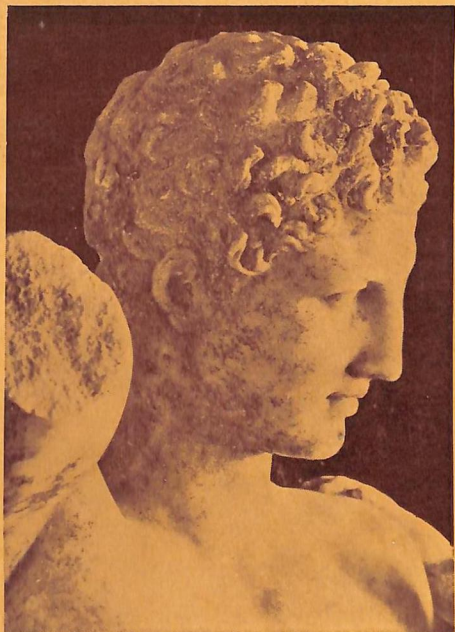


April 1958

Vol. III, No. 7

VALUES



THE HERMES OF PRAXITILES (Herald of the Gods and God of the Arts)

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

NEXT MONTH
DIALECTICS OF THE
GODS

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Editorial

*In the glory of awareness, limbless, the atom shall extinct become.
The limitless too that day shall wholeness attain.
Immediate experience alone this knowledge gives
Of absolute mind-essence—
Silence-filled ocean of immortal joy is this.*

— NARAYANA GURU

IT must be transparent to every reader that VALUES is off the beaten track of commercial journalism. In restating humanity's lost unitive values we are necessarily aligned vertically along an absolutist dimension. All the ramifications of orthodoxy and heterodoxy lie spatially and horizontally spread out, when viewed from this verticalized position. While free from any of them, it is only from such a vertical position that we can include all and assess each fixed special value within a unitive framework.

Exultation Normal for Absolutism: Though impartial, this does not mean lifelessness. The mood of exultation of the poet or that of exaltation of the mystic, both of which result in a characteristic expression of shouting for joy, is often perceptible in our pages.

Like poets, absolutists have their license. Its usage should not be interpreted as a manifestation of pride, vanity, insolence or just bragging. Indeed, except by familiarity and context, the absolutist mood is not so easy to differentiate. Still, the deadpan eggheads who appear to dominate the outer space of academic philosophy, have never, we believe, shouted for joy. That only means that life and philosophy are disjoined. When united there are absolutist explosions.

Nor is absolutist thunder to be compared with the pips and squeaks of prayerful devotion. That is all tutti-frutti. Every absolutist is permanently radio-active. It is really dangerous for the persistent relativist to come within range, and there is no dumping ground, desert or jungle, or mountain cave where absolutist radio-activity will not affect some relativist or other. But absolutism and relativism will not mix. And one of the tests for determining these incompatibles, is the reaction to VALUES itself.

Readers, Public and Policy : Our varied readers are spread over all the continents, diverse in ways of life and environments. Small though our circulation is, it affects the mental atmosphere of mankind much as the atomic blast affects the terrestrial. (You can call this our conceit if you like.)

From high-ups like the President of India (who acknowledged **VALUES** the other day) down to obscure penniless sannyasins, and from people of wealth down the social scale to thieves in jail in distant lands, all grades of professions, positions and hoboism in human society are represented in our mailing list. It is a good cross-section of humanity.

Indeed, our public is a kind of absolute form of humanity, which makes it easier for us not to be purveyors of "what the public wants" but instead to address ourselves to the universal human being who is seeking self-understanding.

Although we need money constantly, it is for maintenance and not profits. Having neither angels with cheque-books nor big advertisers, we are unrestrained by policy pressures. And let this be clearly stated about the money we take: there are no strings attached, apart from our declared policy on our contents page and connotations included in the title **VALUES** itself. But although we don't cringe before donor or subscriber, this does not mean a boorish absence of normal gratitude in the ordinary routine of courtesy, for all support received.

No Narayana Guru Cult : Many of our contributors, as well as the editor, are affiliated personally to an absolutist teacher, Nataraja Guru, known to others as Dr. Natarajan. He was similarly related as the disciple of another absolutist teacher, Narayana Guru (1854-1928). About two million people, mainly on India's West Coast, are loyal to the memory of this teacher, and in various ways give him worship. About two hundred of them, perhaps, subscribe to **VALUES**.

This is, admittedly, a remarkably low figure, considering the fact that ours is the only publication in any language giving any mention of Narayana Guru. Then why no sales? The answer is that we make no personality cult of Narayana Guru. We do respect popular adoration of his personality, but equally we also respect others' adoration of other holy personalities.

It is Guruhood itself which we emphasize and not any special social or tribal leadership. The greatness of any such wisdom teacher and the status of Narayana Guru from the absolutist point of view, is an open universality. Even the special genius which gives to the teaching of Narayana Guru great relevance for our time belongs to the universal and is of an absolutist character.

Too often we have seen followers creating walls of exclusion around absolutist teachers, down-grading them into relativist leaders of a chosen people, and exploiting them for nationalist ends. As far as we can, we intend to try and save at least one such teacher of global wisdom from such tragic misrepresentation. Distortion of truth is much worse than murder, for it spoils the happiness of millions (as Sankara pointed out in the quotation we had in **VALUES** last month). From Jesus down to Ramakrishna we can witness this tragedy in history.

Truth and not Personality : Any incense we burn in the form of adoration of the Guru is therefore in respect of the Word on the altar of global truth. In this there is no possibility of offence either to sentiment or individual, while at the same time personality can be presented in absolutist terms. Only the feeble-minded will consider this as detrimental to the teacher.

What then, about personalities we do seem to publicize? There is Nataraja Guru. At a meeting of his disciples held in Bangalore in February on the occasion of his 63rd Birthday, he said it was his words which were important, not his personality.

Our reasons for appearing to publicize personalities such as Garry Davis and Roy Jacobsen will also be manifest. We are aware that the horizontal and social aspects of their personalities are unimportant to humanity in general. There are gossips in journalism like Walter Winchell and Drew Pearson who have the taste of washerwomen for personal intrusion. We have nothing to do with their world.

But Garry Davis and Roy Jacobsen happen to be caught up in situations involving general absolutist principles which we consider to be of interest as outstanding instances to illustrate rare features of current absolutist-relativist relationships. Garry and Roy are the occasion for certain absolute values to be clearly distinguishable (we hope) against a known contemporary relativistic setting. To give life and substance to the situation, it is inevitable that a personal name as part of the situation, should be mentioned. Every Guru (to a far greater degree perhaps than in these special cases) is also the occasion for the voice of the Absolute to be heard and the way of the Absolute to be taught and witnessed. But the personal idiosyncrasies of any absolutist (Guru or otherwise) should not be confused with the teaching involved.

Rarity of Subject and Example : It is not easy to find clear instances in our time. It takes the keenest perception and a rare type of insight to discriminate between what is absolutist and what is relativist in any situation or in any individual. Death and time alone erases personality, more or less, and even then, ghostly presences in the form of memory factors persist in humanity. But absurdities should be avoided. One has to face forms of relativistic reasoning which confuse all issues. It is like saying that Jesus ate fish and therefore eating fish is the mark of a Christian. Undisciplined adoration like hot air distorts the clear vision even of the intelligent wherever any personality connected with absolutism is concerned.

To come closer to the point here, let us say that for Garry Davis the Heads of nationalist governments and that for Roy Jacobsen the Deans of Universities, are nice good people. Nobody has suggested that relativists are horrid, bad persons! The criticism of the absolutist is not at that level where relativists like it to be kept. It is not a matter of social opinion. Whether Garry or Roy have the social graces, whether they are charming or not, is beside the point too. Our business is not to be charming, but to deal with universal aspects of human truth and honesty.

Into the Silence : If absolutists were judged by social behaviour, it could be said that Socrates and Buddha didn't support their wives, that Jesus was rude to his mother, that Muhammed was a ragged prophet

when he could have made a fortune as a trader in camels, or that Sankara, as the only son of his widowed mother, should have taken up the hereditary job of a temple priest instead of taking to the hobo life of a sannyasin. From the relativistic point of view these great wisdom teachers were all derelicts from duty, or social misfits and delinquents. If relativists had their way, there would be no art and no religion and no culture and no philosophy at all in the world. For there has never been any real man of genius who has taught humanity anything who did not have to revolt against the closed relativistic society of his time.

Absolutists look neither to society nor to its goods for approval. Humanity ultimately approves, but then humanity is a constant, which is the same as the Absolute, while social systems are the product of a relative flux.

In VALUES we want to say to all absolutists that they need no longer feel alone. We recognize the unfoldment of the rose or the lotus blossom. In the language of mystical poetry it is as "When the morning stars sang together and all the Sons of God shouted for joy." The Absolute is its own reward. Overflowing with pure happiness, there comes a time when even the singing and the shouting is transcended, a Wisdom-silence in which contemplation attains its most unitive degree of Absolute in Absolute.

[END]

GARRY DAVIS IN CAPRI

SINCE mid-January, Citizen of the World Garry Davis has been in Italy. He left France on hearing a rumour that he would be placed under house-arrest. Since the writing of his book requires a quiet retreat, he accepted the offer of a friend to visit Capri, an island whose beauty has been sung by Roman emperors and moderns alike. After detention in nearby Naples by the Italian authorities, he was released, presumably while they are making up their minds what to do with his unique case. We hope they will be sensible enough to give him a respite from the stupid and wholly unnecessary persecution which follows him merely because he insists on living by the letter of the U.N. Declaration of Human Rights and who, in the name of common sense ignores the absurdity of the passport world. Mrs. Violet Rawnsley, his hostess, has given Garry a gift of land on her terraced vineyard on Anacapri, and here Garry has put up his tent and raised the flag of World Government. He has appealed to the Italian authorities to give him the required sanctuary for his humanitarian work.

Anticipations

OUT of the past, we have a nine-years old document written by Mr. Garry Davis to Cliff Dancer of the World Movement for World Federal Government, and meant as a Report for the Stockholm Congress of the International World Citizens Registry. We give a few excerpts which proves not only Garry's fidelity to the World Citizenship ideal, but also the consistency of his attitude, and his anticipation of the Memorandum on World Government (published in *VALUES*, Oct. 1956).

Garry wrote — and remember this is in 1949 — “I am outside the actual organization.” This is the stand of a contemplative, which we believe Garry to be, one who gives attention and priority to principle, with action as a dependent and secondary interest. In this Report he also says “the world is already one, but nobody has yet recognized it.” (That of course was why there was no need to wait for anybody else to declare World Government.)

Here too, Garry Davis protests against the negative attitude of many adherents of world citizenship, who were obsessed with the prevention of a third world war. This, Garry points out, should not be the attitude at all. Stress should rather be on the positive “benefits” which flow from World Government. These benefits include human welfare the world over, from seeing that all get food to seeing that none are oppressed, that there is no such human as “a displaced person” and that there are no hampering frontiers between man and man the world over.

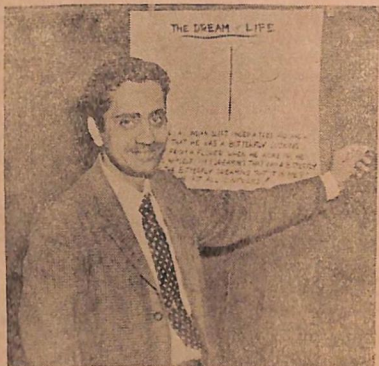
After saying that this negative attitude is that of boys, and that a positive attitude reflects the maturity of manhood, he continues, “No doubt this realization of manhood should be proclaimed in a new Declaration of Independence . . . a ringing Manifesto to touch men's hearts and spirits, and to lift their hopes.” But, he goes on, “Who will draft it, under what circumstances, and how, are questions that cannot be answered until it is done.” How that came about, so many years later, in 1956, when Garry was in India, those who have read *VALUES* already know, and those who will sometime we hope, read the book that Garry is now writing. This is a remarkable anticipation.

In a further paragraph, trying to describe the registrant of world citizenship, Garry gives us a picture which might aptly apply to himself:

“But this will not be a man preaching world doom. This will be a man preaching world unity. This will be a World Man attempting to right immediate wrongs, stripping himself psychologically of all limitations, renouncing hatred and fear, and narrow prejudices, denouncing leaders who presume to threaten fellow world citizens in his name, fighting obsolete and deadly divisions, not shutting his eyes to injustice and hypocrisy in his own neighbourhood to denounce it somewhere else, but meeting it wherever it exists with the courage and wisdom of manhood; in short demonstrating practical world unity today rather than in some vague future.”

[END]

HE TEACHES AMERICANS



G. Raja Gopal Takes Classes in Philadelphia

AT the request of several readers we publish a picture of Mr. G. Raja Gopal, who was with us here in Bangalore for some years. He went to U.S.A. In 1954 and has made a name for himself as teacher and lecturer. For two years he was in charge of schools in Canada, teaching in all nine grades. At present he is teaching in Philadelphia area private schools under the auspices of the National Council on Asian Affairs. Besides actual school work he is also active in lecturing. He is giving a three weeks course on Understanding Asia, on Asian (primarily Indian) culture, religion, government and world relations. He has been warmly welcomed and appreciated everywhere and has had a good press. Raja Gopal is an artist. Many in India will remember his cartoons. This comes to his aid in his lectures and classwork. The picture here has his illustration of the Dream of Life. This is about a man who dreamt he was a butterfly and when he woke up wondered if he was a man dreaming he was a butterfly or maybe a butterfly dreaming he was a man. In such ways he brings home aspects of Indian philosophy. Raja Gopal is thinking of visiting tropical America, possibly Mexico first, before returning to India. On behalf of his many friends we send him best wishes.

[END]

The Absolute as the Adorable

By NATARAJA GURU

BETWEEN the Absolute and the Relative a paradox is implied. This will persist as long as the meaning of the one term depends on the other. The question that has puzzled philosophers both of India and Europe is how it is possible to conceive of the notion of the Absolute as the Adorable in terms of a unitive factor.

We have seen (in last month's VALUES) how hard it is to fix definitely the notion of the Absolute. But the vagueness, instead of being a drawback, is really a strong point. As seen from the mechanistic angle of life the domain of contemplation is itself vague and nebulous.

Although this notion is as elusive and vague as it has always been, there is a general aspiration on the part of humanity as a whole to reach out towards it and grasp it. The Absolute is the much-prized pearl of potent power in human affairs. All religions are attempts to formulate doctrines about it. A great deal of human energy is absorbed in efforts or aspirations directed towards this end. It may even be said to constitute the one master interest unconsciously or consciously regulating human affairs.

The Absolute would be truly Absolute only when it absorbs the Relative into itself after giving it an equal status under the notion of the Absolute. The Central Absolute that would emerge would then reign supreme in all its neutral glory. It is thus that we arrive at the possibility of the notion of the Absolute as the Adorable.

Such a notion has hitherto been understood as belonging properly to the domain of religion or theology. But this need not necessarily be so hereafter. It would be possible with the help of more modern mathematical and intuitional reasoning or logic to think of the Absolute even as the Adorable, in a more positive manner without even the limitations of that natural religion that Auguste Comte and others imposed on such a subject. Modern thought has focussed itself more precisely on this notion than hitherto, and ancient precedents of both the East and the West can now be relied on for support in this matter.

The normative principle in ethics can also be derived from this norm of all norms as understood in a proper science of the Absolute. We can go still further and state that values such as the True, the Good and the Beautiful, as well as the Just and even the Holy, can be derived from this central notion.

The state of spiritual perfection, self-realization or of the superman would not fall outside the scope of a science which has the norm of the Absolute as its centre. This can be recognized if we understand initially that the Absolute is neither a thing, a mere meaning, or just a high value. It would come nearer to a simple *trait d'union*, a mere hyphen, or a unitive copula connecting dialectical counterparts at the core of human consciousness, consisting of existent, subsistent and value elements within itself as well as in the world of its interests.

The Epistemological and Methodological Home of the Absolute: The notion of the Absolute has to be understood in a setting that is properly its own. It belongs to the world of the unitive and the universal. Mechanistic rationalism can carry us only to its outer fringes. Pluralistic amorphous relativity is the domain proper of the world of conflicting multiple interests which the faculty of ratiocinative mechanistic logic can envisage.

But when we shut our eyes against sensible objects which absorb our mental energies spending themselves among objects of rival interest in workaday waking life or in the world of active dreams involving cerebration of some sort, there is still within consciousness room for an inner zone of self-consciousness where the Self feels a vague satisfaction or yearning, exaltation, or depression. The Self equates itself to its proper counterpart, the non-Self, through adopted interests. Grades of reality representing the non-Self become interesting to it. From the necessary limitations of the world of actuality or levels of existence, the Self can raise itself through contemplation to a more perceptual world which, though still subject to formal logic in the mechanistic sense, can yet free itself and be emancipated. This world of meanings and sounds allows the subject to use logic or dialectic or both for supporting itself and thereby raising itself to higher and higher contemplative levels.

Beyond even this world of subsistence there is the third stratum within the makeup of the self-consciousness of man, which enables him to equate himself to grades of value-systems. Interest in value-systems of the global non-Self can make the Self elevate itself or climb down from a vertical scale, in which the Absolute itself seen as a *trait d'union* moves, as on a sliding scale. The range of human values and interests can play higher or lower notes in life in any given case at a given time. An alternating process of regression and progression is to be imagined here.

In other words, the Absolute in living terms is a principle regulating inter-relations at the basis of individual and collective life. It lies buried deep in consciousness. It is not concerned directly with the objects that absorb bodily energies. It moves from the levels of reality that are natural and instinctive and is ever reaching out to interests that are placed higher in the scale of human values. A double movement of ascent or descent is implied in spiritual or contemplative progression, and in adjustment through regression.

The living consciousness of man is ever dynamic. It seeks the open light of Wisdom. Wisdom which is the synonym of the Self and of Happiness represents the Absolute, depending on the aspect of spirituality in which one is interested at the given moment. Wisdom seeks its own home prospectively or retrospectively, along the axis where pure duration prevails in consciousness. The moment of the eternal present touches the centre of consciousness when contemplation is well established.

Being and Becoming Meet in the Unitive Absolute :

Being and Becoming are aspects of the same Absolute that meet unitively in the eternal present. All possibilities of contradiction and mutual exclusion become effaced in the unitive notion. The irreducible paradoxical difference between the Relative and the Absolute will be finally eliminated when dialectical reasoning is correctly employed.

Viewed dynamically and statically, both in the open sense and in the closed, with the finalized notion of the Absolute as the central normative principle, a regular science becomes possible. Such is the subtle mode of operation or the mode of life as seen in a methodological and epistemological setting proper to this most important factor. This is how the Absolute may be intuitively understood as living and moving within its own proper four walls and its own framework of reference.

Degrees of Duality in the Logic of the Absolute :

Although dialectics is the proper instrument for the appraisal of such a unitive Absolute, as a Deity to be adored or as a God to be worshipped, in practice certain concessions have been made in order to vulgarize the notion for popular consumption. A subtle form of logic, not strictly logical, has then been consciously employed. The pure and practical aspects of the notion have been juxtaposed and treated together inclusively or exclusively, disjunctly or conjunctly, by various systems of theology or schools of philosophy. Strictly speaking, when dialectics is correctly employed there should be no room for any duality at all. Dialectics, however, is an instrument that only the most versatile can employ. Mythology, fable, parable, allegory and analogy are the other second best alternatives with which to try to bring the notion of this unitive Absolute within reach. Statically codified theologies have tended to get formulated in all climes and at all times in the eternal attempt to place a worthwhile central value and give hope or purpose to human endeavour.

The *Bhagavad Gita* refers to the difficulty of regulating spiritual life based on pure abstractions although it seems, indirectly at least, to concede that but for the ease, the purer approach would be superior :

"The difficulty of those whose relational minds are set on the Unmanifested is greater, for the way of the Unmanifested is very hard for the embodied to reach.

"But they who cherish devotedly this righteous immortal Value, as stated, endowed with faith with Me for Supreme, those devotees are exceedingly dear to Me." (XII, 5 and 20).

Sankara, Ramanuja and Madhwa are three teachers of the Absolute well known in South India and to the contemplative world, who represent various degrees as between duality and non-duality. The *Bhedabheda* (difference-nondifference) as also the *Syad-vada* (doctrine of maybe-maybe not) of Jainism, pertain to the same context and refer to the same

problem, making concessions to paradox to which Sankara strongly objected. *Advaita*, *Visishtadvaita* and *Dvaita* (doctrines of non-duality, specialized non-duality and duality within the absolutist philosophy of India known as Vedanta) all have the notion of Brahman or the Absolute as their central notion, but differ merely in their methodological and epistemological approach.

In the West dualism is expressed in a different philosophical form. Kant's *a priori* reality and contrast between the phenomenal and the thing-in-itself have been variously worked upon by later idealists. Humanistic and pragmatic thinkers have found extreme academic abstraction repugnant to them in various degrees. The history of philosophy of post-Kantian idealism reveals through Herbart, Schliermacher, Fichte, Schelling and others, a large variety of degrees of duality as between those who made concessions to paradox or Relativism. Some used dialectics partially, and some with a historical bias. Some were optimists and others pessimists. The Will that they glorified was the *Will to live* or the *Will to power*. Pure idealism was absolutist in content, but expressed itself in various levels or degrees of compromise with the Relative.

Post-Hegelians like post-Kantians reveal the same variety based on the concessions made to necessity culminating in that final stage where dialectics, instead of supporting the spiritual factor, openly claimed to be materialist in Karl Marx. In all these cases what should be of particular interest to us here is to notice that dialectics comes to its own again in the history of thought, and that all dialectical approach necessarily has the notion of the Absolute, whether positive or negative, implicit in it, whether the Will, or the Superman, or Historic Necessity is given the central place in the particular school of thought concerned.

The Terms of the Paradox have to be Bridged : The *Upanishads* refer to the Absolute as the bridge between the immanent and the transcendent. The *Bhagavad Gita* (VII, 7) compares the Absolute to a string of correlation of value-factors. Elsewhere (X, 33) it compares the Absolute to the duplicative inflexion (*dvandva samasa*) which brings two terms on an equal status conjointly together. A whole chapter - the fifteenth - in the *Bhagavad Gita* is an effort to explain unitively the nature of the Absolute.

Sankara himself refers in his commentary on the *Gaudapada Karika* of the *Mandukya Upanishad* to the subtle nature of the paradox involved in resolving the nature of the Absolute. The *Samkhya Karika* which has duality as its basis between Nature (*Prakriti*) and Spirit (*Purusha*) which are its dual prime categories, may be said to mark the extreme position of dualism between the positive and negative aspects of the Absolute.

Both orthodox and heterodox schools in India have made attempts to bring the two notions together and reconcile one with the other. There is something very suggestive though elusive in the *Upanishads* that encourages all of them to feel that such a unitive Absolute is possible. Through Nagarjuna, Asanga and Vasubandhu of the heterodox Indian schools, to the vast variety of Vaishnavites, we have all the possible valid positions represented. Vallabha, Nimbarka and Chaitanya in the north

and the three great Vedantins of the south have their numerous followers who give rise to all varieties and degrees of dualism as between the Absolute and the Relative.

A galaxy of adorable entities, a whole pantheon of Gods, as a result, have emerged into view, all of which has to be brought under the aegis of the unitive Absolute scientifically and dialectically conceived. A fresh start has to be made here, in which the idea of the Absolute as the Adorable will not suffer by any negative stigma, but will act positively as a leaven in human affairs all the more effectively under the norm of all norms in the correctly formulated science of the Absolute.

The Zig-zag Course of Indian Logic and Thought :

The so-called logic of Indian philosophical thought consists as it were of a staircase of three flights. The first consists of the twin systems of thought known as the *Nyaya-Vaisesika*. This flight may be called the level of existent reality where mechanistic logic is still valid. The degree of duality here is very marked, and the difference is sometimes called *dvandva* (dual pairs of opposites). Heat-cold, pleasure-pain are the contemplative factors involved here as the *Bhagavad Gita* cites (II, 14).

In the next flight represented by the *Samkhya-Yoga* twin systems, thought becomes more theoretical and formal. Existent aspects of contemplative reality give place to subsistent ones and mechanistic aspects of reasoning have no function any more because of the mental, meaning or sound content of the material of reason involved here.

In the third flight of thought the twin schools are the *Purva* and *Uttara Mimamsas* (earlier and later critiques of philosophy) which have a still higher contemplative status. Here logical methods go beyond all the varieties and modes of reasoning found in mathematics or grammar. Although contemplation even at the primary levels of the previous flight has to be unitive, here the unitive character of the reasoning becomes more pronounced so that the problems of unity or duality may be resolved. While *dvandva* (double contradictory pairs of opposites in a relative context) was the problem of the previous zone or level of reasoning, *dvaita* (duality) is the problem to be confronted here by the contemplative. The difference in the former case of *dvandva* lay in the horizontal plane of space. Here however, the *advaitic* (non-dual) unity is to be sought in the vertical axis, so to say, of time or duration.

Unitive contemplation comprises both these modalities of reasoning before it attains its full maturity or term, when the thought-system comes to the twin philosophies of Indian thought known as the two *mimamsas* (critiques) of which the *uttara* (later one) is the Vedanta of Badarayana. Sankara started by commenting on this highest development of Indian thought in the *Brahma-sutras* but he resorted to his own brand of logic in which the *a priori* based on a hearkening back to the authority of the *Upanishads* played a large part. The other teachers (Ramanuja and Madhwa) who contributed to the same development of thought, admitted dualism of different kinds and degrees for resolving the paradox between the Absolute and the Relative. The orthodoxy of all three teachers was what kept their thought short of attaining the white heat of a final non-dual or dialectical reasoning.

Symbolic Logic in the West Cannot be Expected to Resolve the Paradox : The gap found in Western philosophy as between the Rationalists and the Vitalists or the Pragmatists and the Idealists represents the same element of paradox, duality or principle of difference as in Indian thought. Bertrand Russell may be taken to be the representative sceptic here who states that the element of probability (p) which contributes to the vagueness of our concept of Absolute Knowledge can never be eliminated :

"The supposed absolute concept 'knowledge' should be replaced by the concept 'knowledge with degree of certainty p , where p will be measured by mathematical probability when this can be ascertained." (p. 517, *Human Knowledge*, Allen and Unwin, London, 1948)

This element of probability which is hiding the clarity of the notion of absolute knowledge is no other than the element of paradox involved in the notions of the Absolute and the Relative. The Unitive Absolute is one which should have no vestige of duality attached to its notion.

In recent years symbolic or mathematical logic has developed a calculus as applied to propositions, functions or sets (classes or types) of entities which naturally might be expected one day to solve the paradoxical vagueness attached to the unitive notion of the Absolute, which is the blind alley towards which modern sceptical thought is at present heading. However, in the light of the following paragraph which we take from an article by Alonzo Church in the *Dictionary of Philosophy* (p. 181 Runes, Jaico, Bombay, 1957), even this hope of more perfected logic ever coming to grips with this knot of a paradox involved in the unitive notion of the Absolute seems to be receding more and more rather than coming within the reach of even this new kind of ratiocinative thought. He says (*italics ours*) :

"Besides the Zermelo set theory and the functional calculus theory (theory of types) there is a third method of obtaining at system adequate for mathematics and at the same time—it is hoped—consistent, proposed by Quine in his book cited below [*Mathematical Logic*, New York, 1940.]—*The last word on these matters has almost certainly not been said.*"

One of the avowed aims of symbolic logic is to explain paradox. We have seen above how Russell left the nature of Absolute Knowledge a paradox. Solving the paradox with a unitive notion of the Absolute is what would help us to arrive at a concept of the Absolute which would lend itself to be adored as the ultimate basis of all reality. From a perusal of the italicized statement of Church above, it would become evident that even this new logical approach is far from bringing human thought any nearer to the solution of the paradox persisting between two aspects of the Absolute. Pure dialectics known in the days of the *Upanishads* and of Parmenides has therefore to be relied on to come to the rescue in order to yield the central neutral notion of the adorable Absolute as a supreme Value in human life.

Pure Dialectics has to come to the Rescue : Paradox is what we are faced with in this matter of arriving at a unitive notion of the Absolute as the Adorable. The existent, the subsistent and the value

levels which belong to the Self within and to the phenomenal world without, have to be contemplatively understood as the non-dual Absolute. This is our central problem here. Keeping this in mind, if we should look for a philosophical way out, we find that two books, widely different in their origin, have stated the paradox correctly in dialectical terms, and boldly suggested a way out. One of them is the *Bhagavad Gita* which claims to be a textbook on the science of the Absolute. In Chapter II, 16 we see the dialectics involved stated as follows :

“For the non-existent there is no being ;
No non-existence could apply to what exists ;
The culmination of both these
Has been seen by seers of Truth.”

This challenge which suggests a hope of cutting the knot of the master paradox in respect of the Absolute finds its equal in the philosophy of Parmenides whose position is summed-up as follows :

“Come now, I will tell thee — and do thou hearken to my saying and carry it away — the only two ways of search that can be thought of. The first, namely that *It is*, and that it is impossible for it not to be, is the way of conviction, for truth is its companion. The other, namely, that *It is not*, and that it must needs not be — that, I tell thee, is a path that none can learn of at all. For thou canst not know what is not — that is impossible — nor utter it ; for it is the *same thing* that can be *thought* and that can *be*. (Frgs. 4 and 5, Parmenides, quoted by J. Burnet, *Early Greek Philosophy*, p. 173, London, 1930). ♣

If we should turn to the heterodox schools of the Indian rationalist tradition we have the instance of Nagarjuna who teaches the same paradox under various twin concepts (e. g. “no production nor destruction ; no annihilation nor presistence ; no unity nor plurality ; no coming in nor going out.” — the famous “Eight Noes”) pertaining to the same problem of the Relative and the Absolute, concluding in the following verses from the *Madhyamika Karika* : (pp. 174-5 *Teachings of the Compassionate Buddha*, Mentor, 1955) :

There is no difference at all
Between Nirvana and Samsara *
There is no difference at all
Between Samsara and Nirvana.

What makes the limit of Nirvana
Is also then the limit of Samsara.
Between the two we cannot find
The slightest shade of difference.

[Insoluble are antinomic] views
Regarding what exists beyond Nirvana,
Regarding what the end of this world is,
Regarding its beginning.

* Buddhist terms for the Absolute and the Relative

Since everything is relative, [we do not know]
What is finite and what is infinite,
What means finite and infinite at once,
What means negation of both issues.

What is identity, and what is difference?
What is eternity, what noneternity,
What means eternity and noneternity together,
What means negation of both issues?

Bliss consists in the cessation of all thought,
In the quiescence of all plurality.
No [separate] reality was preached at all,
Nowhere and none by Buddha !

(*Madhyamika Karika* xxv, 19- '24)

The Absolute is Adorable and Merciful : From the theological angle God or Deity even as the Most High Absolute is not only the Adorable but the All-Merciful. Absolute knowledge, free from subjective or objective prejudices can be appraised by consciousness in man as in two mirrors facing each other. Both can be images or reflections of the other. It is in reference to the Self that the sub-divisions of knowledge could be enumerated. The Self has its own counterpart in the phenomenal where the same gradations of reality could be discovered. Between the Self and the Self, thus brought together with an equal status, a constant dialogue goes on.

When the voice of the Absolute is thus heard and when man wishes to respond, the mood of exaltation results. The prose version of the Absolute then receives poetic embellishment. The Absolute of poetry is not inferior to that of prose. Alternately matter-of-fact and exalted, the notion of the Absolute glows subjectively within, and shines in radiance outside, in terms of Self-consciousness. It is in terms of knowledge that is pure that this unity is best established. What Sankara saw in terms of prose Ramanuja preferred to view more poetically with more of the element of adoration. The cosmological version is only a dialectical counterpart of the psychological. It is in terms of Self-knowledge that the final synthesis of the Absolute is to be attained. Intellect and feeling would be seen to participate in an equal measure in this unitive notion. (The subtle synthesis referred to in this paragraph is effected most successfully in the fifteen verses on Knowledge written by Narayana Guru, a translation of which is given with comment on p. 210 of this month's VALUES.)

Ramanuja's attitude which represents the culmination of the tendency to think of the Absolute as the Adorable can be gleaned from the following quotation from *L'Absolu selon le Vedanta* by O. Lacombe (Geuthner, Paris, 1937) :

"The consciousness that the Most High has of His generous fecundity is interior to His personal consciousness, but after the manner of an intimate resonance and without constituting a distinct personality in respect of Himself, it concretizes itself as

the immanent term of an eternal dialogue, God entering with Himself into the subject of His creation in which He wishes to spread His glory. This polarization of the divine life by *shakti*, His creative capacity, is called *Sri* by the Vaishnavites." (p. 322—translated).

Conclusion : The true contemplative or yogi is one who has no contempt for any aspect of the Absolute as long as it falls within the natural range of notions or entities natural to human nature within or nature without. He is one versatile in equating inner and outer aspects in terms of a central Absolute with which he remains ever tuned, harmonized or identified. There is a dynamism of an open kind of spirituality which ever seeks the sameness of inner and outer factors in life.

As a scientist he is neither orthodox nor heterodox in his attitude. He avoids fixations whether at the higher or lower levels of reality which are both made possible for him through ascending or descending dialectical contemplation. A full ripe fruit for a hungry man can loom large in the consciousness and take the place of the Absolute with him for a moment. Plenitude can be appreciated at the level of the ontological *Sri* or at the teleological level of the Supreme Absolute or *Para-Brahman*. The amplitude between the extremes can be filled with *vyuhas* or hypostatic entities of various spiritual or theological schools. All of them can be understood as valid and given their respective places in the One Religion of Humanity which would be a corollary of a proper science of the Absolute. Trinity and unity could refer to doctrines that could be accepted by the same man without inconsistency. Vasudeva, Sankarshana, Pradyumna and Aniruddha—the four *vyuhas* (hypostatic divinities) of the Indian Bhagavata religion, could then take their places in a vertical scale of unitive contemplative values. A cosmology and a psychology consistent with a science of the Absolute could be outlined, in which all possible divinities, galaxies of angels or holy presences could be given their legitimate places to co-exist without hurting or displacing each other.

Thus in the name of the One Absolute as the norm of a Science of sciences, the unity of all spirituality could be effected. When even the varieties of holiness found among men could be fitted into a scientific scheme, the edge would be rubbed off from the possible hatred of one group of Absolutists against another. To the extent that such a science becomes generally and positively understood, human peace and understanding can be expected.

[END]

GOODY FOR OUR SIDE AND YOUR SIDE TOO

Foreigners are people somewhere else,
Natives are people at home ;
If the place you're at it your habitat,
You're a foreigner, say in Rome.
But the scales of Justice balance true,
And tit only leads to tat,
So the man who's at home when he stays in Rome,
Is abroad when he's where you're at.

— OGDEN NASH.

Man-God and God-Man

Descending and Ascending Dialectics in Bronze and Granite

THROUGH art philosophic expressions of absolutist value give delight to millions for centuries. The two examples here, one from Greek antiquity and the other from the living Indian context, show the attempt of the sculptor to express the adorable in human form. Since any personal or social adornment would be a mark of imperfection, the statues must be nude.

In the Greek example, there is the dialectical descent of the Absolute who meets man to become a God in human form, the mighty Zeus.

The seven feet high bronze Zeus was discovered in 1926 by fishermen off the coast of Euboea in Greece. It dates from about 460 B.C. and shows the Supreme as a divine athlete about to hurl a thunderbolt. It is said to be the most perfect bronze athlete statue surviving from antiquity.

Cleanthes the Stoic philosopher of the third century B.C. is credited with a famous Hymn to Zeus, wherein he sings:

*O God most glorious, called by many a name,
Nature's great King, through endless years the same;
Omnipotence, wise by Thy just decree
Controller all, hail Zeus! for unto Thee
Behaves all creatures in all lands to call . . .
Vehicle of the universal Word, that flows
Through all, and in the light celestial glows
Of stars both great and small.*

Perhaps because the Greek religion was a descent from on high and lost the approach from below, it went under. With the political form of Christianity dominating the ancient world, belief, severed from the philosophic life, came more and more into prominence. The water of time like the blue sea, rolled over the ancient religion.

In India, on the other hand, hylozoists

(those who see all nature as alive) such as the Jainas (spiritual victors), giving full importance to the living aspect of philosophy, survived from times even prior to the Greeks, down to the present day. Indeed it is still possible to meet today thousands of those same spiritual types whom the ancient Greeks knew as the gymnosophists (naked sages), known in India as the sky-clad spiritual victors (digambara Jainas).

Here the dialectics ascends from the ground up. It is man reaching to Godhead, the human assuming absoluteness.

Such a one is pictured here. It is a 58 feet colossus carved out of a single block of granite on a hilltop in Mysore State. A thousand years old, it represents the Indian prince Gommata who renounced his throne and attained to the state of aloneness (*kevala*) of an absolutely free contemplative.

He smiles gently as the vines entwine his limbs and even though cobras move among the anthills at his feet.

The Absolute as the Adorable in plastic form gives hundreds of thousands of pilgrims in India a necessary link in their lives. Here philosophy is not apart from life. It is the corollary of the intellectual assessment, while the statue itself reminds the aspiring pilgrim that through man philosophy attains completion in the eternal notion of the yogi, the man of unitive understanding. [END]



Knowledge

The Epistemology of Gnosis

By NARAYANA GURU

(Translated from the original Malayalam by Nataraja Guru)

THIS is one of the later compositions of the Guru Narayana and represents a masterly and penetrating dialectical scrutiny of the nature of knowledge itself. Absolute knowledge presents a paradox which even higher reasoning or even symbolic logic has so far failed to solve or reconcile unitively. This has been pointed out in the article on the Absolute as the Adorable on page 199 of this issue.

A careful reading of this composition by the Guru Narayana will help at least to show that the paradox involved is capable of unitive or contemplative analysis according to a method and theory proper to this subject. The reader should notice that we have avoided even the use of technical terms known to special schools of psychology or philosophy as far as possible. Even the word gnosis which is suitable from the philosophical angle is avoided in the text so that it may not be confused with any school of gnosticism hitherto known. To speak of gnosis would go against the thorough absolutism of the knowledge treated of in these verses as verse 8, particularly, must show.

Knowledge, knower, known are all three unitively brought into a vertical line here and the possible subdivisions that still lie in a vertical scale of contemplative unitive categories are separately enumerated. The number eight arrived at by six plus two and seven and one respectively in the last two verses, has to be understood in the light of the *puryastakam* (eightfold city) of such texts as the *Viveka-Chudamani* (verse 95) of Sankara, and in the light of the eightfold nature of the Absolute mentioned in the *Bhagavad Gita* (VII, 4) which reads :

"Earth, water, fire, air, space, mind, reason too, and individuation—such is the eightfold division of My nature."

The last item here stands on a distinct footing from the other seven which belong to the objective side, comprising both hylozoic and psychic entities.

Approached from the knowledge pole the eight divisions of knowledge suggested here are : (1) the Word—series five; (2) the hearing—series five; (3) functional factors—*pranas* five; (4) elementals, five; (5) reason; (6) ignorance; (7) desire, and (8) action.

The division into six and two here in verse 14 seems justified because objectivity is implied in desire and in action, the last two items of the series of subdivisions of knowledge. These are all to be remembered as lying in a vertical axis of graded contemplative factors. An inversion may be implied in the two sets, what is subjective in one series yielding place to the objective, or *vice versa*, as seen from the two poles involved, that of knowledge or of the known. The central gnosis which covers

unitively and differencelessly the other aspects enumerated, whether on the plus or the minus side, is really what represents the Absolute as Knowledge itself.

Note on the Methodology followed : The following peculiarities of the tacit method implied in this composition may also be noted here while we are at this elusive subject :

(a) we find knowledge there and known here are juxtaposed and dialectically examined. Logic that is merely mechanistic cannot be expected to yield unitive thinking in such a problem ;

(b) we find secondly that the argument consists of a series of rhetorical questions that make them absurd and imply a reality which is unitively lurking behind the absurdity suggested in each question.

Although there is something Socratic here, more positive confirmations are here and there interspersed in the composition especially after verse II. The beginning is ontological but the concluding verses are neither ontological nor teleological, immanent or transcendent, material or spiritual, but neutrally unitive.

Knowledge as a central personal experience of the human being is related serially to the Platonic world of the Intelligibles on the one hand, and to the material world of prime matter or the *entelechia* of Aristotle also. There is an ascending and descending dialectics alternately and very deftly employed by the author, making this composition a masterpiece of contemplative workmanship, unrivalled in literature anywhere.

Due allowance must be made by the English reader for any slight originality or concession made for the sake of English idiom which has been kept consciously at a minimum, as far as possible.

Lastly, the principle of double negation employed in verse 7 (marked by an asterisk*) is to be noticed. Intellectual straining, it must be borne in mind, will not make for definiteness of meaning here. The poem has to be read in a contemplative mood.

I

*This which is known here, is none other
On reflection, knowledge it becomes ;
As knowledge is one with this ever,
Nought else there is but knowledge alone.*

II

*Without knowledge this could not be,
Even granting the known to have reality ;
Should but this one knowledge be wanting
What knowing could there be for knowledge ; none such we can know.*

III

*Beyond the measure of knowledge, whatever we can know
As knowledge even that too shines ;
As within consciousness here, dream abides.
So comprised in knowledge is all that is there.*

IV

*If knowledge be all-filling,
Non-knowledge, where could it abide ?
Going after knowledge from here,
As knowing that there, where could it reside ?*

V

If from knowledge no fading out could be
 And knowledge alone is, to where could all this descend?
 Knowledge is not known here
 When known both become one and the same.

VI

Prior to knowledge "What?" if we should ask
 Other than knowledge nothing here is found;
 The unknowing, what limitation could it have?
 And as for knowledge, there is nothing here to see.

VII

Of knowledge we are aware; of its absence
 We have no awareness here; which in which abides?
 Though known here, not as knowledge do we un-know*
 When we ourselves should here regard.

VIII

Even from the day that knowledge ever was, this too has been;
 (But) how could this stand if knowledge alone were real?
 Of knowledge no disjunct category there is;
 (And) whatever could there be if but knowledge were not?

IX

There is a habitation for knowledge
 None distinct there is for the known;
 If there is knowledge as an item distinct
 How could the known enter thereinto?

X

On that day, unaware of aught
 Consumed by the known, all will be gone.
 What in knowledge is it that is not known?
 And as for knowledge, how could it arise at all?

XI

As the knower of knowledge, what makes known here
 That we do become; if this is conceded
 What kind is knowledge, and how comes
 The known; and what kind could it be?

XII

Yourself is what is known as knowledge;
 By putting down your own knowledge, it becomes the known.
 The known is thus two-fold: one conscious of knowing
 And the other unconscious of the same.

XIII

Knowledge too, likewise in its turn proceeding
 Became reflected in the knower once again
 And one spark of knowledge falling into this the known
 Into five shreds it becomes split up.

(Continued on page 223.)

Some Journals You Should Know

Meet the Doukhobors: Following persecution in Czarist Russia a group of absolutist Christians called Doukhobors (spiritual wrestlers) migrated to Canada exactly 60 years ago. Thoroughly opposed to war and conscription, they have a positive programme of co-operative living. By refusing to pay war taxes or sending their children to state schools where killing is taught as patriotic, they often clash with authority. They made headlines some time ago by resorting to nudism in towns when forced by authorities to conform.

They publish *The Inquirer* (434 Av. J. South, Saskatoon, Saskatchewan, Canada: \$3 yearly) and we gather from it that in British Columbia one group called the Sons of Freedom are having a legal battle over the school issue. About 100 children have been rounded up and placed in a dormitory school (the Sons of Freedom call it a concentration camp) in New Denver, where they will remain till they are 15. The children are allowed to see their parents only every other Sunday and then only for one hour.

Greetings to them from India in their efforts to promote human understanding. The picture story on this page is from the cover of *The Inquirer*. Our readers will also like the dialectical donkeys!

Orchestration of Knowledge: This is the theme of *Main Currents in Modern Thought*, the five times a year journal of the Foundation

A LESSON IN DIALECTICS



CO-OPERATION IS BETTER THAN CONFLICT

curricular study in the educative process at all levels."

for Integrated Education (246 E. 46 St., New York 17: \$3 USA and \$3.50 elsewhere). Written largely in the professorial idiom favoured by the specialist scientist, *Main Currents* contains excellent material by interesting writers within the field of science. Though striving to be objectively scientific, *Main Currents* has its *a priori* editorial assumption which states "that the principles of art, the universals of philosophy, the laws of Nature and Man as formulated by science, and the truths of comparative religion, can be orchestrated into a harmonic meaningful, ethical body of teachings which can and should be made the central core of

Orchestration implies a science of harmony itself with a composer to arrange the score and a conductor to lead the musicians. To define that Science of Orchestration and to name the composer is the major problem as we see it for the promoters of *Main Currents*, with whose general aims and excellent publication we are in much accord.

Mind Unconfined : Here is something new in the journalistic world — *Monthly Record* (\$1 yearly) published "for relatives and friends" by some of the inmates of Connecticut State Prison (Box 145, Wethersfield 9, Conn. USA).

The notion that the confined are mindless and illiterate dies hard and the *Record* was needed to lay that ghost. It contains much subtle humour and enables you to figure out what sort of a state of mind you might be in, but for the grace of God. . . . Is there anybody who has never broken the law? Clever rich guys hire lawyers to protect them. Like the stateless, the man behind bars is freed of law and his mind is even more free to roam and do deep thinking. That is why, even if the writing is something obliquely circumscribed, the deep part when discerned, is exceptionally interesting.

Hopefully Mondial : The World Assembly of Youth publishes a monthly, *W.A.Y. Forum* which deserves praise for the promotion of global ideals among young people (the under thirties). The central office is in Paris (22 rue d'Astorg, Paris 8^e) but Indian readers can get the magazine through WAY, 23 Theatre Communications Bldg., Connaught Circus, New Delhi.

Like *VALUES*, it takes a topic every month, and the December number, on Leisure and Culture, covers Africa and Asia as well as other countries. We found most articles well written and informative. The need for understanding African culture is especially necessary. Colour prejudice is far from being limited to the "white" countries. Indian newspapers such as *The Hindu* display regularly advert appeals by Brahmin matrimonialists for "fair-skinned" brides, for example.

Another interesting thing about *WAY Forum* is its declared aim of basing its policy on the U.N. Declaration of Human Rights. Since this Declaration is violated constantly by every one of the 52 nations from which the national committees of the W.A.Y. are drawn, W.A.Y. could do a lot through its journal to see that this Declaration is implemented, and particularly in the abolishing of the passport and other barriers standing between the youth of humanity in one country and another. In this matter, they could hardly do better than get the advice of Mr. Garry Davis with whom we would gladly put them in contact.

[END]

EVEN the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by Greek philosophers, appears, in comparison with the abundant light and vigour of Oriental idealism, like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun — faltering and feeble, and ever ready to be extinguished.—

— FREDERICK SCHLEGEL

The Columbia Controversy

By ROY JACOBSEN

This fourth instalment of a remarkable documentation shows how, when challenged by a student about the "wisdom" they taught, the authorities of one of the world's greatest Universities, were exposed and how they eventually took the case to court.

Meanwhile I was doing research on the new citizenship program that was being introduced at the University. The Administration, in January 1957, officially announced the plans for constructing a four-million dollar building to be known as Ferris Booth Hall — the Columbia College Citizenship Center. The father of an alumnus who recently died had afterward donated two million dollars to the College for the new building and citizenship program; Columbia raised the other two million dollars. Dean Chamberlain in his eagerness to show how much such a program was needed, admitted publicly, in *Spectator*, February 22nd, that Columbia does not develop character. Here are his words:

"The assumption that intellectual discipline inevitably carries a warranty of personal integrity and social responsibility is not sustained by experience. The college trained man of today does indeed outperform his less highly educated countryman in earning power and business success. In such matters as personal honesty, social responsibility and civic service, however, the record is less impressive."

Elsewhere in the same issue this passage appears:

The college years represent one of the most crucially formative periods of an individual's life. . . . In addition to a new social environment, the young man encounters a new intellectual climate. New knowledge, new ideas, new points of view, some of them of shocking import, all combine to complicate and confuse his view of the world in which he lives.

Here Dean Chamberlain admitted, in no uncertain terms, that Columbia does not really educate the student, and yet he insisted to me that my obligation to the University was a bona fide one.

In another attempt to bring about a thorough discussion of the issues and a fair settlement, I sent this

letter to the Editor of the *Columbia Daily Spectator* :

April 30, 1957

Columbia Daily Spectator

John Jay Hall

Columbia University

New York 27, N.Y.

To the Editor :

The University Administration is again threatening to take my case to court, and still does not answer any of my questions regarding the validity of Columbia's advertising claims of teaching wisdom and enlightenment.

In the article entitled "Alumnus Challenges University's Honesty," which appeared in *Spectator* January 9th, my position was not elaborated beyond the fact that I am withholding payments on my tuition debt, on the grounds that the University fraudulently claims to develop character. I wish to add that I question the truth of all such claims, including the principal claim made by Columbia College concerning the nature of its liberal arts program: "It develops the whole man." I do not think the Administration can define the whole man, let alone provide for his development.

The recently felt need for instituting a citizenship training program is sufficient evidence that "the whole man" wasn't so whole after all.

Will the new program develop the qualities which the existing one failed to do? Dean Chamberlain has declared, "The Columbia College student will not only be a man who looks with enlightenment on the world, but an enlightened man who accepts the responsibility to participate in the community." I am willing to consider my tuition debt valid and payable if Dean Chamberlain can support this claim, or if President Kirk, who has himself made many claims, can show that the opportunity for enlightenment does exist, or will exist, elsewhere in the University. But here are some of the questions the Administration will have to answer :

1. What is meant by enlightenment?
2. What are the proposed means of developing enlightened men?
3. Exactly who will do the enlightening?
4. Will enlightenment be done systematically, as in specific courses?
5. What books will be used? Can the Administration distinguish

between those books which are truthful and those which are based on false assumptions?

6. Does the Administration know what is best for the community and for the individual?

There is much more to the dispute between the Administration and myself than can be discussed in one letter; for the present it would be enough if the University would agree to discuss the issues instead of having one of its lawyers make demands of payment from me. In view of the fact that the Administration not long ago ignored a petition signed by 1200 students, raised the College tuition fees without consulting the students or answering the objections that followed, broke a promise that was worth two years' tuition to any alumnus who missed the advantages

of the new majoring system, and now threatens to take me to court though I have made it clear I would gladly pay as soon as the claims are shown to be valid—in view of all this, and more, I have no assurance that this case will be settled fairly, and therefore I ask *Spectator's* help in urging the Administration to be reasonable.

I hereby challenge Dean Chamberlain and President Kirk to a series of debates on campus, to establish the truth about the basic claims made by Columbia for its education in the College and in the University, respectively. Question-and-answer debates, that would settle one issue at a time, are the best way of reaching an agreement in a dispute that involves as many issues as this one does; and by holding the debates publicly, the students will have the chance to benefit from hearing the full argument on each side. If the issues are not settled by interrogation on campus, they will be settled the same way in court—unless I am prevented from having a fair trial.

I request that *Spectator* publish this letter in full, and in such a way that the Administration cannot fail to see the importance of answering it; the letters which I have sent directly to the Dean and to the President have been very carefully ignored.

The Administration now has the opportunity to accept the responsibility of participating in what ought to be a very enlightening activity in the community.

Yours truly,

ROY JACOBSEN, '54

The College newspaper did not print any of the letter, nor breathe another word about the case to the public.

On the very same day that my letter to the editor was received by *Spectator* the following statement appeared in the newspaper in bold print:

"There is a tradition on *Spectator* dating back 80 years when the first issue was published. It's a tradition of uncovering the facts and reporting them, no matter who might want them suppressed — residence hall guard or university president. It's a tradition of stating editorial opinions without fear or trepidation. It's a tradition of letting the chips fall where they may."

This was part of a three-column spread by the newspaper, describing the importance and integrity of the "Spec" man, and inviting freshmen to join the editorial and business staffs. The article closed by announcing a beer party for all staff members and prospective newsmen.

As for the letter which had been suppressed, I typed up some copies of it and sent one to *Spectator* again, one to President Kirk, and one to Dean Chamberlain. I clipped out a few copies of the above blurb and pasted one at the end of each of these three letters.

I received no reply whatsoever, and *Spectator* again suppressed all mention of the matter.

Two weeks later I received a letter from Mr. Rothstein :

May 22, 1957

(To Roy Jacobsen)

Dear Mr. Jacobsen :

At your parents' request, I am answering your letter dated February 16, 1957, addressed to President Kirk.

It is felt that neither your premises nor your arguments are sound and are certainly not susceptible of proof in a court of law or otherwise.

Under these circumstances, unless your account is liquidated within five days, I will proceed with suit against you and your parents.

Yours truly,

LESTER E. ROTHSTEIN

Here was a definite threat to begin legal action if the account was not liquidated within five days. But what kind of legalities did the Administration have in mind, when it knew that I had all the evidence I needed to show that I was right :

I replied as follows :

May 26, 1957

Dear Mr. Rothstein :

You have sent me a letter dated May 22, 1957, but have not answered any of the contents of my letter dated February 16th; you merely acknowledged that it was received. This is something that ought to have been done by President Kirk three months ago, instead of by you now; and since the whole question is one of education and not of law, President Kirk ought also to be the one to answer my claims.

You say it is felt that my premises are not sound. If President Kirk has convinced you, with reasonable evidence, that Columbia's claims are valid, it would be as easy to convince me without having to take the case to court.

Yours truly,

ROY JACOBSEN

cc : President Grayson Kirk.

But I knew it was more likely that President Kirk had convinced Mr. Rothstein that I was right, but ought to be forced into paying anyway. Consider some of these statements made by the President in various speeches to the students or to the general public :

"We cannot foster understanding if we do not have it ourselves. Therefore, our first task, perhaps is to put our own house in order."—Barnard Forum, February 16, 1957.

"The road to Hell is not the only path which is paved with good intentions; so, too, may be the road to national disaster."—Speech at John Hopkins University, February 22, 1956.

"Those of us whose lives are bound up in the activities of great centers of higher learning sometimes allow ourselves to drift with temporary tides of opinion, and even tides of confusion and ignorance. If the public seems to lack understanding of our aims and methods, perhaps we have contributed to it by failing to demonstrate that we have a sense of direction and the courage to pursue it."—First Columbia Bicentennial Convocation, January 11, 1954.

"And it is no solace to a worried people to know that their scholars can give explanations of, but not solutions for their troubles.

But the current criticisms of higher education do not come merely from anxious people. . . . More serious are those which come from thoughtful men professionally concerned with colleges and universities. As an illustration, may I refer to Sir Walter Moberly's recent book, "The Crisis in the University." Although Sir Walter was speaking as the former head of the University Grants Committee in Great Britain, and although he was commenting primarily on British universities, many of his comments have a disturbing relevance to higher education in this country. At one point he says flatly:

'Our predicament then is this. Most students go through our universities without ever having been forced to exercise their minds on the issues which are really momentous. Under the guise of academic neutrality they are subtly conditioned to unthinking acquiescence in the social and political status quo and in a secularism on which they have never seriously reflected. Owing to the prevailing fragmentation of studies, they are not challenged to decide responsibly on a life purpose or equipped to make such a decision wisely. They are not incited to disentangle and examine critically the assumptions and the emotional attitudes underlying the particular studies they pursue, the profession for which they are preparing, the ethical judgments they are accustomed to make, and the political or religious convictions they hold. Fundamentally, they are uneducated.'

It is proper to ask ourselves if any or all of these criticisms do apply to American education. The answer, of course, is in the affirmative."

President Kirk took this view in his speech of January 11, 1954 at Riverside Church, New York, when Mayor Wagner, Judge Proskauer, and David Rockefeller were among his many listeners; in other words, it was a good time to be "honest" because it was likely to bring sympathy and money from the public.

Here, in direct contrast, is the view that President Kirk took only seven months previous, in his speech to some six thousand recipients of Columbia degrees:

"There scarcely can have been a time in the past when society stood in greater need of all that a university has to offer.

"Here on Morningside Heights we have been faithful to the thousand-year-old tradition of the true university. We have been mindful of our obligation to uphold, protect, and defend the fundamental principles and the enduring interests of our country. We have trained generations of great patriotic leaders. We have given discoveries of incalculable significance to the world. Through twenty decades we have justified abundantly the faith of our benefactors, the confidence of the American people, and the devotion of our associates. Our influence has been beneficent; it has been worldwide. It will continue to be so."

The only influence that this speech could have had on the graduates was a harmful one—a farewell drug of pride and self-importance to add to the spiritual disease which educators have cultivated unconsciously by fostering learning based on wrong values. By constant subjection to competitive forces, students have been taught to accept and value competition more than harmony; by constant subjection to regulations and assignments they come to value dependence more than independence; thanks to the examples set by their elders, they have been taught to value the appearance of truth more than truth itself. They have been taught, unconsciously, to value the works of man more than man himself; they have been taught to value money more than character, social prominence more than happiness, restrictions more than freedom, weapons more than wisdom. In short, the University does not prepare the student to defend himself against an irrational society, but only prepares him to follow unreason obediently.

After my last letter to Mr. Rothstein I heard no more. Perhaps the Administration wanted to drop the case completely, but nothing had been settled and nothing had been done to improve the education at Columbia or even to remove the false claims from the catalogs. Therefore I sent another letter to President Kirk, this time by ordinary mail, hoping that registration would no longer be necessary and that now I would receive a direct answer.

September 3, 1957

(To President Kirk)

Dear Sirs:

Through Mr. Rothstein you threatened to begin court action in five days if my account was not liquidated within that time; it is now

more than three months since I answered that threat, I have not paid, and I have not received any kind of reply. The fact that you failed to carry out your threat shows that either it was another attempt to intimidate me and my parents into paying, and that the Administration does not mean what it says, or else you changed your mind during the five day period and concluded that I was right, in which case I ought to have been notified of that.

Because I have not been notified, it seems that you are now waiting for an opportunity to enforce collection without having to discuss the issues. Apparently, however, you fear that most courts would not decide in your favor; the correspondence up till now is enough to indicate, to any impartial observer, that if a court *did* decide in Columbia's favor, it would have to be a dishonest court.

Whatever the reason for your present silence, you have not assured me that the matter is closed from your end.

Yours truly,

ROY JACOBSEN

Columbia then proceeded—again—to take on the appearance of being so unquestionably right that not even a discussion was necessary. I now received a threat from another lawyer, this time from one in New Jersey:

Charles M. Egan, Jr.
Counsellor at Law
20 Park Place
Morristown, N.J.

September 20, 1957

Mr. Roy G. Jacobsen
c/o the Gurukula
Long Valley RFD
New Jersey

Re: Columbia University
vs. Jacobsen

Dear Sir:

I was retained by Columbia University to collect from you the balance on two promissory notes made by you to Columbia University amounting at the present time approximately to \$1,100.00. I am informed that you discontinued payment under the notes on the grounds that there was no consideration for them since you allege the university misled you as to its curriculum.

I have been instructed to institute suit against you here in Morris County, if necessary, but I wanted first to give you an opportunity to make payment voluntarily. It would definitely be to your advantage to avoid a law suit as it will inevitably involve additional expense, court costs, loss of time, and embarrassment.

If you are willing to make payment to me, I suggest that you contact me immediately upon receipt of this letter. If I do not hear from you, I will be forced to construe your silence as an indication that suit will be necessary. I am also writing your parents who are liable as co-makers on the note.

Very truly yours,
CHARLES M. EGAN JR.

The letter to my parents was similar, except that Mr. Egan went further in trying to capitalize on the fear that most people have of being involved in a lawsuit:

September 20, 1957

(To Mr. & Mrs. Rolf B. Jacobsen)

Re: Columbia University
vs. Jacobsen

Dear Sir and Madam:

I have been retained by Columbia University to collect the amount due on certain notes made by your son, Roy Jacobsen, and endorsed by you as co-makers. The balance due on the notes is approximately \$1,100.00. I have this day written to your son advising him that suit will be instituted unless some effort is made to make voluntary payment.

Please be advised that unless voluntary payment is made the suit will name not only your son but yourselves as co-makers on the notes and will undoubtedly result in additional expenses, court costs, loss of time, and embarrassment to all concerned.

I suggest that you contact me without delay.

Very truly yours,
CHARLES M. EGAN, JR.

To which my father replied as follows:

September 28, 1957

(To Mr. Egan)

Dear Sir:

Received your letter of Sept. 20, 1957.

I agree that there is no need to settle this matter in court. My son says he is willing to settle out of court and therefore I think Columbia ought to answer his questions.

Yours truly,
ROLF B. JACOBSEN

But, though I was willing to settle privately, I realized that I would have to be prepared for an all-out court battle. Therefore I sent the following letters to Mr. Egan and

President Kirk :

October 6, 1957

(To Mr. Egan)

Dear Sir :

In response to your letter of September 20, 1957, I am writing to President Kirk.

Yours truly,

ROY JACOBSEN

October 6, 1957

(To President Kirk)

Dear Sir :

Since you insist on taking this case to court, please send me an account of whatever money I have paid to Columbia University, including interest on loans, so that the financial aspect, also, may be settled accordingly.

Yours truly,

ROY JACOBSEN

This letter was sent "deliver to addressee only" but someone else received it and signed for it anyway. I brought the receipt to the attention of the postmaster in nearby Hackettstown, who sent it to the central New York Post Office, where Mr. Howard Coonen, Regional Director in Charge, had it redelivered and President Kirk's signature was finally obtained.

Thereupon I received a summons from the County District Court in Morristown, New Jersey.

[To be continued]

Knowledge : (continued from page 212.)

XIV

*If one could still be cognizant of oneself
As the knower of knowledge, still knowing knowledge to be all,
The one that is knowledge and the one that is the knower
Within that which is known, six, and, eight, too, they become.*

XV

*Corresponding likewise with this known
Knowledge too seven and one makes eight ;
Knowledge thus specifically distinguished becomes
As also the known, when separated one from one.*

SINGAPORE'S GIFT OF HOUSE TO GURU

Groups of disciples in Bombay, Bangalore and other centres have been offering gifts to Nataraja Guru on his 63rd birthday. In Singapore, disciples headed by K. Dharmadas, K. N. Ram, S. Achuthan and N. C. Senan, have presented him with a house which will be a permanent centre for the Narayana Gurukula there. It is likely that Nataraja Guru will visit Singapore some time this year to dedicate this wisdom centre.

Congratulations to all for their faith in the Guru and in the absolutist principles he represents.

HOME FOR WORLD GOVT. IN CAPRI, ITALY

Garry Davis has been given a fine plot of land for World Government on the island of Capri, by Mrs. Violet Rawnsley. For this timely gesture she will have the lasting gratitude of all lovers of Humanity.

Like the individual, property itself, when dedicated to the Absolute, attains its white-heat supreme end, where the unity of the spiritual and the social coalesce.

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