic Circle in Alaska and Canada, is invading and interfering with

the Eskimo way of life, which will be replaced by the mechanized automatic way of life called American. By the end of 1957, an earth satellite will be launched from Florida. The big world-wide corporations based in USA, boast through advertisements in the business magazines, of their contributions to defense (war). The professed target is the global murder weapon already named the ICBM (intercontinental ballistic missile) flashing at 15,000 miles an hour, to drop atomic destruction on human beings 5,000 miles away.

Simultaneously, talk recurs of banning or renouncing the use of such weapons. Some would go so far as to altogether abolish science and all these dreadful wonders and techniques.

World problem : So, behind this plastic age of synthetic food, music and culture, behind the sensational trivia of the press and the non-stop amusements of T-V, radio, movies and sports, deep behind the streamlined minds smoothly sucking the sugar-digests of technicoloured advertisements and the syruped propaganda of business and politics, there is the unassuaged sick fear of the insecurity of this passionately extolled way of life.

Palliatives and dream-solutions are no answer. Limitation of the uses of scientific products is a surface-scratching solution. At this late hour the apple of scientific knowledge cannot be disgorged. There cannot be a shift over to a pre-scientific, pre-Columbus mode of life. Indeed, the Eskimo, Polynesian, Australian aborigine or new Guinea ways of life are themselves all under transformation by the globally penetrative reach of the AWL (the American Way of Life), Technocracy.

Where then, are we to look for a solution? One corner of the world yet remains. Behind political expediency, behind economic adjustments, behind the very structure of science and the scientific attitude itself, we can always turn to the human beings who are centrally involved. And we can start our inquiry by asking from what point of view and from what principles the whole existing pattern of life extends. Where does man find the guiding principles which emerge as patterns of life and society? What guides man in economics, laws, politics and a way of life? Here we can probe into the sources of science, that science which leads to the bomb and the threat of global destruction.

From Aristotle to Bacon : Many are outside of any law, lone-wolves who depend on no guidance at all. They betray themselves in ruthless lawlessness. They interpret legal codes as they please. Having renounced their common humanity, we can dismiss these aberrants from our present inquiry. They are self-isolated. We can turn to the rest of humanity. Here we find that two kinds of thinkers have been looked up to for guidance. In the western world these are typified by Plato and Aristotle.

Plato inclined towards the unitive or non-dualistic basis for thought and method; Aristotle towards dualistic specialization. Aristotle was the pupil of Plato but, neglecting the way of his teacher, he ceased to unify all knowledge and, instead, proceeded to split it up. It is this fragmentation of the sources and of knowledge itself which has now come to a climax. The disintegration which divided the mind threatens now the actual physical world.

From history we know how the Christian Church adopted the methodology of Aristotle, making of it a powerful defense of its own dualism of a hypostatic heaven and hell. Aristotle's "metaphysics" division of knowledge

kept the Church in power down to the 17th century.

Francis Bacon represents a critical phase of the dualistic tragedy. In rebellion against the metaphysical theology enclosing the thought of Europe, this ambitious aristocrat, a power-lover, but of immense erudition, in 1620 published his manifesto, the *Novum Organum* (The New Instrument), presumably in protest against Aristotle, but actually carrying Aristotle's primary division of knowledge (physics and metaphysics) a huge step further. And when Bacon's method of hypothesis, experiment and deduction, as the one and only infallible way of knowledge, was officially recognized by the formation of the Royal Society in 1662, it became the foundation of the present scientific outlook.

We are far from denying the stature of Aristotle or Bacon. Their gifted intellects stood far above their contemporaries. But they had the characteristic flaw of many great geniuses, unlimited egotistic ambition. For wisdom, any kind of egotism is perilous. This rottenness at the core spoils all the fruits of their mighty labour, just as it spoils all the wonderful fruits that pour out of the collective genius of our modern "scientific civilization."

The danger evident in S-F: At heart Bacon did not care for humanity. For him, as for the modern bosses of this age of science, the human being was just an object for experimental exploitation. In books such as *Things to Come* (Wells), *Brave New World* (Huxley), and *1984* (Orwell), we have up-to-date counterparts of Bacon's *New Atlantis*, where politics is eliminated and technocratic dictatorship prevails. International corporation businessmen served by scientific genius would be only too happy to achieve such a technically efficient, machine-run world.

Meanwhile, young and old are being conditioned towards the acceptance of this menacing future. Prior to Bacon the minds of men were packed with the lore of heaven and hell. Those who live in the modern synthetic age have their minds plugged with science fiction (S-F). Widely circulated pulp magazines and paperback books pound out the same pattern, with titles such as *Astounding Science Fiction*, *Fantastic Universe*, *Wonder Stories*, *Science Fantasy*, and so forth, and they are supported by strip cartoons with the same theme, such as *Superman* and *Flash Gordon*, so that in moments of leisure the conditioning can go on.

These are far more dangerous to humanity than any sexy books or cartoons, or the variety of pornography, the girlies and the muscle-men etc. They are more dangerous because ultimately they have the weight of Aristotle and Bacon and the approval (conscious or otherwise) of the philosophy of Big Business and dictatorship behind them. They are more dangerous also because, if atomic war is staved off, as it probably will be, since the lone-wolves want to live and enjoy, the future for humanity is just as frighteningly repellant.

The combination of wonder and power, either existing or anticipated, which is the pull of this world of science, is hard to resist. It goes to the head like potent wine. There is the stimulation of power in dreaming of conquering the cosmos in spaceships hopping at so many parsecs per second through inter-galactic space. There is a contempt for earthbound humanity in this mythology of cosmic adventurism. Boiled down it is the same as the greed for millions of dollars. Who cares for wisdom in this power-vision?

Outlawed contemplation: The duality needs exposure. This "science" where only one kind of method is admitted, can only be called fraudulent, in spite of its achievements, since it does not make man any wiser but, indeed, makes him fundamentally unhappier and more insecure. We are not here trying to introduce esoterics or the occult or any pseudo-science, witchcraft or mystic powers or any of the scientifically tabooed subjects which men believe in. There are patently enough dubious branches of science, most of them based on statistics and on hypotheses and theories which are capable of giving a variety of results which cancel each other out and contribute nothing but fancy words to our already overburdened language. Canons and norms are confused and jumbled by ardent believers in a no-man's land where great zeal and weak logic prevails.

Instead, what is here intended is a return to the main subject, which is wisdom and to the centre of that wisdom which is man. Human knowledge must have the complete integrity and wholeness that a man has. Only then can it be called science. As a follower of the empirical Baconian method, a scientist may reject or outlaw the other side or aspects of knowledge to which we are drawing attention. But as an ordinary human being he cannot. And if he does not reject his own knowing integrity as a human being, why should he put his scientific conditioning before his primal humanity?

But most of these learned people do so. Just at the time when humanity needs all the philosophic guidance it can possibly get, the scientific leaders say no. Superclass in academic qualifications, they can be sub-normal in plain human common sense. Biologist Julian Huxley, when head of UNESCO (as he relates in his recent book *From an Antique Land*), thinks there would be an unpleasant uproar if philosophers got together. But philosophers and religionists have often met and shared their contributions on a single platform. If there is any uproar it is mostly the political UN that supplies it. The only valid reason one must assume for excluding philosophy from UNESCO or from UN is that these bodies are sticking to dogmas and doctrines favourable to the controlling powers. Clearly, in the highest academic ranks, we are completely in the hands of the Baconian temperaments. Who cares for Joe in the pub or Annie shopping in Main Street? Like us they may pipe and whistle, while the massed bands of the world orchestra of "science" blast away.

But Joe and Annie can often solve human problems better than the Experts, the Authorities and all the approved Great Men who subserve the bigwigs and big brass and never raise a whisper against the bomb. There may be opacity in high places, but we feel pretty sure there is plenty of daylight outside the glare of the spotlights and headlines.

Wisdom: But wisdom is our theme, and it is the absence of wisdom which is the disgrace abounding of today. Wisdom is the real science, and what is called the empirical method, the mark of science today, is just one aspect of knowledge and, we may add, not the most important. The whole approach to science needs revising. Science is not supposed to have frontiers, and yet the empirical method is itself a closed-in area. But closed areas are constant in the modern set-up. Science is really maintained for and by the elect, the State and the Businessmen. It is not at all global. But the spread of power and profit of the interests who use science is global. Facts which should be public are retained by private interests everywhere, whether they concern the manufacture of a bomb or a biscuit.

Now dethroned by the bomb-barons, the supreme science or wisdom was known long before Aristotle. *Gnothi seauton!* Know thyself! It was up in golden letters on the temple at Delphi a thousand years B.C. But bomb-barons don't want to know themselves! What an exposure they would meet in the mirror of wisdom! The Huxleys? They see the ape-man. That is not a great matter; for what is wrong with an ape behaving like an ape should behave? A proper ape is better than an unhappy unfulfilled Astronomer. The trouble is that bomb-barons and biologists never see human beings. Humans get in their way. Aristotle found it more interesting to gather a menagerie and lapped up the fame of learning. The medievalists used their intelligence to discuss the behaviour of angels and made no comment when crusades and inquisitions were launched and thousands of human beings murdered and tortured for mere opinions held. Today there is great excitement and glory in digging into the sub-atomic or extra-galactic end of phenomenal nature with electronic devices and radio-telescopes; but beyond these explorations there is a darker curtain than ever fell over a state boundary. There is death to anyone who publishes without state consent any new fact about atomic physics. Anybody who protests about any new murderous weapon has the new inquisition hot on his tail.

The way of modern science is so easy. Any high-school youth after a few years mugging up of the technicalities can twiddle the machines or punch out a result on a mathematical computer. Between the murder of a fellow human there is the machine. When the bombs are dropped the humans murdered are never seen by the murderer. He may be 20,000 feet overhead and several miles away. It is automation-death, with push-button efficiency. The strong theme of S-F is the robot. The aim is to achieve the automatic ICBM without the interference of the sensitive human who, at the last minute might refuse to unload and kill. Meanwhile the orators wear medals and decorations and give televised broadcasts through a hundred-million network. So easy that any fool can learn the knowhow, get tough and arrogant and get away with it.

Callous conclusions: Not all humans are sensitivity-buffered. Even Kipling, for all his old-fashioned politics, can write in *McAndrew's Hymn* :

(Continued on page 122)

Wisdom Science and Education

By HARRY S. JACOBSEN

This extract from a letter to World Citizen Garry Davis touches in a very practical way on the need for a revalued education. The writer is Head of the Gurukula at Long Valley, N.J., U.S.A., and has specialized in character-training through the wisdom method or Dialectics shown him by his teacher, Nataraja Guru. He would welcome serious students who are interested in the subject of wisdom reorientation.

DEAR GARRY :

The politics you are representing, I find to be the only line that holds my attention and extracts a nod of inner agreement. Then also you seem to have pleasure in putting my name on the 'Council.' Good, this tells me that you can look behind appearances, as no relativistic system and its personnel would dare to include me. And hurrah for the inclusion of all famous people who say all the fine words in public. Many of them try to mean what they say, but there are also the dangerous kind.

These are the politicians. They hop on any kind of bandwaggon and become a pain in the neck. One aggressive personality who stands very close to the Guru is enough. The rest must be of the Guru type who take life as it comes with their own inherent personality favouring the Tao.

It would be good if an American Indian, an African Negro and an Australian native would come and attach themselves to the 'Council.' As Eskimo too. Because, under the guidance of a Jagat-Guru (World-Teacher) it is the very simple humans who are fitted to be the grand leaders of humanity. Such simple humans are able to understand and transmit the Word of the Guru. Moreover such humans have unlimited courage and daring which is favour of the Word exclusively. The rest of humanity at best is but stereotyped sophistication.

Nor is this all. World citizenship as you are representing it, enters into all the facets of human life. You don't exclude the likelihood of finding true men in public jails, nor among the already existing ruling rich or among

peasants or fishermen, educated or uneducated in the formal sense, though educated in humanity they always are, and must be.

And that brings me to another point—education. I mean *true* education, and more particularly true education as it concerns world citizenship politics. This education must counteract the domineering pride of what is popularly known as westernized education. This westernized education and true education do not amalgamate easily, though there are plenty of humans who could join the two if there were enough teachers to teach them.

Gurus are needed : So the question arises of where one can find a supply of easily trainable Gurus. For without these Gurus your movement must fail this time too.

Let us then offer an idea. When means are available, go to the "native" societies where humans are already simple and childlike and in direct contact with nature, such as the Eskimo and the Australian native, or perhaps an African medicine-man—some respected member of their tribes. Respect in simple natural people will be based on their genuine common sense and not on sophistry. It will not be difficult to convince such common sense humans of the global need for their personalities. Then—educate them in the Gurukula Science of the Absolute, complete with the perennial words of wisdom and psychology. Our guess is that these humans would learn the *Science of Wisdom* in short order and that the World Citizenship movement would in the shortest possible time have teachers of Wisdom to enter into western life in the universities or other points of entry, to counterbalance the excessive relativism that is now overwhelming the world. Such humans would be the very ones to fill the present negative void still left open, even by Malan's plans of modern cultural cities*

The basic structure of a world of recovery from excessive devastation by spiritually naïf humanity, is education of the right sort. That means one must have plenty of Buddhas, Jesuses and Lao Tzus, men who really understand human nature and can actually *show* by direct experiment, the secrets of human nature, and who can *teach* it to others, men who can show the modern medicine men what lies behind healing with drugs and surgery, men who can restore happy romances to youth, men who know the real secrets of human madness and *can* restore balance to the mentally disturbed who wish to be well, men who know the real secrets of letting off steam with adventures and can educate so that humanity becomes better off instead of worse off, as it is now, in short, men to whom nothing of the structure of human personality is a secret, to whom the solution of 'mysteries' is but 'the raising of common sense to the level of a science' as Natarajan has put it in *The Word of the Guru*.

*Ref. to Bernard Malan article, *City of the Future*, which appeared in *VALUES*, Vol. I, No. 2.

The relativistic education of the western type in general does not consider this kind of education possible and 'strangely' enough even mocks it and puts every possible obstruction in the way of humans who are even able to demonstrate it in front of their very eyes.

University pretenders: As you know, Garry, I have reached a financial zero in my fruitless efforts at reaching U.S.A. universities with this science. My chance to demonstrate in a way, came when R. became my pupil. As you know he had been a student of Columbia, NYC, where he had enrolled for the purpose of, as he put it, learning the Truth. As one might expect, he became a misfit and became subtly discouraged to his own confusion and inner anger.

After having studied here in the Gurukula for nine months, he became alert to the fact that Columbia had taken his hard-earned dollars in a fruitless tuition and under false claims,—lofty spiritual claims which they were incapable of equating in a curriculum. He challenged their right to collect a thousand dollars in tuition fees from him, and Columbia are unable to deny that they cheated him. They weakly demand payment, but dare not speak up properly on account of a deadly fear that the public will find out that they are fakers right down from the president and into the classrooms of philosophy and other cultural subjects. They started so indignant and pompously in their first replies to him, but now he cannot even extract the simplest answer from them. Even his refusal to pay with direct charges that they are fakers, cannot evoke a reply even when sent by registered mail. Petrified, they sit on a fence and let a twentyfive year old boy pummel them at will.

And this institution of higher learning is duplicated throughout the world hundreds of times. From these institutions of frightened 'teachers' comes the education of our present world leaders. These leaders dare nothing but remain 'safe' behind a fence, while throwing stones at people in the open. They are frightened little personalities with much public honor who excuse their trivialities with 'no man is honored in his own private home.' And rightly so, for there they get a close look at him! He is not covered there by a fake front.

Truly many a drunken and uneducated laborer has more respect in his own home than those who are trusted to educate the next generation of young people. In U.S.A., the movies, radio and television find as their greatest subject of comedy, the confused father who is and indeed must be overbearingly dealt with by daughters and wives. (*And in the comic strips too, like Bringing up Father, Blondie, etc.*—EDITOR). Thus the modern idea of a father is of a dumb, good and regimented man who brings in plenty of money for luxuries. Mother, or more often the young daughter is the guiding hand of the family, who has all the 'wisdom' that silly father doesn't have.

Need for real men: And the rich leaders of this 'philosophy' of merchant advertising are all honored citizens and products of these hapless centers of learning. Here the truly masculine personality is feared and held as mad and antisocial. In fact, in all the 'science' of modern European and American psychology there is not one book that we have found that can define what is truly masculine—or feminine for that matter. In the final analysis, it is the fashion centers that form women's opinions.

Too Narrow a World

WE must liberate man from the cosmos created by the genius of physicists and astronomers. Despite its stupendous immensity, the world of matter is too narrow for him. Like his economic and social environment it does not fit him. Man is simultaneously a material object, a living being, a focus of mental activities. His presence in the prodigious void of the inter-sidereal spaces is totally negligible. But he is not a stranger in the realm of inanimate matter. With the aid of mathematical abstractions his mind apprehends the electrons as well as the stars. He is made on the scale of the terrestrial mountains, oceans and rivers. He appertains to the surface of the earth, exactly as trees, plants and animals do. He feels at ease in their company. He is more intimately bound to the works of art, the monuments, the mechanical marvels of the new city, the small group of his friends, those whom he loves. But he also belongs to another world, a world, alas, which, though enclosed within himself, stretches beyond space and time. And of this world, if his will is indomitable, he may travel over the infinite cycles. The Cycle of Beauty, contemplated by scientists, artists and poets. The Cycle of Love, that inspires heroism and renunciation. The Cycle of Grace, ultimate reward of those who passionately seek the principle of all things. Such is our universe.

—DR. ALEXIS CARRELL, *Man the Unknown*.

*Man, introverted man, having crossed
In passage and but a little with the nature of things this latter century
Has begot giants ; but being taken up
Like a maniac with self-love and inward conflicts cannot manage his hybrids.
Being used to deal with edgeless dreams,
Now he's bred knives on nature turns them also inward :
they have thirsty points though.
His mind forebodes his own destruction ;
Actaeon who saw the goddess naked among leaves and his hounds tore him.
A little knowledge, a pebble from the shingle,
A drop from the oceans : who would have dreamed this infinitely little too much ?*

—ROBINSON JEFFERS.

Wisdom Science and Education (continued from page 109)

All this silly 'education' must be relegated into the background of a real education which must come from the at present despised masculine personality ; that personality which sets steady level-headedness and real spiritual Wisdom above the fripperies of relative interests, be they of the political, or military or womanly kind.

It is therefore my suggestion that, while *Values* includes a counter to modern absurdities of politics. Politics simply can't survive and remain truly good for humanity without a predominance of earthy Wisdom.

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

—HARRY S. JAKOBSEN.

What is Life?

By ERWIN SCHROEDINGER

With Heisenberg and De Broglie, the author, who was Senior Professor at the Dublin Institute for Advanced Studies, is the discoverer of Wave Mechanics. The following is the epilogue to his book on the Physical Aspect of the Living Cell. He goes boldly—as one should—to the heart of the fact of the singularity of the Self.

As a reward for the serious trouble I have taken to expound the purely scientific aspect of our problem *sine ira et studio*, I beg leave to add my own, necessarily subjective, view of its philosophical implications.

According to the evidence . . . the space-time events in the body of a living being which corresponds to the activity of its mind, to its self-conscious or any other actions, are (considering also their complex structure and the accepted statistical explanation of physico-chemistry) if not strictly deterministic at any rate statistico-deterministic. To the physicist I wish to emphasize that in my opinion, and contrary to the opinion upheld in some quarters, *quantum indeterminacy* plays no biologically relevant role in them, except perhaps by enhancing their purely accidental character in such events as meiosis, natural and X-ray induced mutation and so on—and this is in any case obvious and well-recognized.

For the sake of argument, let me regard this as a fact, as I believe every unbiased biologist would, if there were not the well-known, unpleasant feeling about “declaring oneself to be a pure mechanism.” For it is deemed to contradict Free Will as warranted by direct introspection.

Inference from two premises: But immediate experiences in themselves, however various and disparate they be, are logically incapable of contradicting each other. So let us see whether we can draw the correct, non-contradictory conclusion from the following two premises:

- (i) My body functions as a pure mechanism according to the Laws of Nature.
- (ii) Yet I know, by incontrovertible direct experience, that I am directing its motions, of which I foresee the effects, that may be fateful and all-important, in which case I feel and take full responsibility for them.

The only possible inference from these two facts is, I think, that I—I in the widest meaning of the word, that is to say, every conscious mind that has ever said or felt “I”—am the person, if any, who controls the “motion of the atoms” according to the Laws of Nature.

Within a cultural milieu (*Kulturkreis*) where certain conceptions

(which one had or still have a wider meaning amongst other peoples) have been limited and specialized, it is daring to give to this conclusion the simple wording that it requires. In Christian terminology to say: "Hence I am God Almighty" sounds both blasphemous and lunatic. But please disregard these connotations for the moment and consider whether the above inference is not the closest a biologist can get to proving God and immortality at one stroke.

Consciousness always singular: In itself, the insight is not new. The earliest records to my knowledge date back some 2,500 years or more. From the early great Upanishads the recognition *ATMAN* = *BRAHMAN* (the personal self equals the omnipresent, all-comprehending eternal self) was in Indian thought considered, far from being blasphemous, to represent the quintessence of deepest insight into the happenings of the world. The striving of all the scholars of the Vedanta was, after having learnt to pronounce with their lips, really to assimilate in their minds this grandest of all thoughts.

Again, the mystics of many centuries, independently, yet in perfect harmony with each other (somewhat like the particles in an ideal gas) have described, each of them, the unique experience of his or her life in terms that can be condensed in the phrase: *DEUS FACTUS SUM* (I have become God).

To Western ideology the thought has remained a stranger, in spite of Schopenhauer and others who stood for it and in spite of those true lovers who, as they look into each other's eyes, become aware that their thought and their joy are *numerically* one – not merely similar or identical; but they, as a rule, are emotionally too busy to indulge in clear thinking, in which respect they very much resemble the mystic.

Allow me a few further comments. Consciousness is never experienced in the plural, only in the singular. Even in the pathological cases of split consciousness or double personality the two persons alternate, they are never manifest simultaneously. In a dream we do perform several characters at the same time, but not indiscriminately: we *are* one of them; in him we act and speak directly, while we often eagerly await the answer or response of another person, unaware of the fact that it is we who control his movements and his speech just as much as our own.

Plurality nonsense: How does the idea of plurality (so emphatically opposed by the Upanishad writers) arise at all? Consciousness finds itself intimately connected with, and dependent on, the physical state of a limited region of matter, the body. (Consider the changes of mind during the development of the body, as puberty, ageing, dotage, etc., or consider the effects of fever, intoxication, narcosis, lesion of the brain, and so on.) Now, there is a great plurality of similar bodies. Hence the pluralization of consciousness or minds seems a very suggestive hypothesis. Probably all simple, ingenuous people, as well as the great majority of western philosophers, have accepted it.

It leads almost immediately to the invention of souls, as many as there are bodies, and to the question whether they are mortal as the body is or whether they are immortal and capable of existing by themselves. The former alternative is distasteful, while the latter frankly forgets, ignores, or disowns the facts upon which the plurality hypothesis rests.

Much sillier questions have been asked: Do animals also have souls? It has even been questioned whether women, or only men, have souls.

Such consequences, even if only tentative, must make us suspicious of the plurality hypothesis, which is common to all official Western creeds. Are we not inclining to much greater nonsense, if in discarding their gross superstitions we retain their naive idea of plurality of souls, but "remedy" it by declaring the souls to be perishable, to be annihilated with the respective bodies?

The ground of the "I": The only possible alternative is simply to keep to the immediate experience that consciousness is a singular of which the plural is unknown; that there is only one thing and that, what seems to be a plurality, is merely a series of different aspects of this one thing, produced by a deception (the Indian MAYA); the same illusion is produced in a gallery of mirrors, and in the same way Gaurishankar and Mt. Everest turned out to be the same peak seen from different valleys.

There are, of course, elaborate ghost-stories fixed in our minds to hamper our acceptance of such simple recognition. E.g. it has been said that there is a tree there outside my window, but I do not really see the tree. By some cunning device of which only the initial, relatively simple steps are explored, the real tree throws an image of itself into my consciousness, and that is what I perceive. If you stand by my side and look at the same tree, the latter manages to throw an image into your soul as well. I see my tree and you see yours (remarkably like mine), and what the tree in itself is we do not know. For this extravagance Kant is responsible. In the order of ideas which regards consciousness as a *singulare tantum* it is conveniently replaced by the statement that there is obviously only one tree and all the image-business is a ghost-story.

Yet each of us has the undisputable impression that the sum total of his own experience and memory forms a unit, quite distinct from that of any other person. He refers to it as "I". What is this "I"?

If you analyse it closely you will, I think, find that it is just a little bit more than a collection of single data (experiences and memories), namely the canvas upon which they are collected. And you will, on close introspection, find that, what you really mean by "I", is that ground-stuff upon which they are collected. You may come to a distant country, lose sight of all your friends, may all but forget them; you acquire new friends, you share life with them as intensely as you ever did with your old ones. Less and less important will become the fact that, while living your new life, you still recollect the old one. "The youth that was I", you may come to speak of him in the third person, indeed the protagonist of the novel you are reading is probably nearer to your heart, certainly more intensely more alive and better known to you. Yet there has been no intermediate break, no death. And even if a skilled hypnotist succeeded in blotting out entirely all your earlier reminiscences, you would not find that he had killed you. In no case is there a loss of personal existence to deplore.

Nor will there ever be.

West. There should be a Science of sciences—in other words, a veritable Science of the Absolute in which the whole range of unitive human values would find their legitimate places is what has become imperatively necessary for safeguarding the future of the thinking of the human race as a whole. The lop-sided progression of present-day scientific thinking could then be balanced, so that humanity might progress normally, guided by its legitimate aspirations for the fulfilment of its highest natural values.

No sacrifice of certitude: Although it is evident that the empirical theory of knowledge has failed and that we are feverishly reaching out for methods that could be relied upon as the next best only, it is still important that the certitude which is the characteristic of any science should not be lost sight of. The methods which science evolved during its long years of progress while it groped in the dark for a clearer vision of reality need not all be discredited nor discarded in favour of less publicly valid methods. The scientific attitude could be continued in the same strictly open and critical manner into domains which may not be objective in the sense understood by scientists so far. Whether it is the mind of man acting on matter, or whether mind acts on mind itself, or even where matter acts on matter itself, the methods of arriving at certainty could be the same in principle. The laboratory experiment of the bell, jar, test-tube or crucible, the control methods of the biological laboratory and the normative methods of the statistical approach to certainty have all behind them a critical attitude of mind which could be kept alive even in the world of the study of the Self of Man. Mental experimentation could follow the same disciplinary outlines as laboratory experimentation. We could submit our findings to the same rigour of testing—not actually, but by mental suppositions or by probings for probabilities or certainties.

As a matter of fact, as we travel from the domain of a *posteriori* knowledge to that of the *a priori*, degrees of certitude become possible even without orthodox experimentation or laboratory proof. The method of the *Mimamsakas* (reflective investigators) of India correspond to such and have been as full of certitude as to be accepted as valid forms of reasoning for many generations of exact thinkers in India. In connection with *Brahma-Vidya* or the Science of the Absolute, a whole system of exact thinking has developed in and through the six great systems of Indian philosophy. These however, are gone into disuse but much of it could be salvaged for the service of the Science of the Self or the Absolute even now.

Without abandoning the critical method of overt public discipline which ought to characterize any science, it is possible to build up a body of knowledge which would enjoy at least the same degree of certitude that the physical sciences have had in the world of empirical events and facts. When this is accomplished, a global philosophy will emerge, which will enrich and nourish science itself and give it a higher degree of certitude, and universal validity.

A Priori Knowledge

By PLATO

*The following is from **The Meno**, one of the dialogues of Plato, wherein Socrates proves to the sceptical Thessalian Meno, that all knowledge is a form of remembrance, and that proper virtue arises from self-inquiry, by **a priori** methods and not by the pragmatic or empiric method of trial and error.*

SOCRATES : All things in nature being linked together in relationship, and the soul having heretofore known all things, nothing hinders but that any man, who has recalled to mind, or, according to the common phrase, who has learnt, one thing only, should of himself recover all his ancient knowledge, and find out again all the rest of things ; if he has but courage, and faints not in the midst of his researches. For inquiry and learning is reminiscence all. We therefore ought not to hearken to that sophistical way of reasoning (i.e. from the phenomenal) ; for our believing it to be true would make us idle. And, accordingly the indolent, and such as are averse to taking pains, delight to hear it. But this other way of thinking makes men diligent, sets them at work, and puts upon them inquiry. And as I believe it to be true, I am willing, with your assistance, to inquire into the nature of virtue.

MENO : With all my heart, Socrates. But say you this absolutely, that we do not learn anything ; and that all, which we call learning, is only reminiscence ? Can you teach me to know this doctrine to be true ?

SOCRATES : I observed before how full you are of craftiness, O Meno. And, to confirm my observation, you now ask me if I can teach you ; I, who say that there is no such thing as teaching, but that all our knowledge is reminiscence ; that I may appear directly to contradict myself.

MENO : Not so, Socrates, by Jupiter. I did not express myself in those terms with any such design ; but merely from habit, and the common usage of that expression. But if in any way you can prove to me that your doctrine is true, do so.

SOCRATES : This is by no means an easy discussion. However, for your sake, I am willing to try and do my utmost. Call here one of your numerous attendants, whichever you please, that I may prove in him the truth of what I say.

MENO : I will gladly. Come hither, you. (*calling a young servant*)

SOCRATES : Is he a Greek? Does he speak the Greek language?

MENO : Perfectly well, he was born in my own family.

SOCRATES : Attention then, and observe whether he appears to recollect within himself, or to learn anything from me.

MENO : I shall.

SOCRATES : (*to the servant lad*) Tell me, boy ; do you know what a square space is? Is it of such a figure as this? *drawing one on sand on the floor.*)

BOY : It is.

SOCRATES : A square space then is that which has all these lines equal, A B, B C, C D, D A, four in number?

BOY : It is so truly.

SOCRATES : Has it not also these lines, which are drawn through the middle of it, A C, and B D, equal each to the other?

BOY : Yes.

(*And so Socrates and the servant continue, the former questioning, the latter affirming, through a complicated discussion on geometry and mathematics. Socrates then turns to Meno.*)

SOCRATES : Well ; what think you, Meno? Has this boy, in his answers, given any other opinion than his own?

MENO : None other ; he has given his own opinion only.

SOCRATES : And yet, but a little before, as we both observed, he had no knowledge of the matter proposed, and knew not how to give a right answer.

MENO : True.

SOCRATES : But those very opinions, which you acknowledge to be his own, were in him all the time : were they not?

The Youthful Temperament Unsited for Political Science

NOW each man judges well the things he knows, and of these he is a good judge. And so the man who has been educated in a subject is a good judge of that subject, and the man who has received an all-round education is a good judge in general. Hence a young man is not a proper hearer of lectures on political science; for he is inexperienced in the actions that occur in life, but its discussions start from these and are about these; and, further, since he tends to follow his passions, his study will be vain and unprofitable, *because the end aimed at is not knowledge but action*. And it makes no difference whether he is young in years or youthful in character; the defect does not depend on time, but on his living, and pursuing each successive object, as passion directs. For to such persons, as to the incontinent, knowledge brings no profit; but to those who desire and act in accordance with a rational principle knowledge about such matters will be of great benefit.

ARISTOTLE, *Nic. Ethics*, Bk. 1, 3.

MENO : Yes, they were.

SOCRATES : In a man therefore, who is ignorant, there are true opinions concerning those very things of which he is ignorant.

MENO : It would appear there are.

SOCRATES : Those opinions then are stirred up afresh in the mind of that boy, as fancies are on dreaming. And if he should frequently be questioned about these things, and by different persons, you may be assured he will at length know them with as much certainty as anybody.

MENO : Indeed, it seems so.

SOCRATES : Will he not then know them without being taught them, having only been asked questions, and recovering of himself from within himself his lost knowledge?

MENO : He will.

SOCRATES : But our recovery of knowledge from within ourselves, is this not what we call reminiscence?

MENO : Without doubt.

Education and Character-Training

By S. SUNDARAM

The writer holds an important executive post in the chemical division of a factory in Travancore. Himself a scientist,—he is an M.Sc. and B.Sc. in Industrial Chemistry—he recognizes that science needs humanizing.

Just like the Bourbons, man neither learns, nor forgets. This statement is verily true in the present context of the world, because after two great wars, the world is on the brink of a third devastating holocaust. The lessons of history are still green in the memory of all. In spite of it, day in and day out, doubts and difficulties about the future of mankind still obsess us. Vague fears assail us and with a confused mind we go about searching for an answer. The confusion becomes worse confounded when it is not realised that the key to the Kingdom of Heaven lies within man himself. Sometimes, it makes us feel that the condition of man presents a hopeless and pathetic picture. What is the cause of this perpetual confusion and what is the remedy for it? What are the actual symptoms and what is the disease? Are we making any attempts to attack the symptoms or cure the disease?

The ultimate answer for the ills of humanity lies in character. The question arises as to what is the precise meaning of this word—character. It refers to a great value of life, and it is something that is positive, absolute and real. Just like light and power, only its effects can be felt and seen in terms of its results. Man's personality is its medium. It is intimately tied to his mind, his soul and spirit. It is developed out of the qualities with which a man is born—those qualities which distinguish him from the beast. By conscious training and assiduous effort, its nobility can be felt, and by neglect or improper development, its absence can be realised. Education can help us to realise and assess its importance and greatness, depending on the meaning we attach to it. The three R's—reading, writing and arithmetic, have no innate strength unless they go hand in hand with the three C's—character, culture and citizenship.

Refined barbarity: At no other stage in human history has the importance of character been felt so strongly as now. The tools of total annihilation which have been placed by science in the hand of man, are threatening to swallow up every precious thing that the world has created for its well-being. With the existence of rampant indiscipline of body and mind, in every walk of life, the foundations of society are tottering. Double thinking and double talk are ruling the roost. In politics, economics, ideologies and international relations, schizophrenics are guiding the destiny of nations, vitiating the sources of power with lies, bluffs, half-truths and half-baked ideas. Chaotic confusion is the order of the day. Vanity, selfishness and avarice are glorified as noble ideals, in the garb of nationalism. Sanity is getting divorced from the conduct of individuals and nations. For the rationalist, the world looks like an economic zoo of disparities and privileges, a lunatic asylum let loose,

swinging between a snake-pit and a cock-pit. In short, the symptoms are bad and the disease is worse.

Unless the remedy is quick, the condition of society is bound to deteriorate further. The problem is how to prevent further rot. The remedy lies within man himself. An excellent character developed with the help of the proper type of education, will arrest further deterioration. Everyone should remember and apply to his own conduct, as well as to the conduct of the particular society of which he is a member, the observations of Senator Kefauver when he headed the American Senate committee for the investigation of crimes in America. If national calamities occur, it will not be due to the impact of other opposing ideologies, different from their own, but because individuals guiding the nations, are lacking in good character. One can acquire the degrees available with all the leading universities of the world, but still be wanting in character. Education as a means to attain high academic distinctions, without the necessary training of character, is like a high powered automobile without controls. The aims of education should be to develop a poise and sense of balance in man, about the facts of life. Intellectual training, without the necessary emphasis on moral values, is potentially backward. Academic attainments shorn of the wings of mental and moral discipline tend to create a community of standardised and refined barbarians.

Scientific humanism: Respect for the feelings of others, regard for the ideas of other people and obedience to the universality of the true, the good and the noble, are the essentials of a good character. Sympathy for the feelings and failings of other men and a helpful attitude to the rude realities of life, instead of sitting in judgement of its foibles, call for great strength of mind. Intellectual arrogance and self-delusion about the importance of one's own pet theories and perversions, should not be confused with the fundamental values on which character can be built. "The meek shall inherit the earth", is inherently true when applied to the problems of life and the ills of the world today. Any type-of education that attempts to camouflage the real issues of life by argument and logic, is indicative more of intellectual perversion, than of a proper training. We have such fantastic statements like "meekness is a weakness which is a wickedness" and many others which condemn the good and proper ways of life.

Education in its attitude to the training of character should aim at the admission of the supremacy of reason. Science attempts to do this by the creation of the proper outlook, to appreciate the truths of nature combined with the wisdom to correctly assess the values of life. Science is a good servant of man. It is not at all correct to accuse science for all the ills of the modern world. It will be tantamount to putting a premium on ignorance, indirectly as a noble purpose of life. This science-baiting is a favourite pastime of the fanatics of religion who have been dethroned from their seats of authority, by the advance of science. At this juncture, the evolution of a scientific and technological humanism is all that is required and not a broadside attack on science itself. It should be appreciated that science has come to stay and it is only trying to do the impossible, if attempts are made to dislodge it from its pedestal of importance. Education in its full sense should combine the teaching of

science with the teaching of history, sociology, and economics. This will enhance the mutual values of the sciences and the humanities, in the development of character.

Religious instruction: Some feel that religious and moral instruction only can go a long way in the improvement of character. This is a controversial question because the aims, purpose and basis of religion differ from place to place and person to person. Suffice it to say, that religion is a personal experience and as a personal business, it may have its own good effects, but not when it tries to create a tendency for other-worldliness. When taught in the class room, religion becomes a ridiculous affair because the emphasis of education should be on how to live a life of good values among one's fellow-men. It is more appropriate to say that a greater emphasis is necessary on social ethics than on religious teaching for other-worldly pursuits. More often than not, religious teaching prejudices the mind against vital issues of life and hence it imports a sense of bias to its social necessities and verities. Experience has shown that religious teaching in class rooms has not justified itself, except in creating complexes and mental perversions. In our tendency to flatter ourselves on the past achievements of life, we have a tendency to overlook the essentials of the present.

Training of character and refinement are fundamentally related to environment. It is correct to say that the home and its atmosphere have a great effect on character. A spirit of self-sacrifice, love, kindness, a cheerful disposition towards the troubles and trials of life, and charity, should govern the conduct of the home. Such an atmosphere engenders a good and great character. These factors are conspicuous by their absence in American homes. Psychologists who have investigated the mental make-up of juvenile delinquents, sexual perverts and drug addicts in America, have come to the unassailable conclusion that most of these defects and defectives are traceable to broken homes and the promiscuous life of the parents. A criminal is made and not born.

There is an interesting problem presented by the well known adage "Good wombs breed bad sons". This is not cited here to contradict what had been stated before. This only qualifies the necessity of parental influence. The great heights reached by some men, have been attained by dint of their hard work, early sufferings and the sheer merits of a good character. It often happens that in their pursuit of greatness, these men forget their duties as parents. They give very little time to their children, and keeping themselves busy in the pursuit of their own greatness, they fail to give their children the necessary opportunities to appreciate those good points of character which have made them great. Consequently, the personality of the children gets neglected and their character becomes stunted by the material affluence which surrounds them, making their lives soft and easy. More often than not, the children of the great are spoiled by pampering also.

The basic triad: Instead of emulating by personal experience, the ways in which their parents became great, they start at the end by feeling that they also have a hereditary right and share in the greatness of their parents. The parents are also partly to be blamed for this. They unconsciously encourage this false sense, because in their over-

attachment, they do not permit their children to relive the hard life of their own past. This is the wrong approach which ruins the proper development of character of the children, because it is built in the midst of hardship. It is an oft-repeated statement of history that Rome conquered Greece by its strength, while Greece conquered Rome by its weakness. Rome lost not only its empire, but also its character by the soft life it learnt in Greece.

The importance of environment for the development of character is realised to the maximum extent possible in public schools and residential universities with a tradition of the correct type. It is in a way true to say that if Britain is a great country today, it is because of her well established public school system. In the field of practical life also, it is necessary to have an attitude whereby facilities will be provided for young men to come up from the bottom-most rung of the ladder of life, through self-effort. The mere fact of being the son or son-in-law of a great and important man, should not automatically entail the appointment of a man to a big and important post in any walk of life. Likewise, it is necessary to deprecate the tendency to push people up because they possess certain initial advantages due to their being born in important families. Society in Western countries and America is appreciating these points fully and this has helped them a great deal, in the advancement of their states and society.

The weakest link decides the strength of the strongest chain. An individual without character is a source of danger to himself and the nation. This is amply borne out, when we remember the havoc caused to society by a corrupt politician, official or bureaucrat. The stories of the miseries and unnecessary sufferings, brought on the millions of our brethren of Bengal during the man-made famines of 1943 make disgusting reading. Similarly, we have heard cases of corrupt officials who have caused untold troubles to society in every country of the world by their cheap ways. Empires have fallen, and many kingdoms have disappeared and many millions of men and women have been decimated because one individual or other lacked character. Hitlers, Mussolinis, Perons and Stalins, not to mention the Farouks and the Czars, are just a few examples chosen at random to bear out this fact of history.

An education that is directed to the good ends of life and the proper training of character is purposive, while that type of education which helps to adorn ourselves with academic distinctions, is the mere repetition of another dirty habit of life. Civic sense, courtesy and a feeling of citizenship, as the basis of character should be the triads of education. If these lamps of wisdom light the path of men's ways in life, only then could humanity hope for a bright and happy future.

KEEP COOL

I SAY to any man or woman, let your soul stand cool and composed before a million universes.

—WALT WHITMAN.

What is Science (Continued from page 106)

What I ha' seen since ocean steam began
Leaves me na doot for the machine : but what about the Man ?
The man that counts, wi' all his runs, one million mile o' sea :
Four time the span from earth to moon . . . How far, O Lord,
from Thee ?

or another, who still has something to say ; T. S. Eliot, in *The Rock* :

Endless invention, endless experiment,
Brings knowledge of motion, but not of stillness ;
Knowledge of speech, but not of silence ;
Knowledge of words, and ignorance of the Word.
All our knowledge brings us nearer to our ignorance. . . .

He would understand what the sage Ramana Maharshi meant when he spoke of "two kinds of ignorance : ordinary ignorance, and learned ignorance".

The scientists will deny their ignorance. They will say they have given us aspirins and penicillin. So a housewife can say she has cooked the dinner by setting the house on fire. They will say they have cured a mental illness by cutting the frontal fibres of the brain. But the patient is mentally impaired for life. Foods are loaded with chemicals and are then called "enriched." The soil is made to yield fast by chemicals. This is making the earth into a prostitute. Snappy results but poison all the same, though the effects come later. Big business goes hand in glove with the drug profiteers and the doctors are ready to agree under the sifted statistics which can give whatever answer is preferred. Sodium fluoride, which is a waste product of aluminium manufacture, and used as a rat poison, is being widely boosted as a medication for public water-supplies, because of its supposed effect of helping children resist dental cavities. The cases could be multiplied. Even good wheat bread is whitened and loaded and chemically treated to look nice in its plastic package. And what exactly people are really taking in the soft-drink world is perhaps properly kept an inviolate trade secret. There are substitutes for substitutes for substitutes in this chemical world, and the doctors get more patients, and more drugs for new poison-effects, and more patients because of new cures, and the dollars are paid and science is wonderful Along with cosmetics and finance, the drug-medicine world only rivals the war industry in the pain and suffering it causes in the world.

The latest devices almost always get screened through the war departments. Some will even defend wars as justifiable on the grounds that some useful inventions for "peace" intervals are thrown off.

As a glaring example of this kind of thinking, take the callous conclusions of Sir Ernest Rock Carling, M.B.B.S., F.R.C.S., F.R.C.P., aged 78. Medical Research Council Advisor to the British Home Office, and one of the foremost experts in radiation in Britain and a member of the Central Health Services Council, as well as a member of ten other top committees. He thinks the effects of life due to the atom-bomb and its

fall-out would be quite a good thing. Here are his words, given in an address at the Atomic Energy Conference at Geneva in 1955:

"In a world contemplating a future in which the expansion of its population may outrange its food supply, it is conceivable that diminished fertility and shortening of life-span might not be altogether to be deplored.

"To the non-geneticist it appears that for the benefit of the race as a whole in the future, one mutation which results in an Aristotle, a Leonardo, a Newton, a Pasteur, an Einstein, might well outweigh 99 that led to mental defectives.

"In so far, however, as a diminution of general intelligence might result, speculation is depressing, but it is to be hoped that there may still be spots of extremely high intelligence who would suffice to leaven the whole lump."

Where does man come in? We cannot believe these people don't know what they are saying. Sir Ernest must conceivably have heard of Plato, as well as Aristotle. Bacon knew, as Aristotle knew, that man was a contemplative. But Bacon was the typically restless modern type. At the end of his essay, *Valerius Terminus*, he wrote: "It is hard to say, whether mixture of contemplations with an active life, or retiring wholly to contemplations, do disable and hinder the mind more."

Nobody stopped to advise him of the dangers of letting the restless mind dominate him. So he chose the way of experiment and action—like so many today who make a similar choice without, however, knowing there is a choice being made. Most humans today don't even know there are two ways, two choices to make, in meeting every situation. The whole of humanity needs re-teaching, and to learn the method of abolishing the duality these two choices imply.

Educated people today have never been permitted to hear of any other way than that of action and experiment. Action and wisdom are always being confused. The deans of universities are just as ignorant, being modern-conditioned like all who have been reared on a modern western way of life. To work like hell and make a career is the note of this education. People are informed, and never educated. Even philosophy is a career where students are informed of all the systems that ever were, while the final words of the mentors of this sophistry are platitudes and clichés of the grade of Ella Wheeler Wilcox or the Archbishop of Canterbury, padded round with much quotation, wit and a disarming social presence. None of them live their philosophy. They cut up dead horses and don't teach riding.

But man is alive. Man does live. And philosophy is a way of life. And when man says "I am I" he is philosophising and stating a form of knowledge. Similarly when he says "I love," or "I sing," or "I worship," or "I enjoy." He has to equate these forms of knowledge as well as the forms of knowledge provided by the educationists in his society. Information, facts brought through the senses, and the urges of the mind are not enough. They are one polarity of the living man.

The final Science: Science needs finalizing. Many disciplines

and all forms of knowledge need bringing together before such a finalized Science can be assured. The discipline that dominates today, that of Francis Bacon, can certainly find a place here. A proper science would omit no aspect of knowledge, no fact concerning the whole of man. Even the principle of making mistakes, of error itself, has to be noted and included. Minus and plus have to be brought together. Negation and affirmation have each their methodical value for man, and the final Zero here is not an emptiness to man, for it is also illuminated by the intelligent "I".

For, just as all forms of radiation like heat and light can be led back to the sun, from which they have sprung, so all knowledge leads back to the Self, the "I" from which they have come. Socrates spoke of this as "the ancient knowledge", "remembered" or "recollected" by the discipline of Dialectics emerging from the dialogue between the teacher and the disciple. In India this method of discourse is called *Guru-sishya samvada* and is common to all wisdom texts such as the *Upanishads* and the *Bhagavad Gita*, while the science itself is known as the Absolute-Science or *Brahma-vidya*. The line of Eleatic teachers who preceded Socrates were aware of this Science proper, wherein all relative sciences were gathered into one supreme Science, whose operation was called Dialectics because it evened out all the counterparts, abolishing the duality in physics and metaphysics or between the phenomenal and the noumenal, *a posteriori* and the *a priori*, to reach a wholesome all-inclusive non-specialist ground which brought man integrity, peace, certainty and happiness.

Ordinarily, to pit poet side by side with scientist is absurd. They "see" or "know" differently. But in this revalued approach each clicks into place, each is relatively valid in a circle of knowledges, none of which by itself is entire or supreme. The unitive formula is Dialectics. The homing centre is not a theoretical evolutionary scheme of progressively accumulating facts beginning with the clean slate of an amoeba and culminating in a supra-superman. The centre is nearer to the ontological, in the heart of understanding where absoluteness alone has place, and no taint, colouration or shadow of relativism is found. That is why the poet too can find a place here, as well as the musician, the lover, the devotee, and all who contribute to the wealth of human knowledge that brings happiness. Every vision of reality (*darshana, weltanschauung*) is acceptable, for each is rooted in human understanding. Divine and materialist visions have all relative validity, with correct norms of their own, as with the mystic and the commissar. In this science contemplation is restored to mankind. All theories are the result of contemplation, and all theories and hypotheses can be clarified and categorized with reference to *a priori* principles under this Science of the Absolute.

Guru-scientist: It is to such a Science of sciences that all the unitive philosophers apply. It is not enough to aim at the moralities and devise codes of law. Every signatory nation breaks the United Nations' *Rights of Man* because the proper science of such rights is absent and only good intentions remain. It is the same with venerated national Constitutions. Self-evident truths are vaguely mentioned but there is no universal science to give them certitude. And without such a globally valid science based on worldwide accepted norms and foundations, there can be

no assured acceptance of the best of clauses, or the best intentions.

The solvent here must be the unitive philosopher who is also a master of this Absolute Science. He is no power-lover, no power-greedy adventurer aiming at being the superman-dictator of some new "world" or other. He is a man with a total passion for truth and for humanity.

In this category of truth-lovers we can find a place for all the Gurus of humanity, for Socrates and Plato and Parmenides and Jesus, and for the Buddha and Shankara and the hundreds of little-known Gurus of South India. All of them have used the method of Dialectics which belongs alone to this Absolute Science, in applying a non-dual or global approach so all problems, not as a static solution, but as one capable of revaluating every new contingent situation, both general and personal, and always for the good of one and all. They have also a rationalism which exceeds that of the materialist and yet is capable of including the religious. Such men are not only teachers or Gurus. They are skilled in this wisdom-science.

This Science is not a "secret." Nothing is hidden. It is rather the other way round. Human beings tend to dismiss it. They mock it, disown it or ignore it. With the single exception of one man and his Guru, I know of nobody in India today who is aware of it. But the whole of the *Bhagavad Gita* or the Tamil *Tiru-Kurral* bears reference to it. There are Sanskrit texts such as the *Sarva-Darshana Samgraha* (Compendium of all Relative Knowledges of Reality) which belong to it. The word yoga itself is a key-word in this Science. Yoga doesn't mean here breathing exercises, postures and health rules to make anyone giddy, with the assurance that supernormal powers will be the reward. Yoga, on the contrary, is first equated with rationalism. The *Bhagavad Gita* says there is no wisdom in a man who makes the distinction between the *Sankhya* (rationalist) teaching and Yoga. It also says that yoga is a certain skill in action, and that yoga is that which removes conflict and suffering by an evenness of outlook. So yoga is not at all what the popular exponents say. The yoga of Patanjali is not at all the same thing as the methodology called yoga by the masters of the Science of the Absolute in works such as the *Bhagavad Gita*.

A Science of the Self: Relative ways of knowledge give scope for opinion. This science rigorously excludes opinion as non-contemplative. It establishes itself on the solid rock of facts which are taken for granted as present and alive in everyone.

Recently these living principles rose up like a refreshing tide of common sense to stop the Suez war. But apart from such sensational instances, one may say that even the reason for the popularity of each kind of government is not so much in the force they use to remain in power, but that most individuals think they stand a chance to bring human common sense to bear on their rulers. Religions have attempted to formulate such basic human principles in their ethics, but invariably failing because of the flow of time beyond particular circumstance and necessity, until finally they have grown inert within the crystalline institutions determined within a certain phase of the relative changing course of history.

Formulations suited for epochs may wither and need removal or restatement, but the humanity which is there is the same, and since this

supreme Science has its basis in humanity, it remains constant although its outward expressions may differ widely. Human beings essentially live in the Absolute and turn outwards towards the relative. The pressure of relativist interests nearly overwhelms the capacity to recognize the Absolute or even to give it credence. But the common "I" of all is absolute. And the contemplative science is the endeavour to bring human beings back to this fact, so that the many visions of life and reality will not be distorted.

The Guru who teaches this Science of the Self, which is another alternative name for the Science of the Absolute, has for "laboratory" purposes, to diminish the interference of the relative in his own life as far as possible. This means sacrifice of home and friends and country and all else in the pure interests of understanding—in other words, "renunciation". This is already mentioned in the concluding paragraphs of *The Memorandum on World Government*. (see VALUES Vol. II, No. I). As mentioned there it is not mere abstinence or austerity. All politicians sacrifice much of their home life, and so do businessmen. But they have personal interests, sometimes glorifying these to include national interests. *All that is not enough*. There are those in India and in every religion who practise austerities for other reasons, such as the reputation for holiness involved. And that is not enough. What we refer to here is to renunciation and sacrifice, all out, for the sake of Wisdom. The traditional discipline involved is not in the same grade at all as that of religion, let alone politics.

How remote from this total discipline are the self-styled scientists of our day! They involve their own private relative interests in their investigations and conclusions. No wonder the world suffers. Some, of course, are honest enough to make admissions of their limitations. Some of them are comic though revealing. For instance, there is Sir Ellis Minns, Emeritus Professor of Archaeology, Cambridge, who says, in his introduction to Dr. David Diringer's magnum opus on *The Alphabet*, "to those like me who dislike the Etruscans, it is a grief that we should have got our alphabet through them; for myself I think it would have been better without their share in it." And there was Eddington who once said, "Lord Rutherford is usually credited with having discovered the nucleus in the atom: I think he put it there."

What is Knowledge? Behind the flare-ups and counterblasts of day to day politics, and behind the flux in fashions in jargons and wonders, behind the acceptance and subsequent scrapping of theory and hypothesis, behind all that is boosted in the name of "progress," there is the constant witness of man himself, with a self that is both centre and circumference, involved both in action and in being contemplatively withdrawn, and ever assessing, ever "a lamp unto itself." This certainty-Source gives value to all else, itself in its absoluteness of the highest value of all. It grades the wonders, beauties, facts, discoveries, inventions, enjoyments, pleasures, delights, names, studies, pursuits, adventures, and it feels, dreams, senses, doubts, asserts, and it adheres more closely to every human than anything else, and yet remains the enigma. Its nature is both open and secret, both clear and elusive. It knows what is known, and likewise knows what is not known.

The science or knowledge of this is the basis for a proper human education, and for a happy enduring human society. It is from the magical stuff thrown up by this Self with its certainty-Source, that we can find whatever pattern is happiest and best for society. It is here that we have to inquire for our own true needs and way of life. But to do so requires the elimination of all lop-sided approaches.

Mere informative punditry and facility in quoting is no use. We can refer to Plato and Lao Tzu and all the others as authoritative experts, and only then will their words be of value. They had the ability to reconcile all conflicting rival aspects of this our life. That ability has again to be sought and found. No modern philosophic or scientific academic qualifications have any value in this rare field. Wisdom is not on the market and real science cannot be bought and sold. It is in the rare Guru and in household proverbs.

Problems resolved : We can therefore note that what is called science today is presumptuous usurpation. It is based on what a modern Guru-scientist has called middle ground knowledge. But real science is total, seeing at once, "entire, from toe to crest."¹

The same Guru stated that no amount of deductive thought based on sense experience could ever prove what you and I *know* as fundamental fact—our own Self.² That alone indicates the poverty of our modern accepted science. It has left out the easiest discoverable and most immediate of certainties. (For even the most ardent agnostics, the toughest exponents of pragmatism, cannot speak or write a word without admitting the primal validity of their own existence.)

Ultimately, all knowledge is just the Self and the Self is just knowledge. It is impossible to separate the Self from knowledge or knowledge from the Self. Self and knowledge are one.³ And it is the same Knowledge-self or Self-knowledge which knows together both the many and the one, the dual and the unitive. The old problem of the one and the many is resolved in the common Self, in the form of a single knowledge.⁴

These are just a few pointers gathered almost at random as illustrations. They could be multiplied, both from Narayana Guru whom we have paraphrased and from sages recent or antique. Self-reflexive knowledge is called *jnana* by the experts in India. Here self, knowledge and wisdom are all names brought together to apply to the same reality. Impasses of every kind are cleared through like the cutting of the Gordian knot and by the sword of a severe uncompromising absolutism.

If human beings return to this simple approach they need no longer be cowed down by the deceptions of the present usurpers to wisdom. But whether they will listen is another matter outside our reference. The needs of the day, the troubles of mankind, the follies of the clever, and our own love of this Wisdom-Science, have been responsible for these words.

¹Narayana Guru, in *Self-Centiloquy* (Atmo-Upadesha-Satakam), verse 28;

²*ibid.*, 31; ³*ibid.*, 59; ⁴*ibid.*, 73.

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.

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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.

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