

# VALUES



**The Education** of the earliest years should be merely negative. It consists, not in teaching virtue or truth, but in preserving the heart from vice and from the spirit of error.

—JEAN JACQUES ROUSSEAU

EDITORIAL

353

WORLD EDUCATION MANIFESTO: PART I

by Nataraja Guru

355

LOVE AND LIFE AMONG THE TAMILS

by Dharmu

379

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

NEXT MONTH'S TOPIC  
WORLD EDUCATION: PART II

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## Editorial

THROUGHOUT our lives we have all been brain-washed by what is called education to such an extent that it is hardly astonishing that so few of us are able to liberate ourselves from this soul-stifling condition. Our very teachers (inclusive of parents and all propagandists) are the victims of ignorance. Man-made suppositions compel us to live in an artificial climate of cultivated opinion leading ever further away from unity to greater and ever more fragmented diversity. If at all, our opportunity to realize the unity at the heart of our own souls comes only once or twice in a lifetime, in a rare ecstasy which only emphasizes the tragedy of the world we call normal. This deep full intuitive experience may come to us when we are in love, when we merge into the spirit of a supreme poet or artist, or awake to the affective teaching of a holy genius or unitive philosopher.

But surely true education is not to be conditioned to live in a climate of artificiality, but to prevent that from happening, so that we can deal with and know verity. The need today is therefore for a kind of education which will rid us of the pus of indoctrinated opinions which infects our soul, to cleanse us from the mire of nationalist, separativist lies which is called information, and to save us from being trapped by tricky publicity.

Unfortunately we are so thoroughly conditioned by habitual brain-washing, that even our judgments are pre-conditioned and reflexively defended. We then say that global thinking is eyewash, impossible, impracticable and unrealistic.

**The Unconditioned Individual :** When an individual awakes from the shame and indignity of the corruption and distortion of his original pure personality, his first reaction is to protest against the continued evil. Then it is that his closest friends still blinded by their conditioned loyalties, will try to keep him silent. Rousseau tells us in *Emile*, how at a country-house dinner party, he was warned by a lady sitting next to him : "Jean Jacques, say no more!"

Threatened as they are by an inevitable misunderstanding from their thought-enslaved, relativist-moulded contemporaries, such lonely liberated persons are like solitary stars who shine by their own wilful inner light in the Cimmerian darkness of our tragic human world. Some may be

just waiting, wondering if they are utterly alone. VALUES is meant for them, for the unconditioned and for those who strive to be unconditioned. Here we discard all social blinkers and wipe the map clean from its man-made colours, so that our single humanity may be seen as the world might have been at the dawn of creation — for such is the real truth. If the vision is too pure to bear, then that dreaded Nemesis of the ancient world must herself shatter the adamantine incrustation fettering the human spirit, and through the searing furnace of tribulation and war make us pay for our own self-willed *hubris*.

That there are such solitary unconditioned humans we know, from letters that come from near and far. There is, for instance, 24 year-old Roy Jacobsen, who refuses to pay the tuition fees demanded by Columbia University on the ground that it falsely claims to "develop the whole man" and offers "all studies that contribute to the art of living." To him and to others, inwardly disgusted and disillusioned with education today, there will be rejoicing at reading Nataraja Guru's masterly World Education Manifesto.

**Wisdom of the Gurus:** The celebration of the 103rd anniversary of one of humanity's greatest teachers, Narayana Guru (1854-1928), takes place this month. To have listened properly to him as a youthful disciple, to have understood the unique place of Rousseau, and to have applied the teaching of Narayana Guru and of Rousseau to the actual solution of living problems today, has been the unique task of Nataraja Guru. The World Education Manifesto thus rests firmly on the wisdom of two great global philosophers of East and West.

With a string of formal academic honours behind him, including a Doctorate of Letters of the Sorbonne, and with forty years of incessant teaching in India and other parts of the world, and now fulfilling the role of the ancient model Guru as Head of the Narayana Gurukula, the rare genius of Nataraja Guru now inclines itself to the saving of mankind through a universal mode of education.

The Wisdom of the Gurus thus lives on, once again offering humanity the chance of protection from the evils and distortions of truth imposed upon it from every side. The World Education Manifesto is not only a great Charter of the Free Global Man, but a guide to lead Humanity as a whole to its own abiding Centre of Peace, Certainty and Unity.

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By education most have been misled ;  
So they believe, because they were so bred,  
The priest continues what the nurse began,  
And thus the child imposes on the man.

—JOHN DRYDEN, *The Hind and the Panther*, III, 389.



# World Education Manifesto—Part I

By NATARAJA GURU.

**Preliminary:** Human problems are many. Most of them concern the individual. There are also total problems facing humanity as a whole. Nowadays it is an accepted dictum that "wars begin in the minds of men." It is also

well realized now that modern war is a menace to humanity. To avoid this great danger, or at least to meet it with intelligent certitude, the answer lies in a whole hearted and thorough-going love of fellow men and a reliance on Absolutist Wisdom. When we take it for granted that the atom bomb is not in keeping with the dignity or destiny of mankind, education conceived in terms of a whole lifetime and as applying to the whole of humanity at once, is the only factor with which to counter this ever-staring disaster which threatens the race.

The educator has the pupil or the child as his only tool or rather counterpart with which he is to accomplish this great task of saving humanity and securing its peace and happiness. With this tender and formative factor sometimes for convenience called the "educand", the person of mature age or understanding, called the "educator", has to enter into a fruitful relationship in the continued process called "education".

The two persons involved are dialectical counterparts of an educational situation. The individual personality of the educand has to be influenced by an education that is compatible with his age, sex, stage or type. The innate tendencies in the educand have to be adjusted progressively through the process so as to unfold their potentialities as fully as possible, so that throughout the process and in later life, he can play the happy role of a member of the human family and thus contribute to the general happiness of mankind.

Whether this goal is stated as peace on earth and goodwill to men, or in more religious terminology as the wholehearted love of God and one's own neighbour or, in terms of social order, the well-being in a work-a-day sense, whether conceived as a political ideal for the world of tomorrow for World Citizenship, or even as the Will to Power of the idealist, the universal and human basis of education that should prepare him to lead a better life, with which we are concerned in this Manifesto, must remain the same.

**The Bi-Polar Relation :** If the intervention of the educator in the natural unfolding of the personality of the "educand" is to be successful, it is necessary to establish scientifically correct educational relations between the two persons involved. Here the understanding of the Personal Factor and the laws that underlie the bi-polar relation are matters of primal importance.

The educator in his own person represents the second pole by virtue of which the various subjects, the relational, emotional or environmental factors that might confront the educand in the process, have to be eliminated or selected, graded or regulated and presented to him without any violation of the bi-polar character of the process. This condition has to go on unhindered and harmoniously for many years before education can have any tangible effect. The educator has to adjust himself to every kind of educational contingency that might arise, in which he might have to play many a role, initiate many orbits of interest or activity, improvise many an experimental or educative situation, and stimulate intellectual interests in the pupil in many desirable and natural directions.

**The Personal Factor and World Happiness :** In other words, the two persons have to be treated as belonging together to a dialectical situation in which both the counterparts are of equal importance. The science of education has therefore to be conceived not only in living or organic lines, but also in dialectically conceived terms. The prevailing mechanistic approach, although called scientific because of the use of brass instruments, measurements and even experiments, has ended in a sterile accumulation of impersonal quantitative data and statistics which leave the personality totally outside the discussion. Educators even avoid reference to the Personal Factor, and if they do so at all, perhaps include a last paragraph on the subject, apologetically. Thus important human values, not to speak of higher ones, are glaringly omitted from any programme of education.

The present Manifesto is an attempt to present the case for an education which would help to enhance the value of the person along scientific, open and dynamic lines without closed or static dogmatisms. Localized traditions or closed cults are here discredited. A classless and casteless humanity without frontiers or barriers made by traditional ideas, however superior in themselves, is kept in mind here. Further, the Personal Factor here involved in this living bi-polar process of educational adjustment is to be a central or absolute concept or entity, envisaged for developing systematically and methodically, the theme and thesis of this Manifesto.

This Manifesto is further conceived as a universal or World Manifesto because the high hope of the peace and happiness of mankind should be the primary concern of any programme of education worth the name, whether individual or collective.

### **Part I, Division I, (General)**

**I. The Need for a New Manifesto :** When organizations such as the UNESCO are in the field it is legitimate to ask the question why there should be need for a Manifesto of this kind. The reasons are :

**Firstly :** That the programmes of the UNESCO are based on the

recognition of the present set-up of sovereign states each with its own closed pattern of cultural or citizenship values not properly conceived on any human or one-world basis. In respecting the wishes of member nations and not encroaching on their sovereignty, the UNESCO has to be very careful not to draw any loyalty to itself in any absolute sense. At best it can gather statistics, act as a clearing-house for information, promote literacy all-over, under what is called a programme of "Fundamental Education" — which term, vague as it is, has been recently described in a UNESCO publication (*Educational Abstracts*, Sept. 1956, VOL. VIII, No. 7, p. 2) as in effect merely "the educational arm of social and economic development."

Community projects and the training of leaders in rural areas figure prominently in the programmes of this body. It is not easy to see how the humming bee-hive-like Secretariat with its "pilot projects", the gathering of educational data, and the compilation of international educational statistics from dry Governmental reports coming in from the numerous member states, large or small, can effectively include within its scope in a practical or tangible sense, personal or human values which would make at least one human a better man. It is true that some cultural publications are attempted and the fostering of international understanding made at the level of a college debating society or a getting-together party is also sometimes included in UNESCO programmes. It is not hard to discover that the millions of dollars spent by the organization are lost in the sands of such work as surveys which hardly interest anybody, or in work mostly consisting of stenography, typing, translating, collection, collation or clearing of information on a world-wide scale, or sometimes on items of travelling or on conferences in far-flung parts of the globe.

The International Bureau of Education which had been doing the same kind of work since the days of the League of Nations has now been largely absorbed into the UNESCO, but the same work goes on in Paris now on a slightly more glorified or outwardly streamlined form. How the individual "educand" in a personal sense could ever be reached or influenced by all this peripheral paraphernalia which leaves him outside its close scrutiny, and how it can help in the making of a better man or even a better citizen in a human or world sense, remains a puzzle.

**Secondly :** The possibility that the UNESCO takes for granted, of rival citizenships, endangers besides compromising, the role of that body as an effective world organization. The United Nations Organization itself, of which the UNESCO is but a limb, can only hoist flags of individual sovereign states under or alongside its own flag. Although such spectacular and symbolic acts might have a very indirect educative value, the status of the UNO remains at a very impotent, dull and relativistic level. How much more inferior is the status of the UNESCO, which can do little more than arrange exhibitions or shows or imposing assemblies at which rival power groups and their satellites get a good chance to sling mud at each other on its well-equipped and publicized platforms. There is further, the constant danger in the surcharged atmosphere of these assemblies, which have no tangible common goal to draw together a united loyalty, of cold wars being fanned at any moment into hot flames, when war-minded men are made to sit side by side at

the same desk or table.

**Reason for Failure:** Education is often defined as meant for citizenship. If two rival citizenships are imagined without any middle ground between them, war clouds can find in this situation ever favourable conditions to rise and spread at a minute's notice.

The way out of this difficulty is a secret of the dialectician. Mere logical reason can never attain to the root of the problem, much less solve it. The really wise men of the world who, at any given time can scarcely be found, might hold this secret, but such could never hope to get a hearing at these loud assemblies, which are conceived as it were, from the peripheral rather than from the central point of view.

The problem of education for peace has to be approached from an altogether opposing angle than the one from which so far it has been approached by these world bodies now in the field of world education. Even with an amended constitution, such bodies can never be expected to cope with the task of preparing humanity for peace, because of their origin and their intrinsic nature.

## 2. The Contradiction at the Core of the Problem

**Itself:** The *raison d'être* of this Manifesto and its ample justification will become evident when we recognize that there is a subtler philosophical contradiction lurking at the very core of the problem of education. Little attention has been paid to this even by leaders of educational thought. Training colleges go on teaching the theory and practice of education decade after decade, paying no attention to this, which effectively compromises all programmes of state education. The future of education itself must remain sombre until the time when this secret of a philosophical or contemplative order becomes sufficiently understood.

Why this verity has so far remained unrecognized in education is because involved in it is the paradoxical conflict of basic principles of human nature. Rousseau was laughed at for his paradoxes. Yet, although he was much misunderstood and maligned, he still enjoys the recognized position of the father of modern educational thought. Rousseau himself is a puzzle to moderns who have forgotten the idiom in which he wrote. In his classical treatise *Emile*, which is devoted to education, he puts his finger right on this very contradiction and states it as strikingly as possible when he writes :

"Forced to combat Nature or social institutions, one has to make a choice between making a man or a citizen ; for one cannot make the one and the other at the same time." (Book I)

A citizen or a patriot is obliged to protect the frontier of any political unit he may belong to. He has to kill or die, an imperative necessity which even a contemplative such as Socrates could not escape. In modern days necessity of this kind becomes more binding than ever. Only under very special conditions, may the conscientious objector be just tolerated. The generality of men are just citizens for war time and are mostly so treated in the educational world to be so, if not already so. The hereditary and religious attachments that an ordinary person might have also make him in many cases willing to die for "the ashes of his fathers and the temples of his gods" as stated in an old ballad. Nelson, that model hero for English schoolboys, applied the telescope to his blind

eye when he was told that an English ship was sinking. His motto : "England expects every man will do his duty" pertains to the same closed context.

In one of his books devoted to education, H. G. Wells describes the conflict which troubled very much and perhaps indirectly caused the sudden death of a martyr to the cause of education, Sanderson of Oundle. In a whole volume, *The Great Schoolmaster*, Wells describes the last speech made by this sensitive and conscientious educator who wished to be true to English tradition and cultivate patriotism in his pupils by making them sing *Rule Britannia*. He had to cultivate also in the Sunday school hours and at those periods for religious lessons, that other attitude implied in the biblical words "Love thy neighbour as thyself." The actual story as it happened, records how while on a school anniversary day, all was happy and gay, and Wells himself was presiding, when the poor schoolmaster actually collapsed while the contradictory phrases above-mentioned were hardly out of his mouth. He was making a very spirited speech on the subject of this very contradiction, and had hardly said "Amen" to "Love thy neighbour as thyself" when he collapsed, and thus became forever a martyr to the cause of true human education.

A later philosopher than Rousseau, one who perhaps had a slightly better reception than Rousseau by the Western world, reiterated the same implicit contradiction lurking at the core of our ideas, of a philosophical nature pertaining to the growth and development of the personality or consciousness of man. Bergson wrote :

"The capital error, the one that has been transmitted since the time of Aristotle, and which has vitiated the greater part of the philosophy of Nature, is to see in vegetative life, in instinctive life, and in the life that is based on reason, three successive degrees of the same tendency that developed itself, while they are three divergent directions of one and the same activity which took by itself many divergent directions in the process of growing up." (p. 166 *L'Evolution Creatrice*, Payot, Paris).

The Indian philosopher Sankara also refers to this inner philosophical contradiction which touches the human spirit when treating of the impossibility of attaining salvation by combining knowledge (*jnana*) and works (*karma*). In his commentary on the Gita he wrote :

"The conclusion, therefore, of the Bhagavad Gita is that salvation is attained by knowledge alone and not by knowledge conjoined by works." (Sankara-Bhashya, II, 10).

**3. Modern Educational Endeavour : (a) Unesco Again :**  
If we refer again to UNESCO it is just to point out that even when we take a closer look at the work of that body, we find there is no serious educational theory implied in it. The same publication already quoted more glaringly admits the empty and peripherally dissipated content of its own work when we read from the preface the following :

"Readers of *Education Abstracts* are familiar with the term 'fundamental education' used by the Unesco to designate educational activities which aim to help people to take an active part in the social and economic development of their communities. The term is now widely used in many countries though

the forms of educational activity which it describes and the subject matter of its 'teaching' vary considerably with differences in the local needs and conditions. Again the term itself is not an exclusive one and some countries have adopted different terminology — such as 'social education,' 'mass education,' and 'community education' to describe similar activities. 'Fundamental Education' has been recently described as the *educational arm of social and economic development.*"

When we notice that the word "teaching" in the above quotation is put by the writer himself (or herself) in quotes, and take into account the grave implication of the last part of the quotation which we have italicized, it is quite safe to say that by the admission of its own sponsors, the UNESCO has no educational content or message worth the name, and that it does not actually deliver the goods which it is under contract, as it were, to deliver to the people of the world.

The same applies to many great educational establishments, such as some of the important universities, especially of America whose legal validity and honesty have recently been questioned and challenged by young men who have become alive to the sad defeat of true education in them. (The Roy Jacobsen controversy with the University of Columbia authorities is a recent case in point.)\*

**(b) The New Education Movement:** If we turn to other educational endeavours of our times we have the New Education Movement or Fellowship of Europe, which has spread to the New World also. The epicentre of this movement is Geneva, that famous international city where the spirit of Jean-Jacques Rousseau, the unique citizen of Geneva, may be said to be still presiding. We have said already that Rousseau is still recognized as the father of modern educational thought, for which his inclusion as such in the Cyclopaedia of Education of Monroe is sufficient evidence. Rousseau himself may be said to be the inspirer of the New Education Movement which started in the same city. It would therefore be but natural for us to hearken back to Rousseau in our effort here to place ourselves correctly in relation to the educational trends of our time so as to be able to relate this Manifesto to its own natural background or starting point.

#### **4. Mistrust in the Father of Modern Education:**

Although the mortal remains of Rousseau were removed to the Pantheon in Paris one hundred years after his miserable and lonely death as a hunted and persecuted person, his name is still lingering in the charming lakeside city of Geneva. His much misunderstood or ill-understood theories, act still as an anathema to the orthodox, not only of religion, but even of politics and education. Rousseau is still a dear yet puzzling enigma to Europeans generally. Yet Europe cannot do without him either. They neither accept him nor reject him totally. As an original thinker and a contemplative of high stature, his name stands out more prominently than any other single name in the history of modern thought. Together with his contemporary and spiritual or intellectual counterpart, Voltaire, what is called modernism may be said to have been ushered into

\* see Editorial.

being, and given its dialectically revalued character as a few of the modern intelligentsia can still recognize.

Rousseau has remained a puzzle even to those who should have been naturally disposed to give him recognition. Even Frenchmen of high academic status have misjudged him, not to mention persons like H. G. Wells, who, in his *Outline of History* lightly brushes him aside as a sentimentalist of no importance. It is interesting to note that the general editor in a footnote has taken care to pull-up Wells on this point. Even Henri Legrand of the University of Paris, who presents the Larousse edition of *Emile* in his prefatory notice on this work of Rousseau, admits his confusion when he says: "One finds oneself confusedly troubled with what one meets with, by all that is old-fashioned, the naive and the baroque" in the book. He adds further, "*Emile* is far from us . . . this is true, for it contains the greater part of the illusions and paradoxes of Rousseau." (p. 6).

**5. Developments in Europe after Rousseau:** Rousseau's influence on education brought others who could follow only in a general way the sense of the trail he marked out for them. The deeper dialectical secrets of Rousseau, though still interesting to them, eluded their grasp. Pestalozzi, Froebel, Loyola, Montessori and Decroly are some of the names that have come down to our times after Rousseau.

They approached education from the active experimental angle, in which a programme of education began to be conceived on the basis of *interest* rather than in terms of *bookish subject-matter*. Education was concerned with "drawing out" what was in the child rather than in "driving in." The child begins hereafter to be given more importance than the teacher. The heuristic method of Herbart insists that the teacher should not tell the answers to questions in the class room in advance, but somehow try to *elicit* them patiently from the child, and that old knowledge in the child has to have the new grafted on by the *principle of apperception*. The child had to be left free for play and activities. Occupations interesting and natural to the child had to be provided for. Rousseau, though not his followers, even provided for a *negative stage* in education, when the pupil was not expected to learn anything at all, but just *be a child first before becoming an adult*. The child with Rousseau was to be brought up in isolation and loneliness under the guidance of a single governor without being interfered with by any outside extraneous or social influences. He spoke of three main kinds of education; that which belonged to Nature which could well be left alone; that which belonged to things, with which the educator could not do much even if he wanted to, and the education that man could give where the full role of the Personal Factor as a bi-polar relation was recognized by him. When Rousseau went so far as to recognize the Personal Factor in this dialectically scientific manner, he became a puzzle to his followers, and they began to leave him alone. Private education thus had to part company with public education.

**6. Impersonal Public Standards in Education:** Education on a general scale is the responsibility of governments and the position from which governments may be expected to look upon this problem must necessarily be a standardised, impersonal and public one.

This is the reason why, in spite of the profound impression that Rousseau made in the world of educational thought, he was coldly left behind after some years. Governments were more interested in making the cannon fodder called the true patriot or the citizen, and whatever else it wanted to make of the educand was only of secondary importance to it.

The phenomenon that we have been watching in recent times, of the rapid popularity that Montessori gained in the educational world is to be explained by the fact that here for the first time the tiny tots who were the educands had something conceived along modern lines for their education. *Paedocentricity activity, freedom from interference, non-bookishness, experimental material* based on the *natural interests* of the child, rather than subjects compulsorily to be taught, letting the child be a child first before becoming an adult; these were features which came from the new orientation given to education, of which Rousseau himself was the initiator.

As a result, the *Montessori Method* was recommended and promoted by one modern state after another, although as merely consisting of *sense training* the Montessori Method may be said to have stumbled into this popularity by mere dint of Montessori's original attempts merely to correct defective children whose senses functioned inadequately. The scientific aspects of her method later became adapted so as to include the infant who was more normally human in endowments. Still, some of the roundabout artificialities of the method which have come from its abnormal origins could be discovered as lingering on, in the Montessori Method as it is put into practice at the present day, even in its revised form.

**7. The Declaration of Geneva:** Rousseau's home city again comes into the story of World Education in the famous Declaration of Geneva promulgated by the now forgotten League of Nations. This was meant to guarantee the freedom and protection of the child in the world of free human rights. It was a kind of Magna Carta born in the minds of some educators who were also leaders of thought in that interesting European city which enjoyed the admiration and respect of President Wilson of the U.S.A. who was instrumental in choosing this Rousseau City as the home of the League of Nations. There to the present day the Eastern or Western pilgrim can visit the Ile Rousseau at the heart of the city near the Quay Wilson, dominated by the more than life-size bronze statue of Rousseau surrounded by tall poplars and accessible by a causeway. The Citizen of Geneva, as he is called on the pedestal inscription, lives on by reputation and continues to puzzle and thus add a new dimension to the atmosphere of this city situated at the very heart of Europe. The Declaration of Geneva is but an expression of the all-embracing spirit of Rousseau who may be said to be the latest of modern dialectical philosophers not yet fully understood in the West, but whom the East is likely one day to rediscover and possibly respect even as a world teacher.

**8. Rousseau, more than a mere Modern Thinker or Educator:** Rousseau was a contemplative and dialectical philosopher who could view education for the first time from the standpoint of the science of dialectics which is still a vague term to most modern intellectuals. He had more than paedocentricity activity or freedom to contribute

to education. By being a contemplative he is not to be looked upon as belonging to the Age of Reason on a par with his contemporary Voltaire who often mocked him in his writings. Rousseau must be included among the contemplative perennial philosophers who transcend their own epoch and the geographical region where their influence was first felt. While Prof. Legrand whom we have already quoted as introducing *Emile*, strangely mistrusts Rousseau when he says, " *Emile* is far removed from us, because it contains some of the errors and manias common to people of his age," he is seen soon almost to contradict himself when he continues, " In appraising in its wholeness the spirit that animates the book, we are able to see hazily something that is profound which agrees singularly with our modern soul." From such contradictions and from the very fact that the modern educator is unable to shake off the profound impression that Rousseau has succeeded in making on him, however much he might seem to disown him or be ashamed of him, on specific items of educational doctrine, there is no doubt that the dialectically revalued notions of Rousseau are the soundest available ones in the Western world for the erection of the superstructure which we envisage in this Manifesto for World Education.

**9. The Dialectical Idiom of Rousseau:** The idiom of dialectics has become forgotten in world literature. Paradox is of the very stuff of this dialectical way, because it is in paradox or in dilemma, that human conflicts and problems make themselves evident in everyday life. Life has the ever-staring question of "To be or not to be." What is mistaken as old-fashioned or naive in Rousseau by the best of trained thinkers, really belongs to the natural and inevitable style of the timeless contemplative way of higher wisdom. This is referred to as *Yoga* in the *Bhagavad Gita* (iv, 2) which Krishna as the Teacher in this contemplative text-book of Dialectics, himself deplores as a precious heritage tending to be lost again and again in the world.\*

**10. The J-J. Rousseau Institute:** Following on the footsteps of Rousseau, it was right that some leading educationists of Europe established at the beginning of this century a Rousseau Institute of Education at Geneva. This is also alternatively named "The Institute of Educational Sciences." This Institute, although it was the mother of the International Bureau of Education which, in its turn, has culminated in UNESCO, with which it is organically linked at present, as we have already noticed, is now receding into the background in favour of those peripherally conceived items of educational endeavour that can no more be said to have any tangible value in the context of World Education, as pointed out above. Educational endeavour has therefore to be given a fresh start and impetus, and this is what this Manifesto represents. The sterile sands of mass education have all but absorbed the nourishing waters of educational effort, and it is time that educators the world over rallied to retrieve the cause. The hour for a Manifesto of this kind is therefore with us now.

**11. Fresh Breezes from the East:** Western civilization has all but forgotten its contemplative idiom. From the days of the

\*Cf. also article *The Lost Idiom of the Bible*, VALUES, Vol. II, No. 3.

discovery of the telescope, technical advances through the conquests of science have overpowered the normal imagination of the Western mind. What it might have contributed to human happiness in the form mainly of human comforts, has been taken away by its other hand by its trail of smoke and gas. Obsessed by pride or confusion, the common man has no clear training in the appreciation of normal or natural human values in everyday life, not to speak of moral, spiritual or contemplative life. All goodness or kindness has been ruled out by him as sentimental and uncritical dogmatism or blind faith. Rousseau became outmoded because as a proud European he was still capable of shedding tears into his favourite Lac Leman without any apparent reason whatsoever. He loved the lake and that was all. He became laughed at and was by-passed by the rest of his own people who took pride in their status as men of reason and not "sentimental sissies." That extra dose of humanity which they found in the Citizen of Geneva was too much for them to understand. There is however, a small group, even in the West, who are able to recognize in Rousseau a first-rate contemplative philosopher and World Citizen, in spite of his personal, so-called shortcomings which have become cheap subjects of derision directed against him by the common ill-educated man or woman. Rousseau's neglect of his own children was enough to turn their minds against him without taking into account the pelting and persecution that his own people made him suffer.

We shall not be considered far from the truth if we should generalize about the small group we have referred to, and say that they represent people of an Eastern outlook living in a Western clime. The cold winds known as the "Breeze" in Geneva can freeze or numb all tender emotions from man in that harsh climate. The tender and sensitive plant that was Rousseau's spirit, could not thrive in a harsh climate. Eastern breezes may still raise and revive his noble soul, and rediscover him for the cause of an educational programme which knows no distinction of East or West, North or South. A pilgrimage to the Ile Rousseau surrounded by its greenish lake and its white and black swans ever swimming round his statue, would not be a bad idea to undertake by Eastern lovers of contemplation when they visit Europe. Let them sit and meditate for a while under the tall poplars for a change!

## 12. Rousseau's Absolutist Concept of Nature :

What Rousseau is never tired of calling Nature should not be confounded, as has often been done, with the word nature as used in such expressions as "the return to nature" or "a nature poet." Outside nature is one thing, but Nature with a capital letter, conceived synthetically as an Absolute inner principle, which gives us notions of right and wrong, and which is the basis of conscience, or an axis of reference in the educational, moral and spiritual progression of man towards his high goal, belongs to quite another order.

According to Rousseau, who refers all education, except social adjustment in a practical utilitarian sense, to this innate and imperative urge called Nature, it is more than just habit cultivated during a lifetime. Nurture should fall in line with Nature if it is to be good, and Nature itself should be thought of as transcending the limitations of life here and now, reaching into the past or future and giving a direction and purpose

to life in a sense both teleological as well as ontological. Natural inclinations like the verticality of a plant which would regain itself even when tilted and placed at a more horizontal angle from its original natural position, is the favourite example that Rousseau cites to show there is an innate sense of goodness, rightness or justice rooted timelessly within the human spirit. The positive content of the term Nature as intended by him is brought out into relief when in a certain section of *Emile* he elaborates spiritual life under what is called Natural Religion, in his "Profession of Faith of the Savoy Vicar."

**13. Rousseau and Social Education:** It is true that the question of social adjustment in education finds little favour in the educational programme envisaged by Rousseau. This is not an omission nor a prejudice. As with the philosophers of India, the world of men, sometimes referred to as the "madding crowd" by poets, is a factor to be avoided rather than included in any sane programme of education based on contemplative principles. Desire (*kama*) and anger (*krodha*) arise from the rivalries of men, and these evils which are referred to as belonging to the triune portals of hell in the *Gita*, when taken together with miserliness (*lobha*) — see *Gita*, xvi, 16, 21 — stem out of the penchant for activity (*rajas*) especially competitive activity which, in the struggle for existence, the world of man necessarily implies. Love of social life (*loka vasana*) is a thing to be avoided by the spiritual aspirant, even according to the teachings of Sankaracharya in his *Vivekachudamani*. While philosophers like Dewey have stressed utilitarian and pragmatic social adjustment by education, Rousseau has remained more truly a contemplative idealist loyal to his ideas of goodness and Nature which represented to him high absolutist values in life, and which were very precious for man. He was interested in gaining the soul, even at the loss of the whole world.

**14. Rousseau's Negative Education:** Rousseau is bold enough in this direction to lay down the law that should regulate the earliest years of the educand. He says it has to be "negative" in character. The implications of this doctrine of negative education is none other than what is known as the *nivritti marga* or the *via negativa* that has been known to Vedanta in India and to pre-Socratic philosophers in the West. Outgoing action, whose tendencies are characterized as *rajasik* is an evil which, however, has to be respected only in so far as it is inevitable or necessary. "Sufficient unto the day is the evil thereof," is the dictum that holds good here, and the *Gita* doctrine of *nishkama karma* or dispassionate action, which has confused even Indian thinkers, is nothing more than an intelligent and intuitive dialectical way of not getting trapped by horizontal interests in life which spell activity, attachment, and consequent tension.

Negative education consists in bringing up the child protected from the evils of society, like a young plant that is fenced-in and protected from passers-by. The child is to be brought up in solitude as in the forest schools of India of ancient times. He has to be guided by a single teacher who would regulate, interpret, select or prepare favourable educational conditions where Nature would have full chance to assert herself in the child, till it attained to full manhood or womanhood. Rousseau's Nature would correspond to the categorical imperative of Kant and to the creative

*elan vital* of Bergson.

The whole process is maintained in the direction of Natural Goodness by a Teacher who represents in himself the same principle. In Rousseau we see that for the first time education is considered as a bi-polar process between a preceptor and a disciple, as with the Guru and Sishya understood in ancient Indian education. Nature with Rousseau is thus nothing other than what is good in human nature. What we have done in this Manifesto is just to give a more correct name to this very Human Nature, giving it its proper status according to a science of the Absolute, as a notion common to the educator and the educand at once, in the process of education. This common basis of educational relations we have named for scientific correctness as the *Personal Factor in Education*.\*

### 15. The Echo of Time-Honoured Indian Concepts:

Rousseau writes: "For being well conducted, the infant should follow but one single guide." (*Emile*, Book I). Again, he emphasizes the strict bi-polarity to be secured between teacher and taught in education, in referring to his educational relations with the pupil Emile in the following words:

"Emile is an orphan. It is not important that he should have his mother or father. Entrusted with their duties I succeed to their rights . . . and I would even wish that the pupil and the governor should regard themselves such inseparables that the passing of their days should be with them always with a common object" (*ibid*, Book I).

The ancient Indian idea of the relations between a Guru and a Sishya are here echoed unmistakably.

In the education which we have touched upon as Negative by Rousseau, the pupil is to be protected from the glare and pomp that society offers. Not only the infant but even the adolescent has to be so protected, as we read in Book V of *Emile*. This noble passage is as follows:

"Would you like, therefore, to initiate and nourish in the heart of a young man the first movements of a nascent sensibility and turn his character towards a beneficial life and to bounty? then do not allow to germinate in him pride, vanity, envy, by the misguiding picture of the happiness of men; do not expose at first sight before his eyes the pomp of courts and the feasts of palaces, the attraction of spectacles; do not make him promenade in social circles and in brilliant assemblies; do not show him the exterior of high life in society before he is in a state capable of appreciating it in itself. To show him the world before he understands humans, that would be not forming him, it would be to corrupt him, that would not be to instruct him, but to misguide him."

\* For a complete and correct exposition of the Personal Factor in the Educative Process, see the work so entitled, submitted as a thesis at the Sorbonne by the present writer in 1933, which was very honorably mentioned by the syndicate of the university.

It is not hard to notice how close a family resemblance this passage bears to what the ancient Indian educator conceived as the life of the *Brahmachari* (the initiate in the way of Brahman or the Absolute) in a *Gurukula*, a forest school where teacher and pupil lived together.

**Solitariness** : The cheap fling at Rousseau is that he conceived of an education in anti-social terms. This is because he lauded solitude for man, as conducive to happiness. In *Emile*, Book IV he wrote : "A being who is truly happy is a being who is solitary. . . God alone enjoys a happiness that is Absolute." When the *Bhagavad Gita*, vi, 10 reads : "The yogi remaining in a lonely spot by himself should constantly engage in yoga secretly, with his relational mind subdued and free from expectant waiting and greed," the contemplative pattern of life common to East and West alike is unmistakably reflected.

From the day when he submitted an essay on the corruption implied in the Arts and Sciences to the University of Dijon in 1750, Rousseau never tired of attacking the evils of Western civilization as we understand them in their vastly amplified aspects at the present day. Rousseau was a champion of those human values which are deep-seated in the human heart.

The *mystical note* in Rousseau attains to sublimity when he puts the following words in the mouth of the Savoy Vicar :

"For elevating myself as far as I could to this state of happiness, of strength and of freedom, I exercise myself at sublime contemplation. I meditate on the order of the universe, not for explaining it by vain systems, but for admiring it endlessly, for adoring that wise Author who makes His presence felt therein. . . O God that is kind and good in my confidence in Thee the supreme wish of my heart is that Thy will should be done. *In joining my will with it, I do what Thou doest.* I submit to Thy bounty, I believe that I partake in advance of that supreme felicity which is its prize."

The correct contemplatively mystical pattern with a gentle touch of ecstasy and the *advaitik* (non-dualistic) note revealed in the part italicised by us in the above quotation, is sufficient to reveal the personality of Rousseau as a Yogi or a Guru or even a solitary recluse or Muni as we understand them in the context of Indian spirituality. He could not have been less of a true Christian or a true Brahmin because of these traits in his personality. While Rousseau's statue sits neglected in the little island we have pictured, regarded askance by the proud moderns, he might one day be garlanded or offered incense, flowers, water and fruit by some Indian devotee if one day such a one should come to recognize his status as a *Jagat Guru* or World Teacher. Rousseau would surely have felt more at home among the mystics and saints of India rather than in the cold climate of Europe, except perhaps in the early spring, when the Nature he loved would adore him in response. Rousseau's personality and message has to be rediscovered at least in the cause of World Education.

Rousseau's catholicity of outlook even in religion is reflected in the following quotation (*Emile*, Book IV) :

"I regard all the particular religions as so many salutary

institutions which prescribe in each country a uniform way of honouring God by a public form of worship, all of which could have their reasons for being so in the climate, in the government and in the genius of the people, or in some other cause of a local order which would render one preferable to the other according to the time and place. I believe all of them to be good when they are able to serve God by them in a convenient manner. The essential worship is that of the heart. God has no regret about any homage paid to Him when it is sincere, under whatever form it may be offered to Him."

The Gita (IV, ii) which says that "all humanity treads the very path that is Mine," reiterates this same verity, as also the motto of the Guru Narayana, "One Religion and One God."

**16. Rousseau and Gurukula Education :** Quotations could be multiplied to show that Indian doctrines of education such as *Gurukula vasa* (living away from society under a single Guru), *Guru-bhakti* (maintaining a strict bi-polar relation with the teacher), *Brahmacharya* (walking in the absolutist light of Nature or Goodness) and other related concepts such as *Dhyana* (meditation), *Yoga* (contemplation), when understood shorn of any local colouration or exaggeration that might stick to them, follow on the best lines of thought opened out to the modern world by Rousseau, who describes himself simply as *un ami de la Verite*, a Friend of Truth.

**17. Importance of Correct Notions about Educand :** In his own preface to the first edition of *Emile* published at the Hague in 1762, Rousseau says: "One does not understand the child... Commence, therefore, by studying better your pupil, for very assuredly you do not understand him." Here he rightly touches on the central problem of all education. Again, in *Emile*, Book V, he insists: "Let us understand first of all what she (Sophie) consists of and we shall then be able to judge better where she lives." Here it is implied that the objective environment of Sophie has to be understood together with understanding her. The dialectical or contemplative way has to treat these counterparts together when they belong to the same factor or situation.

In his section on religious education he repeats; "Begin therefore by studying human nature and what is most inevitably present in it which constitutes what is best in humanity." Here he refers to the knowledge of the generic or collective personality of humanity taken as a whole. When he comes again in Book IV to the discussion of notions of human justice he says: "Here now, is the study which is important for us; but to do so properly one has to begin by understanding the human heart." These are various possible perspectives or views of the Personal Factor in education. They have all to be included in a synthetic picture of the personality in which the educator, the educational counterparts of a given situation and the educand could be discussed at one and the same time, by the help of a central concept of the factor which is common to all phases, aspects, types or environmental patterns involved in education, as a complete life process both collectively and individually understood.

In this first part of the Manifesto we shall put the mark of punctuation where a synthetic picture emerges. The more analytical aspects of

the personality will be discussed in Part II, where the starting point will be indicated by treating problems such as distinguishing sex differences or the specific attributes of a Peter or a Paul.

## Part I, Division II: (The Personal Factor, A Synthetic Perspective)

### 1. The Personal Factor as a Distinct and Central

**Concept:** In religion we speak of the "Soul" which is what is subjected to a progress called "spiritual." Soul is the central concept here, without which theological sermons would be difficult. Education needs a similar concept which should be more positively or scientifically conceived. The terms *libido*, *persona*, *psyche*, *sub-liminal self*, conscious or sub-conscious *ego*, are terms already available which have their own particular connotations coloured by their usage or origin in abnormal analytical psychology or the psychology of psychic phenomena. *Individuality* can apply to humans and animals indifferently. Education has to do with *specifically human* qualities. *Homo sapiens* is distinguished by an elaborate brain and can attain to the heights of a superman if desired, through contemplation, or to the state of a World Citizen by social and political adjustment. The notion of the Personal Factor has to give room for all these possibilities and qualities of the Self of Man. The term "Personal Factor" is what we propose here.

(a) : There are *two distinct sides or aspects* to the Personal Factor. Knowledge is what education connotes primarily. There is the synthetic knowledge of the subjective Self that we can know when we contemplate it in silence or in seclusion to cut down or minimise external impressions that reach us. This inner aspect of the Personal Factor is what can sense its own presence as a light within which in reality is not strictly localized within us in any actually objective sense.

(b) : The *second aspect* of the Personal Factor is what philosophy distinguishes as the Non-Self. This is what is to be known as distinguished from what knows in the subjective Self. Both these are synthetic concepts and are thus to be treated within the range of this first part of the Manifesto before we come to the analytical aspects of the Personal Factor in the latter half of this Manifesto.

### 2. Personal Factor a Reality, though Approach is by

**Way of an Abstraction:** Although the Personal Factor is admittedly a mental abstraction, it has its status in Reality as something that both exists and subsists. It exists in the sense that its presence is necessarily felt, and it subsists in the sense that even when its presence is not felt by the senses, it enters our consciousness as a formal idea or entity which we are bound to take into account in any intelligent understanding of the personality involved in education. In spite of being an abstraction, it is thus capable of being understood realistically. Actual life-problems do not therefore lie outside the scope of the personality as we conceive it here.

### 3. The Intuitive Approach:

The tendencies that constitute the Personal Factor could be studied on a chart or with the help of a schematic representation for the purposes of understanding them unitively

and globally as held together by an absolute life or consciousness principle. Rousseau puts this same verity in his own interesting way when he is speaking of God's own type of intelligence as follows (*Emile*, Book V): "All truths are for it but one idea, as all places one spot, a single point, and all time one single moment."

The idea of the "eternal present" or the "dialectical moment" is implied here in dealing with the subject of the personality of man; for it has to include in its treatment both psychic and physical factors at once from a neutral standpoint. Bertrand Russell would call such an approach that of Neutral Monism and Descartes' definition of Intuition would also include this philosophical approach. All philosophers employ intuition of one kind or another. The correct dialectical way in metaphysics has been employed by Bergson in recent years. Neo-Platonic dialectics, Hegelian and Marxian dialectics, and the pre-Socratic dialectics of Zeno and Parmenides are possible aspects of the same intuitive absolutist approach, which is still to be clearly codified and stated methodically and systematically. The *Bhagavad Gita* is one of the world's greatest textbooks in dialectics. Plato in his Socratic dialogues refers to dialectics as a hymn. Our Manifesto has to approach the Personal Factor from the same contemplative angle, and this should not be considered its drawback, but rather its special advantage. Matter and mind can be treated unitively only by such an approach which need not necessarily be considered therefore unrealistic or impracticable.

**4. Concentric Central or Peripheral Grades of Reality:** Consciousness is a spark at the core of life. This very statement implies central and peripheral aspects of consciousness which may be called different names according to their grade of materiality or mentality. The methodology of contemplation calls for the concepts of such concentric grades in the Personal Factor. Contemplative epistemology would justify this and give it full validity. Organic life, instinctive behaviour or intelligent conduct in the open world are various grades of personal life, with reference to which the Personal Factor has to be conceived as a unitary concept or *norm* of thought in the science of education.

**5. A Schematic Representation of the Personal Factor in Order:** Just as a map need not be considered a fetish, the use of a schematic representation of the tendencies in the Personal Factor, so that the human intelligence, which is apt to be too analytical or synthetical, could grasp the ensemble of the pattern of correlation of tendencies, should be considered quite normal in our study of the Personal Factor.

It is often objected that life, being very complex, does not admit of treatment in a simplified manner. It is to be admitted that the totality of life taken in actual detail is complex, but what concerns us in the complex totality need not necessarily be complicated. The simplification of life-tendencies in the individual for the purpose of perceptual treatment to help our ideas about them is therefore legitimate, permissible and helpful to the educator. In so far as it can serve the cause of World Education, such a method will have its place in the present Manifesto, because much of what we have to say would otherwise remain vague or discursive.

**6. The Personal Factor on Organism in the Process of Creative Evolution :** Let us now think of the Personal Factor in terms of a simple living organism. We know that growth and division are the two main expressions of a living organism. We borrow from Henri Bergson's *Creative Evolution* to help us to visualize clearly what this organism at the basis of the Personal Factor represents :

"The veritable and profound causes of division were what life carries within itself; for life is a tendency and the essence of a tendency is to develop in the form of a branching shoot of corn creating by the very fact of its growth, the divergent divisions among which it will divide its own vital urge. This is what we are able to observe with regard to our own selves in respect of that special tendency we call our character. Each one of us, by taking a retrospective glance at his own past history will be able to state that his personality as a child, although an indivisible whole, united within itself in a melted form the persons which could have been there, because of their nascent state; this indefiniteness so full of possibilities is in itself one of the greatest charms of childhood. But the personalities which thus interpenetrated became incompatible on growing up, and as each one of us lives but one life, we are forced necessarily to make a choice. We are in reality choosing ceaselessly, and we do abandon many things .... The route that we trace in time is scattered over with all that we began to be and all that we could have become. But Nature, which has at her disposal an incalculable number of lives, is not subjected to such sacrifices. She conserves the diverse tendencies which have diverged on growth. She creates with them those distinct series of species which do evolve independently." (*L'Evolution Creatrice*, p. 109).

In this quotation one can distinguish the dialectical approach adopted by Bergson, the latest inheritor of the tradition from Socratic and Neo-Platonic times. Here living realism goes hand in hand with philosophical abstractions of a highly intuitive order. The Vedanta of India knows of the five concentric zones or sheaths called *kosas* that contain the Self. The one consisting of food value (the *anna-maya kosa*) is the most peripheral. Books like the *Panchadasi* of Vidyaranya refer to these aspects of the Self (*Atman*) in a manner reminiscent of Bergson's approach. In Plotinus, Vedanta and Western dialectics may be said to find a meeting-place.

**7. The Method of Correlation by Two Axes Cutting at Right Angles :** It was Descartes who invented a scheme of correlation consisting of two lines intersecting at right angles. This convenient method has been generally adopted in mathematical graphs as also by psychologists like Beatrice Hinkle in drawing the distinction between extraversion and introversion which imply the objectivity and subjectivity respectively, of life tendencies.

In treating the most elementary of life expressions in connection with the Personal Factor it will help us to centre our discussions round the explanation given by such correlated schematic representations, without

getting lost in elaborations that have no end. The first of these sketches is given here (Figure 1), and represents graphically without any poetic or literary effusions that might misguide the imagination, all that is significant for us in the present Manifesto :

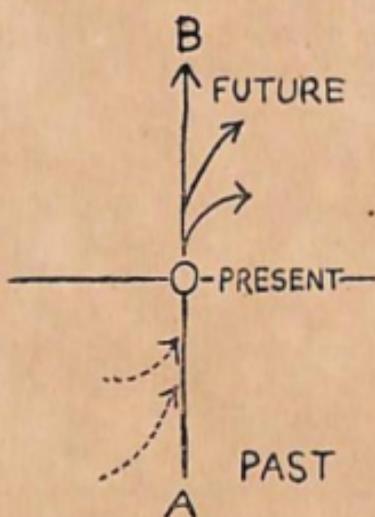


FIGURE 1

**Explanation of Figure 1:** The vertical axis A B represents the life duration of the individual organism. The horizontal or lateral axis marks the present with its multiplicity of interests that vary concentrically in their attraction to the individual. O is the centre of life where the past and present meet in the dialectical "moment" or "eternal present." The dotted arrows between A and O represent virtual tendencies which converge to meet and melt into the matrix of the organism; and the linear arrows above the section between O B show the divergent tendencies as they choose between alternatives in life progression, or "creative evolution" as Bergson would put it.

**8. The Personal Factor as a Unit in Psychic Life:** The pattern of the Personal Factor at the zone of nervous functioning is brought out graphically and in living terms in the following abridgment of a passage from *The Principles of Physiology* (p. 486, 3rd Edition, London) of M. E. H. Starling of the University of London :

"How the physiological processes in the nervous fibres on their arrival at the brain could excite a conscious sensation we are not able to decide or discuss .... No sensation is the immediate or the unique product of the stimulation at the peripheral end of the nervous fibre, but the sensation that is most simple includes a judgment, which is to say that they produce neural activities of a complex order resulting from innumerable currents of the past and the present which are poured into the central nervous system ... The first reactions of a baby are those by which it procures its nourishment .... An elementary Unit in psychic life as in neural life should be a complete reaction. It is from the reaction and not from the sensation that a constructive psychology is to be built."

A careful reading of the above paragraph will reveal that Starling here is reconstructing synthetically what constitutes a complete reaction directed towards an object of interest, and how it has its circulation between the central and peripheral nervous system so as to make us imagine a unit in consciousness. We can find here the same scheme of centralization and alternation of phases in relation to the same two axes that we have adopted for a correlated picture of life tendencies. Living duration may be seen to enter into the picture and not merely events in space.

#### 9. The Zone of Physical Functioning Typified by the Heart-Beat:

Let us now take the functioning of the heart as typifying physiological functioning in general. Terms such as sex diastole or systole are sometimes used in psychopathology which will justify our claim here that the heart-beat could be taken to represent in its positive and negative, actual or virtual, qualitative or quantitative phases other larger rhythmic cycles which take place within the limits of the body in the form of nervous or other circulations like the one described by Starling above. The same two axes of correlation could be used here as in the case of the progression of an organism in duration.

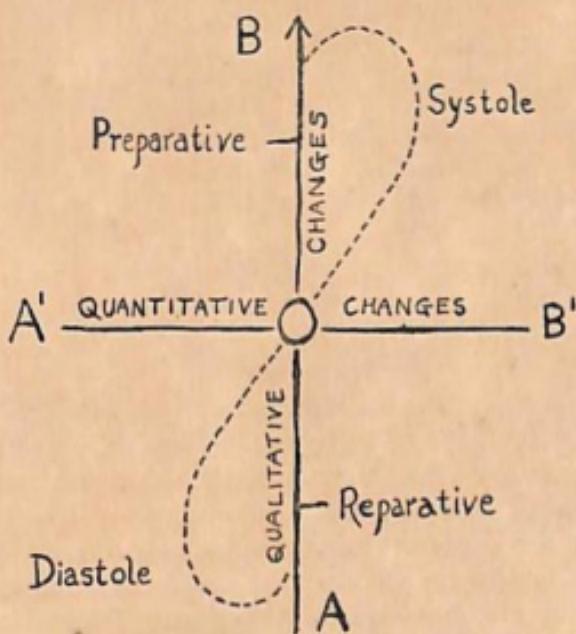


FIGURE 2

**Explanation of Figure 2:** The two axes crossing at right angles represent qualitative or quantitative aspects respectively of the functioning of the heart. There is the same rhythmic alternation of phases which are marked clearly enough in the figure itself.

**10. The Reconstruction of the Personality in Education:** For fear of getting lost in elaborations which should more legitimately find place in a thesis rather than in a simple Manifesto of the present kind, we shall confine the rest of our discussion of the Personal Factor to the explanation of two more diagrams in which the various items or component parts are brought together. For more detailed justifications,

evidence, documentation and examples, the reader of this Manifesto is referred to our book already mentioned, *The Personal Factor in the Educative Process*, pub. by Vrin in Paris (1933). Bergson, Rousseau, James, McDougall, Ribot, Rivers, Dumas, Payot, Watson, Claparede and others are the authorities largely relied on in reconstructing, recreating and revaluing notions connected with the personality in education.

## FUTURE

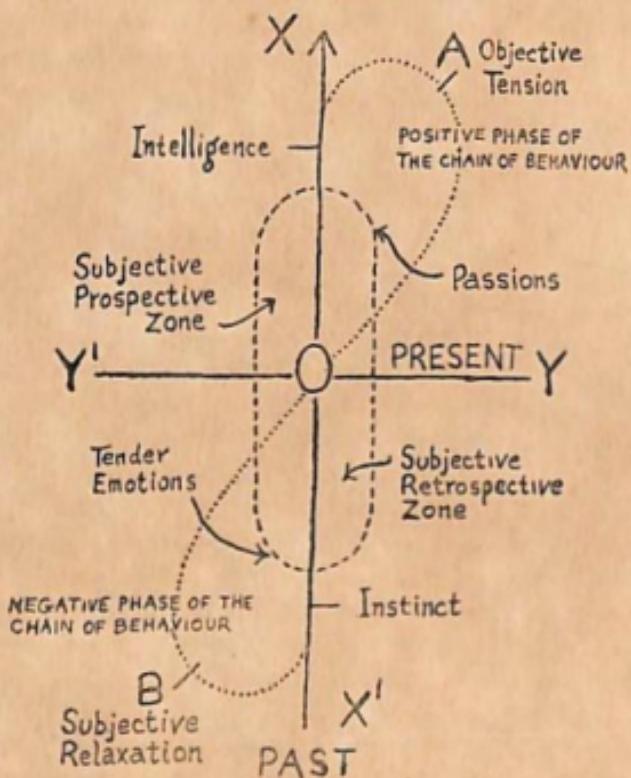


FIGURE 3

**Explanation of Figure 3:** In this figure  $X'OX$  would represent subjective consciousness, and the axis  $Y'Y$ , although also subjective in the sense that it is also to be understood as being within the consciousness of the individual, yet pertains to a stimulus-response order of reflexes or automatisms of the personal consciousness when related to the simple present. The terms "subjective" and "objective" are to be understood synthetically here. Those elements of consciousness which are related to the past and are thus the background aspect of the personality are indicated here by that part of the vertical axis  $O X'$  and the corresponding portion of the vertical axis  $OX$  will stand for consciousness which has to do with the exercise of the will. Point  $O$  represents the centre of consciousness in the eternal present or dialectical moment. A distance measured from the  $Y'Y$  axis at whatever point it may be, by its length will indicate that psychic state of tension or virtual relaxation in which some object of desire influences positively or enters negatively into the personal consciousness of the individual.

The four compartments comprised within the two axes would stand, on the positive side to the top, for waking consciousness, that on

the top left the field in which virtualities (which have still an objective status as in very realistic dreams) have to be placed ; the lower left quarter being the domain where potent virtualities with no name or form exist as related to instinctive dispositions, vague memories or other psychic states connected with tender emotions. The quadrant on the lower right would represent the vaguest of backgrounds of the consciousness in which there is only an amorphous matrix which consists merely of a general sense of well-being or of ill-being. The sense of solidity, liquidity, taste or sound, are able to revive here shapeless memories of the past world or worlds which constituted the experience of the Self in the most synthetic or general of senses. These memories are called *vasanas* (vague instinctive dispositions), related to the five elements with which, in principle at least, consciousness ever enters in contact. The *prius nobis* of Aristotle and the *Turiya* or fourth state of the four-limbed soul mentioned in the *Mandukya* Upanishad, may be said to belong to the past which gets lost in the Eternity of the Unknown and the Unknowable at the point X'.

The curve OAOBO shown in dotted lines would represent a complete chain of natural behaviour. If we take the example of grazing cattle, it would be possible to distinguish the psychic factors involved at each point in this curve to active and passive phases of bovine life which here has the form of a figure of eight. One half of it falls into the waking and the other half into the other three subconscious states that we have just distinguished. Dream virtualities are really inverted in time as a series of events in duration so that at the point O opposing tendencies meet ambivalently and neutrally. This neutral O in consciousness is the Absolute in its purest sense, spoken of in the last section of the *Mandukya* Upanishad where the ego sense is cancelled by its own opposite, and where all contraries and contradictions meet as if in the Truth of truths or the Light of lights. Reality and illusion, existence and subsistence, and all other pairs or counterparts melt into unity in this core which is small or big at once. Life functions or activities that we prize as superior or despise as degrading are cancelled out in a neutral attitude in a perfect man who is able to live and have his being in what is represented by this centre of life-pulsation. This light is the seed of all and the most potent factor in the personality of man.

The next peripheral zone marked in the plan of the personality here is the seat of affectivity in general which consists mainly of emotions and passions. Passions are positive in character by objectivity and by their prospective orientation. Emotions, on the contrary, are retrospective and are forms of regret. A reminiscent mood is a form of regret and all memories may be said to be regrets that hurt the personality and cause psychopathological states. Emotions and passions taken together when the polarity between them is barely evident, gives us that zone which may be called the zone of affections of the personality, where sublimations, repressions and conflicts known to psychoanalytical schools and the various factors of psychopathology have their movement or being. A perfected Yogi is one who feels the joy of balanced or harmonized affectivity or sensibility, who is satisfied in the self by the Self, as the Gita would put it.

A thoroughgoing discussion of these matters properly elaborated

would take the legitimate space of volumes. We shall therefore stop by referring finally to movements in thought or in pure consciousness. We can easily see that these movements still conform to the same pattern of the Personal Factor into which we have fitted most other aspects.

### **11. The Structure of Thought-Processes :** John Dewey writes:

"There is thus a double movement in all reflection : a movement from a given, partial and confused situation that is suggested which is complete and comprehensive (or inclusive) and returning from the suggested whole — which as it is suggested is a *sense*, an idea — a return movement to particular facts in such a way as to relate the ones with the others and to relate them to additional facts on which the suggestion had attracted attention. In a general way, the first of these movements is *inductive* and the second *deductive*. A complete act of thought comprises these two movements; that is to say, an effective interaction of particular facts observed (or which one remembers) and the suggested general sense." (p. 79 *How we think*, Heath, New York).

The above paragraph, whatever its detailed implications may be in the light of Dewey's philosophy, at least brings to light the double movement that we can distinguish even in the pure domain of personal life which consists of what we have called " movements in thought."

**12. Analytico-Synthetic Scrutiny :** If such movements in thought are capable of analysis by such respected pragmatic philosophers of modern times as Dewey, the analysis of consciousness by an Eastern Guru such as the Guru Narayana, when it enters into the same subtle preserves where contemplative philosophers love to dwell, should not be brushed aside by the proud modern as just speculation that is too sentimental or theoretical to command our attention at the present day. The most nuclear picture of the personality of man at its innermost essence or core could again be studied by reference to the two axes of correlation that we have adopted here. Such an analysis could correspond to a dissection in biology, only here the subtlest of aspects of inner life are brought under an analytico-synthetic scrutiny.

### **13. The Component Elements of the Core of Consciousness :**

Let us take two simple sentences for the purpose of analysing the component elements of consciousness in the most nuclear form as it is felt within each person. First let us take the sentence "This is a pot," which is a statement of an overt fact or mental event cognized at a certain instant in life.

Here the word "this" would represent the vague background of suggestive material which consists of universals. It has no specificity. The inductive functions of thought have their origin in this. In the concept represented by the word "pot" an object in the outer world is located in time and space in a specific manner with a certain name or form that may help to cognize it. The linking word "is" is the act of thinking whose movement is the central neutral point that we have already noted.

If, secondly, we take another sentence such as "This is Knowledge"

we get to the subjective core of consciousness in which all reference to the outer world of sensations is absent. At the base of the vertical axis we should put the connotation of the generic universal concept implicit in "this" which can refer to every kind of particular knowledge. The word "Knowledge" itself would have a specific (not generic) content which includes comprehensively all possible knowledge of a pure order that man is capable of cognizing, whether through intuition or positive intelligence. When this has a specific human content it would represent a supremely or uniquely high value like the *summum bonum* of Plato. Specific knowledge of an absolute order, as opposed to generic knowledge is here implied. The vague foundations of this same knowledge is a Wisdom-awareness which is the basis of all reality. There is a movement between this foundation-aspect of Wisdom-awareness with specific knowledge. This we can know by contemplation in its most wilfully active phases.

The Personal Factor in its innermost aspects may be schematically represented in the same manner as we have represented its more peripheral aspects, in the manner shown in Figure 4.

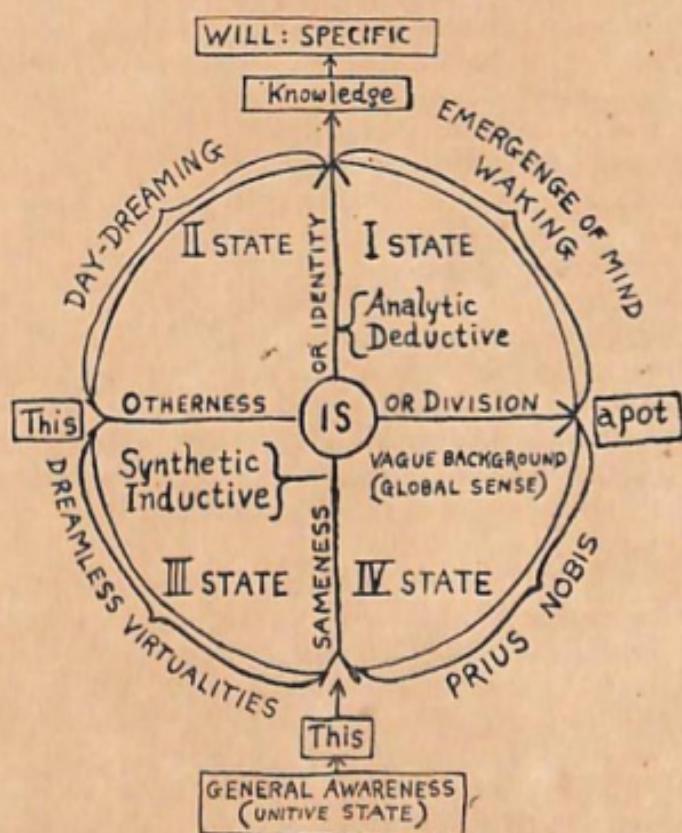


FIGURE 4

Without trying to explain more elaborately the implications of this sketch, we shall content ourselves in concluding this first part of the Manifesto by quoting from the *Centiloquy to Self* of the Guru Narayana.

Knowledge has powers infinite ;  
All of them without exception  
Could be brought conclusively  
Under " sameness " or " otherness "  
Consisting of two divisions ;  
Out of these, into that form  
Which stands for the " same-other "  
One should sink for clear awareness (to gain).

To subdue the harsh " otherness "  
It is hard indeed, without  
Wisdom's limitless strength.  
Do conquer with this, that harshness  
And draw close to Her who is no other  
Than Discrimination, anti-sensuous power.

That which cognizes multiplicity is the " other "  
And the " same " is what unitively shines ;  
Thus understanding what is said above,  
Melting into the state of " sameness ", erect sit.

Following up further the above divisions  
There is a second division also ;  
Of these, one is the specific attribute  
To " sameness "; the other the harsh " otherness " qualifies,  
Which never to dispassion leads—  
Making thus two again of them.

On to the " same " as well as to the " other "  
Constantly there arrive  
The specific powers that belong to each,  
To settle on them respectively ;  
Though disproportionate these are  
By the emergent vibrant phase of these two in all  
All comes predicated (in Reality).

In the sentence " This is a Pot "  
What stands for " This " is the harsh " otherness " ;  
Know this to be the nucleus  
For the mind with all its myriad magic  
To emerge and come to be.

In the sentence " This is Knowledge "  
" This " stands for " sameness "  
And its specific attribute  
Is the intelligent Will ;  
To transcend the mind and all else implied,  
And attain to good ways in life,  
Contemplate " This. "

(Rendered from verses 36-42 of the original Malayalam composition,

# Love and Life Amongst the Tamils of South India\*

By DHARMU

THE ancient Tamils divided the main objectives and purposes of a civilized and cultured community into three parts; virtue or righteousness (*aram*), wealth or politics (*porul*), and love (*inbam*). The Hindus of North India, coming under the culture of the Aryans, held human objectives to be four — the first three, *dharma*, *artha* and *kama* being the same as these three of the Tamils. The fourth, *moksha*, stood for spiritual salvation. It has been held that the Tamils treated *moksha* under the category of *aram* or virtue. This is the explanation of the religionists who are anxious to posit that the ancient Tamils were really god-minded and highly religious. The fact however is that the classical Tamil age was largely influenced by rationalist Buddhist and Jaina thought which gave little or no prominence to personal deities, metaphysics or speculations about the soul.

As observed in my last article on *Tamil Classical Literature* (VALUES, June 1957), extant ancient Tamil literature is overwhelmingly from the hands of Jains and Buddhists. The three great Tamil epics are all by Jains and Buddhists. Irrational, superstitious, caste-ridden Northern Brahminism was just trying to seep into the South during the classical age, but the culture and thought of the Tamils were essentially non-Brahmanical and

\* This essay was crowded out of VALUES last month.

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*Atmo-Upadesha-Satakam* of the Guru Narayana.)

Here we see that Eastern Wisdom of a contemplative order can meet modern thought neutrally and on a par in what pertains to this central notion or norm in education.

It is a strange coincidence that while the last paragraphs of the above were being typed, the headlines in the dailies announced: (July 22, 1957): "East-West Philosophers Find Basis for Discussion: Warsaw Conference Ends: Nearly fifty eminent philosophers from twenty East and West countries tonight wound up a four day conference here at Warsaw amid statements that had 'established a dialogue.' "

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[ TO BE CONTINUED ]

closer to nature and rationalism. In such a setting, the Tamils laid all stress upon a high moral code such as depicted in the *Naladiyar* and the *Kural*. While the former composition is definitely known to be from a Jaina seer, the latter work is free even from that credal attachment. But researchers have asserted that the great author of the *Kural* was a Nigrantha, the follower of a Jaina or Buddhist sect. In any case there is no doubt that rational Buddhist thought influenced the author of the *Kural* more than any other teaching. So long as the Tamils did not mix religion with the personal gods of the Aryan epic and legend (*purana*) writers, so long were they rational in thought and natural in living.

**Sex without Secrecy or Sin:** Under such a rational and moral view, it was natural for the Tamils to include correct social life as one of the three principal objectives of human existence. Under social life comes the adjustment of relations between the ruler and the ruled (treated under the heading "wealth" or "polity" in the *Kural*) and the relations between man and woman, first as lovers and then as husband and wife. To extract the best out of existence, love and sex-life are prime factors; the ancient Tamil poets and moral teachers therefore, never sought to neglect them.

Attraction between the sexes, with love and sex life as concomitant consequences, were therefore treated as an ordinary natural human activity not warranting any secrecy, mystery or notion of sin. The Tamils believed in the reality of the world and the inescapable necessity of living in it to the best of human ability. They therefore thought little of the other world and the irrational preparations to be made in this life to meet the unknown in the other world. The one thing they did posit, however, was that a correct life in this here and now world glorifies man, enabling him to correctly mould the life and character of his children and his neighbours and to help forward a progressive social community.

**No Vulgarity:** Recognizing love and sex as a necessary and natural part of human life, the *Naladiyar*, the *Kural*, the *Kalith-thokai* and some other writings of the classical age, have dealt somewhat elaborately but correctly with the love-relations between man and woman. Unlike the Christians of a later age, the Tamils never regarded sex as a sin. Women were held in high esteem and the caste distinctions which came later with the Aryans and their *puranas*, did not stand between love and life in the Tamil land. At the same time, in dealing with love and sex, the Tamils took the greatest care to keep them above vulgarity, indecency and profanity. There was nothing of the pornographic exhibitions of low sex life that one finds depicted in the carvings around the later Brahmanic temples. Even as the Aryan gods seethed with sex, adultery, promiscuity, so their temple walls portrayed their indecency.

Such however, was not the treatment of love and sex by the Tamils. It was pure and high. Tiruvalluvar's treatment of *inbam* or love in the third part of the *Kural* in twenty-five chapters each of ten couplets is unrivalled for compact accuracy in expressing the inner feelings of the heart. The subtleties of love, its pangs and pleasures, are really so delicate that only a perfect master can delineate them in words, and of this art Tiruvalluvar is the genius. It should be understood that there is

nothing of the harlot's love in these 250 couplets of the *Kural*, nothing of that kind to be found in Sanskrit literature which portrays the actual sex act or its varieties. All that the *Kural* speaks of is the delicate nature of the male and female in love and the peculiar pain and pleasure they feel when they part and meet. Yet for long Tiruvalluvar has been misunderstood by both the Aryanized Hindus and Sanskritized European scholars.

**Hostility to the *Kural*:** Brought up under the Christian biblical teaching which abhors both woman and sex as sins, European missionaries and Sanskritists, aided by anti-Buddhist Brahmins, thought it shameful or impious to read the last section of the *Kural*. How much they misunderstood, not only the *Kural*, but also the real and actual aims of ancient Tamil life in general, is ably described by Dr. Pope, the famous English translator of the *Kural*. On the third section of the *Kural* on Love, he writes :

" Of this Mr. Drew said that " It could not be translated into any European language without exposing the translator to infamy.' But this is only true in regard to certain of the commentaries upon it, which are simply detestable. I am persuaded that it is perfectly pure in its tendency, and in the intention of its wise and high-souled composer."

In these lines Dr. Pope has exposed not only the misinterpretation of the Brahmanic commentators of the third part of the *Kural*, but also their hostility to the writings of the Jains and Buddhists (for they took Tiruvalluvar for a Jain), for only latterly has every sect claimed the poet as their own. This hostility was not a little responsible for their wrong approach to the *Kural*. Religious antagonism and misinterpretation of the chapters on Love combined to throw the *Kural* into the limbo of oblivion for nearly a thousand years. It is only recently, when the modern Tamils sought to free themselves from the obscurantist deadening shroud of Brahminism that the *Kural* has been rescued and the greatness of the work in all its aspects has been propagated. It is no secret to say that Brahmin orthodoxy sees danger in the revival of interest in the *Kural*. In fact the *Kural* that rose two thousand years ago to affirm the rationality of Tamil culture and to protest against the invasion of superstitions and caste-ridden Brahminism, has now come back into the hands of the Tamils in time to smother the very same tendencies.

To the pure all things are pure and the Tamils never regarded love and normal sex life as impure or sinful. Yet we have it on authority that almost all Brahmanical writers of the Mediaeval age did their best to defame the *Kural* and its noble author for his treatment of love as a natural activity of human beings.

**Romantic Treatment:** What is it, then, that the *Kural* has said of *Inbam* or Love? Here is Dr. Pope's approach : " This prejudice kept me from reading the third part of the *Kural* for some years; but the idea occurred to me very forcibly that he who wrote :

' Spotless be thou mind! This only merits virtue's name,

All else, mere pomp and idle sound, no real worth can claim', could not have covered himself with the spotted infamy of singing a song of lust. Thus I ventured at length to read and study it, rejecting commentators, when I was fairly able to appreciate its spirit; and, as a

result, I translate it, believing that I shall be regarded as having done good service in doing so."

Tiruvalluvar's treatment of the subject has a speciality all its own. The niceties and subtleties of love life are treated in the form of the romance of a loving couple. The feelings of the mind, disturbances of the body, and the queer conduct of the lovers involved, are shown first when they meet, next when they part and last when they reunite after a long separation during which the lover or the husband has been on martial duties. Each verse contains a delicate analysis of the diverse moods of a lover's heart; and when one has gone through the 250 couplets, it is clear that no other poet in any country has excelled our ancient author in this art. One is left wondering whether there could be any further nicety about love to add the exhaustive compendium in the *Kural*,

**Riding the Palm-stalk:** From the *Kural's* treatment of love, the social life of the Tamils is fully revealed. It was simple and natural. There was love before marriage. There were no child marriages. In most cases young men and women chose their own partners. There were secret meetings of the lovers in secluded parks before the affair leaked out to the village folk and the parents; and then followed the acknowledgment by the lovers, the approval of the parents and marriage. There were no elaborate ceremonies for the wedding and no restrictions based on caste or occupation. When the parents of the girl were inclined to be obstructive, the Tamils had an ingenious way of extracting their consent. The distracted lover would sit on a *madal* (i.e. the stem of a palmyra palm tree) and his friends would carry him thus astride into the village singing passionate songs of love. The palmyra palm stalk being rough and hard, it must have been an ordeal to ride on it and the Tamils thought it a sort of martyrdom by which the lover could excite the sympathies of both the parents of his beloved and the village people. This dramatic appeal always ended by the parents granting their consent. Thereafter began the married state, followed by the pining of the wife for the return of her husband every evening, the pain of separation when he had to leave for some long period and then the joys of the happy return and reunion.

The poet makes the lovers express their feelings sometimes directly to each other, at other times it is to the maid *confidente*, or just a soliloquy.

**Secret Love:** The first seventy couplets of the part devoted to Love is described as "secret" or "furtive" love. Here is a free translation of some of the verses:

This girl's painted eyes contain two looks. One look gives me pain  
And the other look gives me the remedy for the pain. (1091)

When I look at her, she looks at the ground; and when I look away  
She turns her gaze on me and softly smiles. (1094)

The delights of the five senses—seeing, hearing, smelling,  
tasting and touching—

Are all obtained at one and the same time from this bangled  
damsel. (1101)

Ailments are cured by extraneous medicines; but for the ailment  
Caused by this damsel, she alone is the medicine. (1102)

A close embrace leaving no room for even air to pass through

Between the two, is what gives the greatest delight. (1108)  
Petty quarrels, reconciliation, and then coitus,  
These are the resultant benefits of a loving couple. (1109)  
Repeated readings of a book reveal newer meanings every time ;  
Even so my love for her is enhanced the more I enjoy her  
company. (1110)

My beloved is always in my eyes, Lest I should disturb him  
Even for a moment, I fear even to paint my eyes. (1127)  
My beloved rests always in my heart ; in order not to  
Harm him, I am even afraid to eat what is pungent. (1128)  
My beloved always dwells in my heart ; not knowing this  
The villagers say he has cruelly abandoned me. (1130)  
The disappointed lover denied the benefits of love  
Has no choice but to suffer the tide of the palmyra palm stalk. (1131)  
Every additional cup of liquor adds to the thirst of the drunkard ;  
Even so the idle talk of people of my lover's passion for me increases  
my joy. (1145)

**Married Love:** Chaste love or the love of the married couple is given in the last 180 verses of the *Kural*. Here are some of these couplet gems :

As from the shoulder yoke, passion and modesty hang at either end,  
And my whole frame sinks under that double weight. (1163)  
When he is away the eyes look out for him and do not sleep ;  
When he is with me, the thought of separation forces sleep out of  
the eyes. Either way, my eyes give me endless trouble. (1179)  
Even as the rain succours people who look to it at the proper time,  
So does the husband succour his beloved on his return. (1192)  
Love is never sweet when the response is one-sided ;  
To be sweet, Love must be in both parties like the balanced load on  
the carrier's shoulder pole. (1196)

Though he does not come to me when I am awake,  
I hold on to my life only because he comes to me in my dreams.  
(1213)

This love sickness that is born in the morning,  
Grows all day long and blossoms in full at eventide. (1224)  
Love is a merciless thing ; it oppresses me in the dead of night  
When all others are sound asleep. (1252)  
Woman's heart is like the fat that melts near fire ;  
How then can they stand off when the husband comes along ? (1260)  
Engaged in looking for the returning lord, my eyes have lost their  
lustre.

And my finger is worn away in marking the days on the wall. (1261)

**Conqutry:** Under family life there cannot be perpetually a monotonous smooth sailing or peaceful co-existence between the husband and wife. Petty quarrels, feigned anger, subdued hostility, petulance, sulking and what the French call *bouderie*, mainly on the part of the woman, are essential elements to enhance the pleasure of life. The importance of this situation has been correctly understood, recognized and eulogized by the Tamil poets ; and Tiruvalluvar excels in this. In Tamil two simple little words, *pulavi* and *vidal* fully describes the

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situation. The last thirty couplets of the *Kural* are devoted to the delights of *pulavi* or *vudal*, i.e. sulking or coquetry :

The maid says: Do not go to him at once, but feign some anger ; You will then be able to notice the comedy of his love sickness. (1301) Coquetry is like the salt in food : it should be in measured quantity If there is excess, it would be like excess salt in the meal. (1302)

When she is thus feigning anger and standing aloof, it is the duty slowly to get reconciled to her and then embrace her ; Otherwise it would be like cutting the roots of a plant already starved. (1304)

Water is sweet only in shady groves ; Even so petulance has a charm only in a loving couple. (1309) I said I remembered her when away from her ; She frowned at me to say that remembrance comes only when one forgets (1316) [END]

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