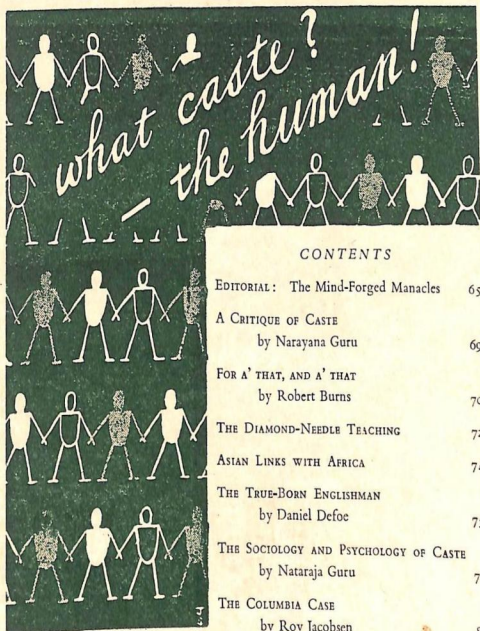


VALUES



CONTENTS

EDITORIAL: The Mind-Forged Manacles	65
A CRITIQUE OF CASTE by Narayana Guru	69
FOR A' THAT, AND A' THAT by Robert Burns	70
THE DIAMOND-NEEDLE TEACHING	72
ASIAN LINKS WITH AFRICA	74
THE TRUE-BORN ENGLISHMAN by Daniel Defoe	75
THE SOCIOLOGY AND PSYCHOLOGY OF CASTE by Nataraja Guru	77
THE COLUMBIA CASE by Roy Jacobsen	88

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

NEXT MONTH
UNITIVE APPROACH TO
RELIGION AND THEOLOGY

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HERE we are in the second half of the 20th century and we still need to learn how to be human. As Norman Cousins, the Editor of the *Saturday Review of Literature*, New York, recently wrote, all of us live in two worlds, the global and the parochial; on the one hand we live in the world of science, with man-made satellites, transcontinental airways, news-services and radio, and on the other hand we also live in the world inherited from the past, the world of nation and tribe, of rivalry and war.

What caste is and how to surmount it, pin-points this situation. That today is its only relevance. To discredit India alone with this mind-blocking foolishness is as absurd as to credit India alone with spirituality and wisdom. Mankind is as common in its folly as it is in its wisdom. Mankind is also obviously of one species, and whatever disturbs this biological and spiritual fact can only be some form of mental aberration. We suffer from wrong thinking.

Categories of Error : The ramifications of error and anti-human thinking are enormous. From the Tamil sage Tiruvalluvar's *Kurral* of 2000 years ago down to Rousseau in *Emile* and Wells in *Phoenix*, wise men have been at pains to proclaim the common psychic nature of man at birth. The writings of the wise on this single subject would fill a fair-sized library. The corrosive distortion of individual and collective conditioning from generation to generation would seem to be forever opposed to this primal equality of the human species, so that people either overvalue or undervalue themselves. The brahmin, imperialist, nazi or commissar does the former, the pariah, yes-man, believer does the latter. Any correct view, any deconditioning or unwinding of error is up to us. The *Kurral* says: "Alike is birth to all: but in their (own) status people are not alike, due to the divergence of their (own) action." (verse 972).

The categories of divergency require statement, so that we can see the enormity of the course of departure, the lines of divagation from that true course which is based on human equality at birth. Here we can only list a few of these errors which dehumanize humanity.

1. The error of heredity—master and slave, brahmin and pariah, pure breeds and mongrels;

2. The error of religion—holy and unholy, saved and damned, sheep and goats, saints and sinners, believers and infidels, monotheists and polytheists, ritualists and idolators;

3. The error of politics—rights and lefts, nationalists and foreigners, party and opposition;

4. The error of societal superiority—of the civilized and the barbarians, highly developed and under-developed, of progressive and savage;

5. The error of colour and race—Aryans and non-Aryans, whites and coloured, west and east;

6. The error of profession—pandit and coolie, mandarin and soldier, clerk and navvy, city-worker and peasant, upper-bracket and lower-class jobs, the clean and the dirty;

7. The error of education and language—academicians and illiterates, eggheads and flatheads, superior and inferior languages, refined and vulgar accents;

8. The error of culture—sophisticates and greenhorns, classicists and popularists, intellectuals and philistines;

9. The error of philosophy—that people holding special views are superior to others—materialists and idealists, evolutionists and creationists, intuitionists and empiricists, progressives and revivalists, rationalists and transcendentalists;

(and so forth and so on—the list is far from complete).

Protection from Propaganda : As Aldous Huxley pointed out in *Ends and Means* we can counter these errors only by developing a habit of resistance to suggestion. All these errors of superiority-inferiority judgment, are entirely due to conditioning, propaganda or to wrong teaching from parents and nurses up to schoolmasters and authoritarians in power. It is when young that we particularly need protection from error. This is what Rousseau had in mind when he wrote about negative education. In India both brahmins and pariahs are bothered with this conditioning. They feel its habitual presence even when there is no need for it. That is why an education based on wisdom principles of which one is the sameness of the human kind, and another is the possibility of error-making (the principle of what in India is called Maya with its two forms of superimposition, negative submission or blackout and positive projection or delusion)—is required, and why the Jacobsen case against Columbia University is important as focussing this need.

Huxley further gives the example of the commercial propagandist, who “will show a picture of a young voluptuous female about to take a bath among plumbing fixtures of pink marble and chromium” in order to sell soap. Here it is the wrong association of ideas with objects. The politicians use this trick of dressing up their sordid lust for power by giving a picture of heaven on earth. But to learn the psychological know-how of dissociating idea or ideal from object or action is not easy. We are all natural suckers. It is far from easy to distinguish the actual political reality from the ideal of the political promise or ideology, or the actual brahmin from the propaganda ideal.

But fortunately in our own time there are more and more ideas which

do have an objective actuality and which can be employed to counter the confidence trickery which surrounds us. The *a priori* statements of wise men which refer to a casteless, classless, single human species have now the support of biological and physical science which is a world science, and not something merely parochial or esoteric.

Methods of Thought-Transformation : To leap from error to truth as a habit is difficult. And yet as long as the errors remain we cannot call ourselves fully human. We are subhuman, or what Aristotle called "bad animals." Perhaps we don't know what we want to be. When we know that meat-eating involves the killing of life with attendant suffering, and continue to eat meat, we are, as Narayana Guru points out, the equal in status of life-killing species of animals like tigers. So what do we want to be? Those who speak in the same breath of the greatness of a non-dualistic form of thought (as many swamis do in India) and then also boast of the uniqueness of India as a nation, speaking with obvious pride of birth and caste, are involved in a contradiction which is childish and perfectly easy to expose. And people on the political front-page who speak repeatedly of good intentions but do so with an atomic armoury in the background are equally deceiving only the extremely dull-witted. No condemnation of choice is here inferred, but merely the analysis of values.

We repeat : the solution of caste is the problem of choosing to be fully human. There are two sources or methods, coming from two absolutist poles of the human psyche, by which we can achieve the necessary catharsis and thus adopt a transformation of thought. One way is from the world of necessity outside and the other is from the self-willed world of freedom within.

As Kropotkin showed in his *Mutual Aid*, danger such as a forest fire brings instinctive unity and co-operative effort to the species. A common challenge or external threat can abolish the rivalry even of national and political groups. We saw this in the last war. It is a moth-eaten plot of writers of science-fiction to show mankind establishing a world commonwealth or government when under the threat of invasion from enemies from another planet.

But defensive war is really an extremely devious and adventitious method of achieving human unity. It is entirely opportunist and in the absence of a properly integrated and disciplined interior certainty or conviction, it also lacks permanence. With the danger gone, the old rivalries return. After the amazing unity of human effort during the last war, the position today is precisely this reversion to the old condition with friends and enemies reshuffled.

But interior methods have also failed in popularity, although better reasoned than the blind pressure of necessity, because of the absence of objective proof. Religions based on interior conviction have united immense congregations well outside national and other divisions, but in the elements of belief and fanaticism and bigotry most of these unitive forces have hardly differed from the unitive attempts of political ideologies which also extend beyond conventional frontiers.

Transvaluation : So what can we do? We have seen that errors of thought must be purged from our minds if we are to be fully human, and not subhuman. To fill the vacuum we must seek out the values com-

mon to all mankind. We must transcend the exclusive, self-sealing, mind-blocking, self-closing, isolating character of all old value-expressions. We must give them a new look or we must discard them as not being human at all.

Such a transvaluation of all values raises truth itself to the foreground of the mind. Truth then takes in all the visions of truth in all the aspects known to us, all the variations of philosophy, all the manifestations of religion, all the expressions of art. It is like a science which can be sung in disciplined accord, or like a song that is of science and philosophy, or a philosophy which enriches us rationally to the point of joy or ecstasy.

Truth rationally perceived and enjoyed across all the values is the only safe authority, and its representative, the great Guru is great along with the humblest human devotee of truth, because the love of truth is the real mark of the human species.

The Casteless Man : We do not need to invent a new system, creed, belief, dogma, or ideology, or add in any way to the streams of ideas that bombard the human world. We have only got to be what we are by virtue of being born humans. But we do have the difficult act of stepping out of the mental prisons of caste-thinking, of being ever vigilant in rooting out the possibilities of error in every category of human thought, in order to enter what has always been there, that fresh air or climate of the Absolute. Few seem to know their real birthright as free men, able so easily if they will, to abandon forever the dualisms of past thinking.

In this we are aided by the jets and rockets of today. Day by day the discoveries and global achievements of science are making both the transvaluation and the revolution in thought easier. Like leaves driven by a great fresh wind, the old ways of thought are being swept out of our minds. The free domain of the earth's atmosphere in which the swift planes fly has no place for caste in any form. Surgeons and anatomists have no time or patience for the nonsense of ancient superstitions about caste, colour of skin, ideologies or exclusive cultures.

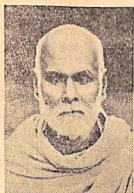
There is no such thing as American science or Soviet science or Indian science. There is only science. In that sense the scientist by profession has to be an absolutist and has to be casteless.

The casteless man favours no ideology, no special culture, no particular language, no exclusive religion, no distinctive philosophical view of reality. Such a really human being deplores even the names that are tagged on to him by parents or guardians, and he deplores all the other distinctive marks that soil the sufficient and pure gold of his inviolable absoluteness as a human. His humanity is enough, unlabelled, non-specific, not to be hemmed in or bounded by any idea. For every fixed thought is a mind-forged manacle, as Blake put it.

Such a mind is non-acquisitive of all the dualistic notions which in rival pairs distress the solidarity of humanity. Such a mind is like a flood in which all streams and wells are submerged. Or it is like a self-shining sun in which all rays meet and sink in the blaze of sameness. It is to know water amidst possible millions of waves. When this state of human absoluteness is reached we are again in the bliss of childhood, but with reason supreme. This state is one of wonder. It is given and can never be superimposed or conditioned. To know this simple human state as a verity upon which all else depends is the one way to happiness and peace for all. [END]

A Critique of Caste

by NARAYANA GURU



NARAYANA GURU

IN these verses, known as *Jati Mimamsa*, Narayana Guru (1854-1928) has established his immortality in the historical context of India. This translation is by his disciple and spiritual successor, Nataraja Guru. The first verse is in Sanskrit, the very language in which the idea of hereditary caste was propagated. The other verses are in the pre-Aryan language of Malayalam. This device shows a rare dialectical wit. Very little comment is needed, except perhaps for the last verse in which reference is made to the sage Vyasa, "he of Vedic-aphorism fame". Parasara, the other sage, was the father of Vyasa. Among brahmins Vyasa is the most revered figure, being the author not only of the *Brahma-Sutras* (Aphorisms on the Absolute) but also of the *Maha-Bharata* epic which includes the world-famous *Bhagavad Gita*, the central text of Indian spirituality and philosophy. So here at the very core of "Hinduism" there is respect by the most bigotted orthodoxy for a wise man who was not a brahmin in the usual sense at all! Among the 14 millions of Malayalam-speakers and among several millions of others in India and Ceylon, Malaya, etc., the first line of verse 2 is perhaps the best-known motto associated with the Guru and one which, to the Indian mind, once heard, can never be forgotten.

I.

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

II.

One of kind, one of faith, and one in God is man ;
Of one womb, of one form ; difference herein none.

III.

Within a species, is it not, that offspring truly breed ?
The community of man thus viewed, to a single caste belongs.

IV.

Of the human species is even a brahmin born, as is the
pariah too,
Where is difference then in caste as between man and man ?

V.

In bygone days of a pariah woman the great sage Parasara
was born,
As even he of Vedic-aphorism fame of a virgin of the
fisher-folk.

[END]

For a' that, and a' that!

by ROBERT BURNS



ROBERT BURNS

This is one of the most famous poems in the "English" language. It is written in the Scots dialect of the 18th century which, to a large extent, is still the spoken language of the Scottish countryside. Burns' life is fairly well known. He was born in a mud hut and was working at the plough when he was 14. Self-educated, he lived a full and short life, packed with love affairs, meeting with the Edinburgh aristocrats, a Freemason, and a strong critic of the oppressive Calvinist religion of the time. His whole life and his forever famous songs of the people represent

a protest against hypocrisy and the deepest and warmest affection for humanity. Treated harshly in his own time, he was accepted and lauded after his death in 1796 at the age of 37. January 25, 1959 will mark the 200th anniversary of his birth. Burns was a world-man, with an absolutist passion for man as such, independent of all accretions, as this wonderful poem shows. It was one of his last compositions. English equivalents of a few words are given in brackets :

I

Is there, for honest poverty,
That hangs his head, and a' that?
The coward-slave, we pass him by,
We dare be poor for a' that!
For a' that, and a' that,
Our toils obscure, and a' that;
The rank is but the guinea-stamp,
The man's the gowd [gold] for a' that!

II

What though on hamely fare we dine,
Wear hoddie grey, and a' that;
Gi'e fools their silks, and knaves their wine
A man's a man for a' that!
For a' that, and a' that,
Their tinsel show and a' that;
The honest man, though e'er sae poor,
Is king o' men for a' that!

III

Ye see yon birkie [conceited fellow] ca'd a lord,
Wha struts and stares, and a' that;

Though hundreds worship at his word,
 He's but a coof [*blockhead*] for a' that ;
 For a' that, and a' that,
 His riband, star, and a' that,
 The man of independent mind
 He looks and laughs at a' that !

IV

A prince can mak' a belted knight,
 A marquis, duke, and a' that,
 But an honest man's aboon [*above*] his might,
 Guid [*good*] faith he mauna fa' that !
[*must not get that*]
 For a' that, and a' that,
 Their dignities and a' that,
 The pith o' sense, and pride o' worth,
 Are higher ranks than a' that.

V

Then let us pray that come it may—
 As come it will for a' that—
 That sense and worth, o'er a' the earth,
 May bear the gree [*be decidedly victorious*],
and a' that ;
 For a' that, and a' that,
 It's comin' yet, for a' that,
 That man to man, the world o'er,
 Shall brothers be for a' that !

[END]

To the perfect the only good is the goodness of character : all other good cannot be classed as in any way good.—*Tirukkural*, 982.

HE who is not loved by anyone—what, indeed, does he think will survive him?—*Tirukkural*, 1004.

THEY alone live who live by tilling the soil ; the rest have to fawn on them for food and are their slaves.—*Tirukkural*, 1033.

LET no one ask, What is the fruit of virtue ? It may be seen in the man who bears the palanquin and the man who is borne in it.—*Tirukkural*, 37.

The Diamond-Needle Teaching

(VAJRASUCHI-UPANISHAD)

All the Upanishads are anonymous. This one is traditionally appended to the Sama-Veda, a book of sacred chants or spells meant to tranquillize the spirit of the devotee through the ancestors—hence perhaps the pointed references here to what constitutes the true Brahmin. There is a sly humour in its mocking references. The translation is adapted from that by K. Narayanasvami Aiyar.

I Now proceed to declare the Diamond-Needle—the weapon that is the destroyer of ignorance—which condemns the ignorant and praises the man of divine vision.

There are the four castes—brahmin, kshatriya, vaishya and shudra. Even the smritis (law-books) declare in accordance with the words of the vedas that the brahmin alone is the most important.

So we must examine this. What is meant by brahmin? Is it a living soul (*jiva*)? Is it a body? Is it a class? Is it wisdom? Is it action? or is it the doer of good deeds (*dharma*)?

Life Body and Class? To begin with, is the living soul the brahmin? No. Since life is the same in the many past and future bodies of all beings, and since life is the same in the many bodies arising out of action, therefore life (*jiva*) is not the brahmin.

Then is the body the brahmin? No. Since the body, made up of the five elements, is the same for all people, including the Chandalas, the lowest and most despised among the caste divisions, and since old age and death, virtuous and vicious actions are found to be common to them all, since there is no absolute distinction that the brahmins are white-coloured, kshatriyas red, vaishyas yellow and shudras dark, and since in burning the corpse of his father the stain of the murder of a brahmin would come to the son—therefore the body is not the brahmin.

Then is a class the brahmin? No. Because many great Seers (*rishis*) have sprung from other castes and even other orders of creation—Rishya-shringa was born of deer; Kaushika of kusha grass; Jambuka of a jackal; Valmiki of an ant-hill (*valmiki*); Vyasa of a fisherman's daughter; Gautama of the posteriors of a hare; Vasishtha Urvashi (a celestial nymph); and Agastya of a water-pot—thus we have heard! Of these, many Rishis even outside caste altogether have stood first among the teachers of Wisdom. So a class is not the determinant of the brahmin.

Wisdom, Action, Benevolence? Is wisdom then the mark of the brahmin? No. There have been many princes and warriors (*kshatriyas*) well versed in the understanding of divine Truth, so wisdom is not the mark.

Then is action the mark? No. Since all the forms of action, hereditary necessity, aptitudes for action, and actions that are going to be done are the same for all beings, and since all people act under the compulsion of necessity, action cannot be the mark of the brahmin.

Then is the virtuous person (*dharmi*) the brahmin? No, Since there are many of non-brahmin caste who are givers of gold, so the virtuous person is not the brahmin.

Who then can be the brahmin?

The Qualifications for Brahminhood? He can be anybody provided he has the following qualifications:

1. One who has directly realized his own Self, as clear as the fruit of a tree in his hand;
2. One who directly knows the Self without any dualism coming in.
3. One who is free from notions of class distinction and the necessity of action;
4. One who is free from the six stains of hunger, thirst, grief, confusion, old age and death;
5. One who is free from the changes from birth through existence to death;
6. One who knows the Self to be of the nature of truth, knowledge, happiness and eternity, without any change in itself, which is the neutral background for all relative happenings in time, which like space pervades and penetrates all things, which is pure happiness, which cannot be reasoned about and which is known only by direct cognition;
7. One who, by having his chief interest fulfilled, has ceased to follow other interests;
8. One who possesses the six qualities or graces, i. e. *sama*, the calm resting of the mind; *dama*, turning of the senses from distractions; *uparati*, holding the mind on unitive interests; *titiksha*, disciplined endurance of the life of a disciple; *shraddha*, confidence in the Guru and the teaching; and *samadhana*, constant steady remembrance of the Absolute without curiosity, fancy or imagination;
9. One who is free from sentiment, malice, relativistic interests, delusion and whose mind is free from pride and egotism.

Whoever possesses all these qualifications, qualities and virtues, he only is the brahmin.

Such is the opinion of the vedas, the smritis, the itihisas and the puranas. Without these one cannot obtain the status of a brahmin. One should meditate on his Self as Real - Intelligence - Happiness and as the non - dual Absolute. Yes! Such is the Upanishad. [END]

WRONG QUESTIONS

Is it not idle to ask of a holy man
To which caste he may belong?
Priest and warrior and merchant,
In six and thirty castes, they all seek God.
To ask a holy man therefore is idle,
To which caste he may belong.
Even the lowest seek for God,
Carpenter, barber and washerman,
Even Rav-Das endeavours to find Him,
Even the butcher, even Rav-Das.
All reach at last the final level
When all are alike, for all then are one.—KABIR.

ASIAN LINKS WITH AFRICA

Prof. Ehrenfels' Impressions after One Year's Study of Ancient and Current Trends in East Africa

Prof. Ehrenfels, noted anthropologist, has just returned to India from a year's research in the U. N. Trust Territory of Tanganyika, sponsored by the Swedish women's Elin Wagner Foundation.

He discovered many cultural links belonging to the remote Indus-valley civilization of India while in Africa, particularly the matrilineal family structure among the Bantu-speaking peoples, much beyond what was hitherto supposed. and he found further evidence also in support of the North-South Polarization interpretation of cultural fixation, in the history of the region.

But perhaps more important were his observations of what is happening at present. He thinks that while the old imperialist powers like Britain and France, with Belgium and Portugal bound to follow, are preparing for withdrawal from Africa, the opposite trend is coming from the Boer-dominant S.A. Union. He found the ideology of the White South Africans to be entirely totalitarian and racist, and as much anti-British, etc., as it was anti-coloured peoples. Their main object was usurpation of the growing middle-class, numbering millions of African-born Indians, often in the second or third generation, and of stock derived from Bombay State, Madras State and Kerala.

Prof. Ehrenfels praises the Christian stand against the South African apartheid. He found a growing interest among Africans in religious idealism, with the Ahmadiyya Movement, particularly, appealing. He believes there would be a great response among Africans for a proper presentation of the Vedanta philosophy.

Prof. U. R. von Ehrenfels is the son of Christian Baron Ehrenfels, the founder of Gestalt Psychology. He came to India first in 1932 and again in 1938 as a refugee from the Nazis. He has made many notable studies in Anthropology and Sociology, notably books such as *Mother Right in India*, *Indian Ethnology*, and *The Kadar of Cochin*, as well as a large number of essays and contributions to scientific journals. At present he is the Head of the Department of Anthropology of the Madras University, a position he has held for some years.

[END]

XMAS AHEAD!

For many of our overseas readers, this issue of VALUES will reach them about Christmas time. Christmas now being more or less a world festival, and not at all exclusively either religious or Christian, we can extend to them ALL, Christians or otherwise, the season's greetings. Next month we hope to have some special items of a Christmassy character. To one and all, a VERY HAPPY CHRISTMAS!

The True - Born Englishman

by DANIEL DEFOE

THIS amusing satire of which a few excerpts are given here, could apply to almost any country open to repeated invasions, India not excepted! Only the names of the invading groups would have to be changed. This work of Defoe, published in 1701, became a best-seller and was pirated in various versions. Defoe meant it as an exposure of "the vanity of those who talk of their antiquity. . . pedigree and ancient families. . ." Defoe is perhaps better known as the author of *Robinson Crusoe* and *Moll Flanders*.

The Romans first with Julius Caesar came.
Including all the nations of that name,
Gauls, Greeks, and Lombards, and, by computation,
Auxiliaries or slaves of ev'ry nation.
With Hengist, Saxons; Danes with Sweno came,
In search of plunder, not in search of fame.
Scots, Picts, and Irish from the Hibernian shore;
And conq'ring William brought the Normans o'er.

....

These are the heroes that despise the Dutch,
And rail at new-come foreigners so much;
Forgetting that themselves are all derived
From the most scoundrel race that ever lived;
A horrid crowd of rambling thieves and drones,
Who ransacked kingdoms and dispeopled towns.
The Pict and painted Briton, treach'rous Scot,
By hunger, theft, and rapine, hither brought;
Norwegian pirates, buccaneering Danes,
Whose red-hair'd offspring everywhere remains;
Who, join'd with Norman French, compound the breed
From whence your true-born Englishmen proceed.

....

Dutch Walloons, Flemings, Irishmen, and Scots,
Vaudois, and Valtolins, and Huguenots,
In good Queen Bess's charitable reign,
Supplied us with three hundred thousand men. . .

....

The civil wars, the common purgative,
Which always use to make the nation thrive,
Made way for all that strolling congregation,
Which throng'd in pious Charles's restoration.

The royal refugee our breed restores,
 With foreign courtiers, and with foreign whores;
 And carefully repeopled us again,
 Throughout his lazy, long lascivious reign, . . .
 Six bastard dukes survive his luscious reign,
 The labours of Italian Castlemain,
 French Portsmouth, Tabby Scott, and Cambrian. . .
 French cooks, Scotch pedlars, and Italian whores,
 Were all made lords or lords' progenitors.
 Beggars and bastards by this new creation
 Much multiplied the peerage of the nation;
 Who will be all, ere one short age runs o'er,
 As true-born lords as those we had before.

....

Thus from a mixture of all kinds began
 That heterogeneous thing, an Englishman;
 In eager rapes and furious lusts begot,
 Betwixt a painted Briton and a Scot,
 Whose gend'ring offspring quickly learnt to bow
 And yoke their heifers to the Roman plough;
 From whence a mongrel half-bred race there came,
 With neither name nor nation, speech or fame,
 In whose hot veins new mixtures quickly ran,
 Infused betwixt a Saxon and a Dane;
 While their rank daughters, to their parents just,
 Received all nations with promiscuous list.
 This nauseous brood directly did contain
 The well-extracted blood of Englishmen.

....

No Roman now, no Briton does remain;
 Wales strove to separate, but strove in vain:
 The silent nations undistinguish'd fall,
 And Englishman's the common name for all.
 Fate jumbled them together, God knows how;
 Whate'er they were, they're true-born English now.
 The wonder which remains is at our pride,
 To value that which all wise men deride;
 For Englishmen to boast of generation
 Cancels their knowledge, and lampoons the nation.
 A true-born Englishman's a contradiction,
 In speech an irony, in fact a fiction;
 A banter made to be a test of fools,
 Which those that use it justly ridicules;
 A metaphor intended to express,
 A man akin to all the universe.

[END]

The Sociology and Psychology of Caste

By NATARAJA GURU

How the lusty dominant male and the notion of the chastity of woman have contributed to the social phenomenon called caste is here analysed by the author in a study which follows naturally from the discussion in our last two issues on Man-Woman Dialectics. Nataraja Guru further shows how the Gita revalues the subject according to contemplative values and a broad type psychology, and concludes with a description of the unique solution of the problem made by his own teacher, Narayana Guru.

CASTE is an interesting social phenomena of the Indian soil. It is founded neither on subjective nor objective fact or reality ; yet it influences men's minds in a strange way and makes them behave peculiarly, as if possessed by the notion, which becomes sufficiently real to them. The patterns that the notion is able to trace on social behaviour, have strange outlines and persistent and deep origins. Primitive peoples suffer from it more than those who lead an open and dynamic life. Separatist instincts of clannishness, tribalism, parochialism and the fighting instinct itself support it from the negative side. Race and colour provide it sometimes with a semblance of objective reality.

From the positive side of human nature, vague notions of traditional origin and of supposed spiritual value lend it support. Thus nourished it thrives on the tree of life as an epiphyte. Though unsupported by scientific ethnology, weak people rely on a pseudo-sociology in which they find some consolation. In their minds it is a kind of intermittent and relapsing fever. As it works in favour of some section of the people as against others, those who reap the advantage naturally give it their support. The notion thus enters as a factor in the struggle for life and the very vagueness of the claims of caste superiority keeps it alive from generation to generation.

Outward marks and behaviour give caste an independent objective reality, as when a policeman wears his uniform. Thus given artificially, the outer reality meets

the inner psychology, so that with vague sociological and psychological justifications, the notion of caste establishes itself firmly rooted in the body political, economic and social. Its very unreasonableness is its strength, and unwary people get their notions of spirituality moulded by it through its ready-made shapes or forms available in actual society at a given time.

Name and Form : Name and form (*nama and rupa*) according to the Vedanta philosophy, are said to be the twin factors which give support to all reality or creation. The universe consists of name-form (*nama-rupa*). The English literary critic William Hazlitt, in his essay on *Nick-names* has put his finger on this very point when he wrote that the more a man objects to a nickname and in direct proportion to its absurdity, the more it becomes tightened on to the person whom it is meant to discredit in public. Likewise, the mud of caste stigma has the power of sticking on to groups or individuals.

Caste is thus to be recognized as a double-edged phenomena which cuts both ways ; to some as victims and giving double advantage to others. The knot it ties in the tangled root of the tree of life has also to be cut only by the double-edged sword of dialectics. Such a weapon is referred to in the *Bhagavad Gita*. *

How religion and morality derive nourishment from two different sources and how they tend to create static and closed groups in human society, has been studied masterfully by Henry Bergson in his epoch-making work on the subject†, one of the productions of his maturity, after a career of nearly forty years in high academic life in the modern Western world.

Caste thus refers to what Emile Durkheim would call the *choses sociales* (social actuality) whose understanding correctly, and to counter its evil one has to be endowed either with downright common sense or penetrating dialectical wisdom. In India, caste has taken the best efforts of Western scholars like Emile Senart and the greatest of Indian thinkers themselves like Gokhale to define or explain, and the herculean efforts of people like Mahatma Gandhi to try and uproot or weed out. So far much success has not attended their efforts. As shouting for silence to a noisy crowd ironically defeats its own purpose, so the efforts by many to get rid of caste

* (Guru) Krishna said : They speak of an unexpended (holy) fig. tree with roots above and branches below, whose leaves are sacred verses ; he who knows it is a Veda-knower.

Below and above spread its branches, nourished by the modalities of nature (*gunas*), sense-values its buds, and downwards also there are ramified roots which bind to action in the world of men.

Nor is its form comprehended thus (as stated) here, nor its end, nor its beginning, nor its foundation. Having sundered this holy fig - tree of strongly-fixed root with the weapon of decisive non-attachment.

Then (alone) that path is to be sought, treading which they do not return again (thinking) I seek refuge in that Primordial Man from whom of old streamed forth active (relativist) manifestation.

(Ch. XV, Verses 1-4)

† *The two sources of Morality and Religion.*

only tightens its grip all the more. Instead of avoiding the formation of more closed groups in a given society, both caste orthodoxy and heterodoxy could be blamed equally for fanning the fire of its evil effects. A subtle tact based on dialectical wisdom alone can counter it effectively.

The Guru Narayana will be seen to have been unique among the recent personalities of India in having brought an effective antidote to this canker blossom of caste. The unitive approach normal to Advaita Vedanta was all that he used to exorcize this complex socio-religious evil which flourishes like rumour in the horizontal no-man's-land of human life-values.

Common Root of Caste and Chastity : The social value called "chastity", especially the chastity of women, is at the core of this notion of caste. As the *Iliad* and the *Ramayana* had a Helen and a Sita at their core in the long and eventful stories in which men killed each other in great numbers, so caste thrives as a vague fear in the subconscious group mind of peoples lest imaginary cultural or religious barriers should be violated by so-called outsiders. As the queen-bee forms the centre round which the busy hive is organized, so tribes tend to form closed units round women. The danger of the confusion of castes to which Arjuna himself alludes in the *Bhagavad Gita* (1, 41) is thought of as arising from unchaste women. It is true that Krishna himself, as representing Absolute wisdom, does not support this view, but wholly ignores the plea. In the relativistic context, however, in which the confused Arjuna finds himself, the question of chastity does loom large in his mind, for he has still to be instructed in the finalized doctrine by Krishna as his Guru. Vague and confused concern about the chastity of women from which both Menelaus and Arjuna suffered made them partizans (though unconsciously) of wars and sacrifices. Iphigenia's life was offered by Agamemnon to propitiate the gods before the great siege of Troy over the chastity of Helen. The banishment of Sita by Rama was based too, on village gossip.

Caste is a word of Portuguese origin currently used in India after the historic connection of the Portuguese with India in recent times. It is derived from the same root as "chaste." It refers to the purity claimed by a clan or tribe because of the chastity of the women within its closed and static imaginary frontiers.

Nightmare of Caste in Indian History : Heroic poetry and the mythology that goes with it, have tribal or national wars for their subject-matter. In India they are collectively referred to as *Puranas*, and constitute a body of socio-religious literature to which correct thinkers attribute only a low grade of importance as canonical scriptures (or *sastras*) beside the more serious wisdom literature such as the Upanishads and the *Bhagavad Gita*. *Puranas* are *smritis* (traditional lore) as distinguished from *srutis* (pure wisdom writings). The latter do not countenance religious or moral obligations as such. The question of caste is thus outside the pale of the highest canonical scriptures of India. Whatever support it might have scripturally is only to be derived from traditional lore (*Puranas*) and these are meant for the masses and their approximate guidance in life. Wisdom comes into this only incidentally. The pundit and the saint rely on the purer authorities. It is even explicitly stated that the (*Puranas*) are meant merely for the edification of women and servants (*sudras*). However, it is in such *Puranas* that the popular mind of the

people in India finds vaguely implicit support for the clannish and separatist tendencies to which, as natural humans, they are subject in their crudeness and innocence. The chastity of women became an all the more important factor as soon as people from outside India penetrated into the matrix of the populace of India from the north and from the two flanking coasts of the Indian peninsula. The forests of the Deccan were infested with rough people and bearded sages who lived a life in which the standard of living in terms of getting and spending attained, as it were, to a natural norm of absolute zero. Clothing was hardly a problem, and hunting or fishing gave easy livelihood. It is into such a matrix that we have to imagine arrowheads of penetration of nomads, mostly consisting of men who were interested in both gold and women for booty. On such a soil chastity thus became an important value.

The conqueror soon allied himself with other daring opponents. Between the groups who conformed to the prototypes of the Kauravas and the Pandavas of the *Maha-Bharata*, a dialectical exchange of cultural and religious values, a challenge and response as Toynbee would put it, has taken place throughout the course of Indian history which is at least two thousand years in depth. The Aryan conquering tribes with the priest as centre formed theocratic city states, into which women and servants were admitted from outside the tribe, under sufferance as it were. Merchants had their entry and exit into these colonies under certain conditions. The four castes thus became natural and necessary limbs of such a unit organization as it penetrated with its satellites deeper and deeper into the forests of the Deccan and the South. The long and protracted story of caste is nothing more than the story of alternate conquest and defeat, of challenge and response, in which human values became alternately recessive or dominant as overt values were exchanged for innate ones by one party or the other involved in the struggle.

The conquerors and the conquered were thus equally affected. The result was a constant process of dialectical revaluation. In this process caste became a bi-product. Caste could taste bitter or sweet alternately, like sea water or milk, depending on who was the gainer or loser in the process. Like a bad dream its injustice has disturbed the sleep of Mother India for centuries and is likely to continue to do so unless native common sense or full wisdom is brought to bear on the nuisance that it actually represents.

The Tendency to Rationalize Caste : When caste notions became a chronic nightmare to the Indian mind and an atavistic behaviour pattern imprinted itself indelibly upon the social life of the people with a hierarchy of pseudo-spiritual values attached to and associated with it, various rationalizations were attempted by orthodoxy at different epochs of Indian history. The post-Gupta period was responsible for formulating caste as a social system, and it was then that it got its sonorous title of *varna-ashrama-dharma* (duty, based on colour or race and stage or calling in life).

In spite of such a fine-sounding name based on a compromise and an attempted rationalization, however, caste as a system remains vague and indefinable still from any understandable norms or standards, whether ethnological, sociological or biological. It has no objective justification

because there are at present as many snub-nosed and black brahmins as there are fair-skinned and sharp-nosed pariahs, whether in the north or south of India. Schoolboys lined up in scout uniform can never be correctly caste-classified by any objective traits anywhere in India. On the contrary much scientific proof tends to substantiate the unity of the humanity here as belonging to the same one race.

Sub-Conscious Biological Justification : *Varna-dharma* (colour-calling-duty), *kula-dharma* (clan-duty) and *jati-dharma* (duty as belonging to a kind or species of beings) are to be distinguished carefully if we are to get anywhere to the bottom of the riddle of caste.

We have seen that the first term is a vague attempt at the rationalization of caste for politico-economic purposes after the Gupta period in Indian history. The second term, *kula-dharma* refers to the in-breeding and purity of strain of certain clans. A lower-caste woman could marry a high-caste man but the converse would not be permissible, and so forth. These are features of such a caste-system as prevailed for historical reasons and which no more hold good in modern India. They deserve to be forgotten as a bad dream.

In the dull background of the popular mind of Indians there is the analogy of the species in the animal world which sets the model for thinking of caste as *jati* (kind), by which each unit is imagined to be a distinct species. As there are many kinds of cows and dogs and many varieties of mangoes or dahlias, caste is sometimes rationalized and understood as an actuality that one has to deal with as a given datum in life. The Guru Narayana has directed a deathblow to this form of popular superstition in India in his composition called *Jati Mimamsa* (Critique of Caste) [see page 69 of this month's VALUES].

Like any other scientific biologist he relies on the law of inter-specific sterility well known to biologists in the determination of a species or distinct kind of animal when examined scientifically. The implications of the law can be explained by two examples. A horse and donkey interbreeding produces a mule which cannot breed any more, being sterile. This is scientific proof of the distinction of the species which exists between the horse and the donkey. But, on the contrary, the darkest Negro woman can have fecund progeny when married to a White man. This proves that the species, kind, or *jati* of the Black and White peoples is one and the same. Caste which is referred to as *jati* (kind or species) in India stands exploded as a justification of the existing divisions in society which are referred to under this caption. The objective or scientific validity of caste from empirical standards is thus null and void. It belongs to the limbo of horizontal absurdities in human life persisting more as a nuisance value than anything else.

Caste and Vertical Norms of Value : When referred to the norms belonging to the vertical scale of human values, the validity of caste brings us to more speculative ground. Here a strict empirico-logical approach soon leads us to a blind alley. The open question for us here is how far caste is to be justified as normal to thinking man. The claims of sociology, ethics and religion to order human relations intelligently on the basis of what is natural or in accordance with what is often called the will of God are what we have to examine here.

It would be futile and disastrous to try to deny or violate what is necessary and in keeping with the laws of nature. On the side of contingency which rises above obligations, to the domain of free moral or spiritual choice, we have to postulate natural grades among men striving for the goal of emancipation to see if any of these grades would correspond to or justify the notions prevailing especially in India in regard to the four main castes and their respective duties and privileges. Between these necessary and contingent aspects of human life, a revised and revalued notion of human types and patterns of behaviour which go with them could be imagined as justifiable, not as hereditarily fixed and static castes, but as stages in the progress of man towards emancipation or freedom.

The ethical, religious and sociological view thus taken would then be poles apart from the origins of caste as found in the notion of women's chastity in the tribal context. Its *raison-d'être* would refer to a contemplative normative principle related to perennial philosophy and its validity would have reference to a normative principle belonging to a true science of the Absolute. Instead of being related to chastity and to closed and static social groups, caste would then refer to quite another notion altogether based on open dynamic groupings tending to abolish "caste" rather than to its establishment. The foundations of such a revalued notion of the four castes have already been laid in the *Bhagavad Gita* by its author Vyasa. Open and dynamic groups in society can be used intelligently to abolish closed and static castes.

Manu's and Vyasa's Divisions Contrasted: Hitler had anti-Semitic feelings and called himself an Aryan as against the Jews, whom he persecuted. When this can be true in modern times, it requires very little stretch of imagination to see that the penetrating Aryan hordes as they drove their arrows deeper and deeper into the proto-Dravidian matrix of the Indian population of the time, should have had a social outlook which they believed justified their treatment of non-Aryans as slaves (*dasyus*). The *Manu Smriti* is a compendium of obligatory laws belonging to this period. Just as post-Hitlerian justice is different from that of Hitler, or as the law of Jesus bears striking contrast to that of Moses, the former being open and dynamic as against what was closed and static, so there is a wide gulf of difference between caste as understood in the light of the teachings of Vyasa in the *Bhagavad Gita* and caste as understood by Manu.

The *Bhagavad Gita* has two main references to caste, one at the end of the 9th chapter and one in the 18th chapter. Earlier the attitude of Vyasa to caste is stated as a paradox in the following words:

The four divisions (*varnas*) were created by me based on type modalities (*gunas*) and aptitudes to action (*karma*) divisions.

Know me to be their maker as also their unmaker (IV. 13)

No sooner is the obligatory character of caste conferred on one hand than it is taken away by the other and characterized as a free and contingent factor in life. The same open spirit is found in chapter XI, verse 32, which throws open the door of the high spirituality recommended in the *Gita* to women, merchants (*vaisyas*) and even to those outside the Aryan pale (*sudras*). A further comparison of the implications of the sequence of

verses (chapter XVIII, 41 *et seq.*) confers a revalued status to caste free from all obligatory character altogether. When this is read together with the verse in the same chapter which says :

Abandoning all (obligatory) duties come unto Me along for refuge ;

I shall liberate you from all sin ; sorrow not. (XVIII. 66)
the thorough-going non-obligatory character of the caste duties as conceived in the *Gita* and its striking contrast to the position taken in respect of the same question in the Laws of Manu should be quite patently evident to all.

The Caste of the Sages Vyasa and Parasara : If, even after the revaluation of caste notions in the *Gita*, which thus makes it thoroughly non-obligatory and takes all the sting out of it, leaving it only with the status of a cancelled cheque or like *café sans caféine*, if then, any value should still be attached to the notion of hereditary caste, especially in the minds of Hindu orthodoxy, such last vestiges of caste become effaced when we remember that the central personalities Vyasa and Parasara, of this great religion, if it might be called so, are themselves out of caste. Their birth was not through adherence to but by violation of the rule of caste chastity or purity, not to mention the sex morality involved therein.

In Narayana Guru's *Critique of Caste* he tellingly refers to the classical cases of Vyasa, the most important of the sages of antiquity connected with integrated Hindu spiritual thought, and of Vyasa's own father Parasara. The latter was born of the lowest pariah woman, although he is respected as superior to any brahmin in his authority and status. Parasara became father of the central figure of Hindu orthodoxy through illicit relations with a fisher maid as mentioned in the various episodes at the beginning of the *Maha-Bharata* itself. Caste orthodoxy thus receives its death blow from the very core of Hindu thought itself, and to Narayana Guru and to Chattambi Swami of Kerala goes the credit of giving the notion of caste its long-deserved burial.

These two figures of Narayana Guru and Chattambi Swami who rose on the geographical toe of Mother India more than a thousand years after the great Sankara who was born also in Kerala, were legitimately fitted to do so as belonging to the vertical line of Gurus of India who are born again and again to set going again the course of true wisdom along the path of absolute purity and righteousness.

The Moral Imperative and the Doctrine of Swa-dharma : When all vestiges of caste notions based on the idea of chastity have been effectively effaced from the mind of the person seeking to find justification for at least broad divisions among men, based on moral, sociological or psychological considerations, we can examine if any moral imperative factor is involved to support such divisions that books like the *Gita* condescend to refer to in the contact of contemplative wisdom. Ontological considerations have to be treated hand in hand here with those that are teleological, while the demands of human nature have to be respected side by side with the high hope, dignity and destiny of mankind.

The categorical imperative of Kant presupposes a moral urge pointing to what is morally right. This doctrine is only an elaboration of Rousseau's dictum that Nature is always good. He even refers to the verticality of growth of a plant as a natural inclination which, even when the plant is tilted at an angle maintains its heliotropic verticality. To

think of a vertical line or scale of moral and spiritual values natural and legitimate to man is not repugnant to the spirit of the best theories of ethics. More particularly, Aristotle's ethics gives to whatever is most specific in any species of animal as the line where what is right in behaviour also lies.

When one conforms fully with one's own nature as a human being in such matters as are legitimate at once with the inclinations of every other normal human being, the requirements of right conduct are *ipso facto* fulfilled. The golden mean in which right conduct lies produces and joins the line on which legitimate human instincts also lie, while it points to the goal which marks the highest hope of perfection of which each man is capable. Obligatory or necessary duty joins thus the contingent course of right activity specifically peculiar to each individual. Thus we arrive by a long detour to the doctrine of *siva-dharma* (naturally right action) found in the *Bhagavad Gita* :

Man attains to perfection through action that is naturally right for him ; hear thou from Me how conforming to one's natural course of action one attains to the target of contemplative life (*siddhi*). (XVIII. 45).

The line of conduct that joins the innate tendencies in man with the perfection which is his goal in life is the same as the course that right action has to take. Such a course, in which the innate dispositions in an individual and the high goal are dialectically treated as counterparts together in determining what constitutes right action for him is what *siva-dharma* implies. This has nothing to do with chastity or heredity, and depends on type psychology only.

The sociology and ethics compatible with such a theory of *siva-dharma* need not necessarily be thought of in relation with the history of geography of India at all. Plato outside India also divided men into four groups such as the priest, soldier, etc. To the extent that scientific sociology which is yet to be formulated can sustain such a classification, the justification for the division of men into groups may be validated. Barring this possibility, which is still remote, notions such as caste could not be justified even in any extended theoretical sense.

The Revised Status of Caste : The scheme of the four castes recognized by Vyasa in the *Bhagavad Gita*, although they do not have any validity in the context of social obligation based on chastity or hereditary tribal notions, are meant by him to be used diagnostically in the pure contemplative context.

There are no pure Aryans or Dravidians in India any more, but there are men and women who are emancipated or bound in various degrees. Degrees of emancipation and bondage, as between contingent freedom and necessary restrictions imposed on freedom can be found in individuals or in groups within any society. The proletarian bound to his factory and wholly dependant on wages to be got in a certain locality for any particular kind of work could be the modern *sudra* or slave. A brahmin who begs from many or receives gifts and fees for officiating as a priest to various families in an Indian village is not bound to the locality or to one master or capitalist. The *sannyasin* is freer still and need not please any economic or social master at all. Women are held in the clutches of social necessity to a greater extent than men. The merchant has freedom to the extent that

his stock-in-trade attracts a narrower or a wider range of clientele. The soldier enjoys a greater measure of leisure when life is normal around. He commands the goods of life by his power. A philosopher king like a Janaka of India or a Marcus Aurelius of Rome enjoys a degree of inner and outer freedom which is most favourable to the balanced contemplative life that could be considered as a model or norm of spiritual perfection.

If we should visualize the spiritual progress of man in the most general terms, the four great divisions mentioned in the *Gita* could serve as symbols for the nomenclature of four of the principal stages in the evolution or emancipation of man from the status of a mere cog-wheel to that of an individual with free choice in the matter of ordering his life. As signs, to be used as Greek letters are used in science, the names of the four castes, if they have to be used at all, may be used to represent diagnostic stages in the scale of emancipation in contemplative life. They have then to be conceived in open dynamic terms rather than in any closed static sense. The *sudra* of the Upanishads as in the episode of Janasruti and Raikva (*Chandogya* Up. IV.i.1-IV.iii.8 and see *Brahma-Sutra Bhashya* of Sankara, I.iii. 34) is a man who is given to grief because of his concern about his state in life, and the perfect model of an emancipated Aryan as represented by a Rama or a Krishna is the lotus-eyed gently smiling person who is unruffled under difficulties. They are free from inner conflicts. Ravana and Arjuna as represented in the traditional lore would bring up the rear end in such a picture of dialectically contemplative progression visualized as an eternal procession of men seeking wisdom.

The Brahmin-Pariah Axis of Caste Dialectics: Caste is a state of mind with a long history. When examined objectively or even subjectively it melts into nothingness. In spite of this verity, however, it remains indelibly imprinted as an idiom in human consciousness and on the Indian soil does continue to affect the behaviour of peoples even when they know it to be unfounded and happen to be wise in other respects.

The terms brahmin and pariah have become incorporated in the language of the world. The latter is the generic name for some one despised and rejected while the former refers to one respected and welcome. Between the two there are distinct sets of contemplative values which attain to reciprocal polarity. The *cheri* or region where the pariah lives is not open for the brahmin to be welcomed according to the strict tenets of the orthodoxy of the pariah. Likewise the *agraharam* of the brahmin does not admit the pariah. There are pure and holy pariahs as well as pure and holy brahmins. Siva himself, the God of the South, was not a brahmin, and spurned the Vedic sacrifices. Indra, the typical God of the Aryans of the North, on the contrary, was known for his immorality and lust, and did not have a high status in the scale of contemplative spirituality. Greed and lust are even today associated with high castes, while the lowest castes are known for their spirit of detachment and renunciation. Social refinements might go to the credit of the high caste, but absolute standards of spirituality have ever remained with those at the opposite pole of the dialectical axis of values.

Although brahmin and pariah could justly be used as interchangeable terms referring to the two ambivalent aspects of contemplative spirituality, the purer form of absolutism still remains recognizable on the side of the

pariah rather than on the side of the brahmin. The latter swears by the four Vedas while the pariah saints who have abounded in South India from times prior to the Christian era have remained true representatives of the Vedantic way of life. When we remember that the *Gita* itself refers more than once to the Vedas depreciatingly and that in a certain verse the *Gita* sets at rest all questions of holiness in the context of the Absolute, the case for caste even in the context of spiritual values may be considered as abolished and closed. The unmistakable spirit of equality implied in the Absolutist outlook of the *Gita* is revealed in the verse under reference here :

The wise man considers with equality the brahmin endowed with learning and humility, the cow, the elephant and the dog as also the dog-eater. (V. 18)

Caste as an 'Objective' Social Factor : The *Gita* refers to the four social divisions in two distinct contexts. At the end of chapter nine it is a subjective state of mind to be abolished. In chapter eighteen castes are treated as having an objective status of their own. The subtle distinction that is thus made is very important to notice.

Although caste may be abolished mentally by thinking people, it persists as a social phenomena non-subjectively. The outer marks and names that persons employ give reality to it and when the group mind takes the name and form of caste for granted and uses these for regulating human affairs in everyday life, caste attains to a rigidity or a reality all its own independent of its real foundations in truth. It becomes an actuality and a regulative factor in human conduct. Like the grafting of name and form and like the tightening of a nickname on one to be held up to ridicule, the less founded on fact the notion is, the more binding it becomes through the mind which is ever engaged in myth-making. The instinct of myth-making is ever active and takes hold of the least little suggestion or name or form to crystallize fibs and fables as entities that are real.

In sociology the group mind lends further support to such figments of the imagination. To counteract the fissiparous tendencies that the notion of caste lets loose in society to mar human solidarity and freedom it is first of all necessary to omit the use of caste names. Titles or marks that help to perpetuate invidious differences between man and man must be carefully avoided. Instead of thinking of a multiplicity of castes it would be in keeping with the spirit of science to think of the human race itself as belonging to one kind. Instead of the methods sometimes recommended by reformers that one should ignore caste to kill it, it would be more reasonable to reduce it as applying to one human species with the full concurrence of scientific evidence.

Thus the demands of the group mind to think of caste as a reality could be made to agree with the actuality of the case. Marks that help to distinguish the castes may for the same reason be avoided. Incidental differences that are bound to exist between man and man could be treated as such and their importance minimized. The barriers for social intercourse might be removed. Insisting on recognizing one and only one human kind should be what teachers and governments alike should practice in regulating the day to day intercourse of man with fellow man.

Narayana Guru's Attitude to the Caste Problem : The Guru Narayana may be credited with having discovered the correct formula for

countering the evil of caste. It would be too much to expect those who reaped the benefits of caste to abolish it themselves. The roots of caste lie buried deeper than what mere reformers can reach. The apartheid that prevails between Whites and Blacks in South Africa and the trouble in the Little Rock educational institutions in the United States have at least visible difference of colour to lend a semblance of justification for distinctions to be imposed between man and man. In such cases the strong hand of law and order might find a solution.

When, however, subtler apartheid prevails as in caste in India, not based on anything visible, the ailment may be said to be chronic and have its roots deeper still, so that what is called for is a root and branch revision in the whole attitude to the question.

The method of Narayana Guru was first to take away the support of caste names. He advised his followers constantly not to ask the caste of man, and if asked for it, not to tell the name and to forget all about it. Social intercourse and equality of treatment were recommended in the name of human justice. Religious places were to be open to all people without caste discrimination and all civil rights were to be guaranteed.

As he emphasizes in the very first line of the *Critique of Caste* composed by him (see page 69) the caste of a man consists in the humanity and in the human qualities he represents. To be a human being in the fullest sense was to be really taller in superiority than titles such as brahminhood could ever confer. Referring all human beings to the normative principle of what is unique or specific to the human kind itself, the Guru was able to reduce the possibility of caste to unitive terms. Religion and God which also regulated human relations were also similarly brought into unitive treatment. In fact such a unitive treatment was quite compatible with the non-dual attitude of the Advaita Vedanta which he represented in his own philosophical teachings. Thus preserving what was most precious in the heritage of India and without offending orthodoxy and so becoming heterodox himself, he discovered a formula by which the evil of caste could be effectively countered.

Man's Humanity Distinguishes the Human Kind : Narayana Guru's approach to the problem of caste was neither accidental nor unconscious. In the first line of his composition he evidently addresses himself to Hindu orthodoxy when he insists in the Sanskrit language of Hindu orthodoxy itself (the other verses being in his regional Malayalam language) that man's humanity is what should give him superiority. In other words the good man is one who is more human and who recognizes the humanity in his fellow men.

The requirements of social justice, of morality, and for the superiority in the name of one's caste are all thus referred to the same central and unitive principle in the value called Humanity. Likewise when human and godly values are treated unitively in the religious context we get the same result of an absolute human value at the core of human affairs.

On a certain occasion the Guru went to far as to say that if his devoted followers insisted as they sometimes did, on considering him as an incarnation of God, they could do so only on condition that such a status was conferred on him because of his opposition to caste as it prevailed.

"A university that refuses to educate mankind is not worth saving."

The Columbia Case

by ROY JACOBSEN

In this eleventh instalment of one of the most remarkable cases in legal history, a young student who, like many thousands, was in search of wisdom, presents his Brief in reply to that of Columbia University's attorney, wherein, in unmistakable language, he argues his case on the grounds of "fraudulent misrepresentation."

In doing research for my countersuit against Columbia I made much use of the law library at the University, besides other libraries. The University librarians were very helpful and showed me where to find whatever volume I was unable to locate.

Thus with Columbia's assistance I prepared the following brief and submitted it to Judge Foley in court on June 10th, 1958, together with the other documents.

DEFENDANTS BRIEF ON MOTION FOR SUMMARY JUDGEMENT

This brief is submitted in answer to the brief presented by Mr. Charles M. Egan, Jr., attorney for plaintiff, and in support of defendant's Answer and Counterclaim, and Supplement thereto, on questions of ethics, law and procedure.

This case must be settled according to the Ethics of law, not the technicalities of law. Good legal procedure is an aid to the administration

Caste (Continued from page 87)

The unique status of Narayana Guru implicit and explicit in his attitude as one who wished to abolish caste barriers as between man and man is a matter that needs greater and greater recognition in modern times not only in India but the world over. The poignant complaint of the Guru is expressed at the very end of the very first verse of his composition :
"Alas ! This truth no one understands !"

These words put the seal as it were on the uniqueness of the discovery of the Guru in his own words. The unity and solidarity of humanity was what was most dear to the heart of the Guru.

[END]

of justice, but the rules of procedure, as well as the common sense of Ethics, make allowance for harmless errors. Mr. Egan objects to my counterclaim because of many minor technicalities; if there are to be any technicalities, I ask for justice on the major technicality that Columbia has committed fraud.

POINT I

THE DEFENDANT STATES A CAUSE OF ACTION IN DECEIT BASED ON FRAUDULENT MISREPRESENTATION.

Mr. Egan says, "If anything can be garnered from the rambling document which the defendant has captioned a Counterclaim, it is apparently an attempt to state a cause of action in deceit." For some reason Mr. Egan has overlooked the five elements of an action in deceit which I have stated, in numerical order, on the very first page of my "Answer and Counterclaim" Article 1, Section 1, Paragraphs 1 through 5 [Values, May 1958]. It should be noted that Mr. Egan's Order for transfer to the Superior Court specified that the "Counterclaim" of the defendant was to be transferred; the Court amended this order by specifying that the "Answer and Counterclaim" was to be transferred. Disregarding the fact that the Superior Court accepted the whole Answer and Counterclaim, Mr. Egan persists in considering only the Counterclaim.

Mr. Egan has overlooked my statement of the five elements because he knows they are correct and cannot be answered. His reaction is that of pretending that they do not exist. If he has overlooked the "Answer" portion of my Answer and Counterclaim because of some technicality, which, for the sake of being articulate he ought then to have stated, it still does not affect the validity of the charges made in the Answer. Columbia is guilty of fraud, and no amount of evasive technicalities introduced by Columbia or her lawyer will change that fact.

My Answer and Counterclaim is a single document, composed of several distinct sections; it is not repetitious, and it is not inarticulate. It was signed in Court, and was accepted in its entirety by the Court.

The rules of procedure require that the original pleadings present the charges but not the evidence by which those charges are to be proved. Now, however, since the defendant is requesting summary judgment, the five elements of an action in fraud will be restated, with reference to evidence.

In a cause of action in deceit based on fraudulent misrepresentation the plaintiff or counterclaimant must show :

1. "A false representation made by the defendant (or counter-defendant). In the ordinary case this representation must be one of fact."

In my Answer and Counterclaim I have charged Columbia with fifty false representations, and have listed each one separately. Although this case is not ordinary, the representations nevertheless include statements of fact, as well as misleading promises and statements of hopes, aims, and goals. The catalog excerpt submitted as Schedule "A" states, "One thing to keep clearly in mind is that Columbia College provides a liberal arts education. *It develops the whole man.*" These are statements of fact. And that they are false is verified by President Kirk's confession at pages 5 and 6 of his speech of January 11, 1954 (Defendant's Exhibit "B"),

besides other evidence.

2. "Knowledge or belief on the part of the defendant (or counter-defendant) that the representation is false—or, what is regarded as equivalent, that he has not a sufficient basis of information to make it. This element often is given the technical name of 'Scienter'."

In discussing this point it would be good to make reference to the article on *fraud* in the *Columbia Encyclopedia*:

fraud, in law, willful misrepresentation intended to deprive another of some right. The offense, generally only a tort, may also constitute the crime of *false pretenses*. Frauds are either "actual" or "constructive." An actual fraud requires that the act be motivated by the desire to deceive another to his hurt, while a constructive fraud is a presumption of overreaching conduct which arises when a profit is made from a relation of trust (see *fiduciary*). The courts have found it undesirable to make a rigid definition of the type of misrepresentation which amounts to actual fraud and have preferred to consider individually the factors in each case. The misrepresentation may be a positive lie, a failure to disclose information, or even a statement made in reckless disregard of possible inaccuracy. Actual fraud can never be the result of accident or negligence, because of the requirement that the act be intended to deceive. The question of commission may depend on the competence and commercial knowledge of the alleged victim. Thus dealings with a minor, a lunatic, a feeble-minded person, a drunkard, or (in former times) a married woman are scrutinized more closely than dealings with an experienced businessman. A lawsuit based upon actual or constructive fraud must specify the fraudulent act, the plaintiff's reliance on it, and the loss suffered. The remedy granted to the plaintiff in most cases is either compensatory (and possibly punitive) *damages* for the injury or cancellation of the contract or other agreement and the restoration of the parties to their former status. In a few states both damages and cancellation are available. In certain suits based upon a contract fraud may be interposed as a defense.

By the definition which Columbia has sanctioned with the authority of her name, the University's offense in this case is a "constructive" fraud which developed into "actual" fraud. That President Kirk admitted, in January 1954, that Columbia fails to educate, and yet continued to authorize the annual publication of false claims in the university catalogs, can be held as thoughtless negligence; but when the falseness of those claims was pointed out to him specifically, not in one but in several registered letters, and *still* he continued to authorize them, the fraud ceased to be "constructive" and become "actual." Not only has Columbia since that time collected payment under false claims from my parents, but it continues to accept payment every semester from every University student, with the pretense of "educating" them. The offense is not just one against me and my parents; the offense is one against humanity. President Kirk can no longer say to his students that "character is more important than wealth or power" without feeling the heavy guilt of a man in his position who

meant well but succumbed to weakness and allowed the very worst in him to blunder forth.

3. "An intention to induce the plaintiff (or counterclaimant to act or to refrain from action in reliance upon the misrepresentation." On this point there is no dispute: Columbia's intention induced me to register and pay for tuition, in cash or on credit, six different times in a three-year period, 1951 to 1954. In addition, my parents were induced to pay in January 1958.

4. "Reasonable reliance upon the representation on the part of the plaintiff (or counterclaimant), in taking action or refraining from it."

This point also is best considered by referring to the *Columbia Encyclopedia*, in the article on *fiduciary*:

fiduciary, in law, a person who is legally obliged faithfully to discharge a responsibility of trust toward another. Among the common relations in which fiduciary duties figure are guardian and ward, lawyer and client, and partnership. In dealings with one who is entitled to repose trust in him, the fiduciary must be absolutely open and fair. Thus certain business methods which would be acceptable between parties dealing with one another "at arm's length" might expose a fiduciary to legal liability for having abused his position of trust; e.g., whereas in an ordinary business transaction the prospective purchaser of land need not inform the seller of an imminent rise in realty values, a man buying land from his partner must disclose such information. In many cases the courts will treat an unexplained profit derived from a fiduciary relationship as an instance of constructive fraud.

According to this article the relationship of teacher and student, or university administration and student, would be a fiduciary relationship. Note that the *Columbia Encyclopedia* declares that a person who is legally obliged faithfully to discharge a responsibility of trust toward another *must be absolutely open and fair* in his dealings with the person who trusts him.

Mr. Egan virtually says I should have realized while I was yet a student that I was not being educated. Nothing further need be said on this point.

5. "Damage to the plaintiff, from such reliance".

The damages done to the defendant in this case have been set forth in detail in other documents submitted to the Court. Mr. Egan, however, has now changed his mind and has raised a new issue in his brief, namely, that I have no right to ask that Columbia return the money paid by my parents in my behalf. Three points ought to be considered in this connection. First, Judge Hall granted me permission to file this demand, which of course implies that the demand will be satisfied if the defendant's cause prevails. Second, Mr. Egan consented, orally and in writing, to my filing that demand; if he wished to dispute my right to making the demand he should certainly not have consented, and the only reason I can see that has caused him to change his mind is that he is unsure of himself and does not know how else to dispose of the Supplement. Third, it is obvious that if the Court agrees Columbia is guilty of fraud, the University has no right to keep the money taken from my parents in payment for my

"education". It is astounding that Columbia should be so greedy as to declare that I have no right to seek what is just.

POINT II

CASE HISTORY SHOWS THAT THE COURT UPHOLDS THE COMMON KNOWLEDGE THAT WISDOM CAN BE TAUGHT

I can find no legal precedents of a school of any kind being charged with fraud. However, there are a few cases in which the need has arisen for defining education and the purpose of education. The most notable one is *Better Business Bureau of Oklahoma City, Inc., vs. Jones, Collector of Internal Revenue* 34 F.Supp. 573 (District Court, W.D. Oklahoma, 1940), in which the plaintiff sought tax exemption as an educational organisation. District Judge Vaught stated, at page 575:

"Certainly, the teaching of honesty, integrity, and truthfulness is the very highest objective of an education."

The corporation was granted tax exemption on this basis. On appeal, the decision was upheld. See *Jones vs. Better Business Bureau of Oklahoma City* 123 F. 2d 767 (Circuit Court of Appeals, Tenth Circuit, 1941). Judge Phillips, speaking for the Court, stated at page 769:

"Education is defined in Webster's New International Dictionary, Second Edition, as follows: 'The totality of the information and qualities acquired through instruction and training, which further the development of an individual physically, mentally, and morally.' It was defined by the Supreme Court of Nebraska in *Ancient, etc. S. R. of Freemasonry vs. Board of County Commissioners*, 122 Neb. 586, 241 N.W. 93, 96, 95, 81 A.L.R. 1166, as follows:

'Furthermore, lexicographers and the courts agree, in defining "educational" as pertaining to "education." The latter word taken in its full sense is a broad comprehensive term and may be particularly directed to either mental, moral, or physical faculties, but in its broadest and best sense it embraces them all, and includes not merely the instructions received at school, college or university, but the whole course of training - moral, intellectual, and physical.'

As the trial court in its opinion in the instant case well said:

'Educational training is not confined to colleges, universities or even the public schools, but consists, in the broadest sense, of acquiring information or inspirational suggestions which cause the individual to think and act along proper lines. Certainly, the teaching of honesty, integrity, and truthfulness is the very highest objective of an education.'

This analysis of education is confirmed in *Barbers Commission of Mobile County vs. Hardeman*, 21 So. 2nd 118, 31 Ala. App. 626, .. [five additional cases are cited here].

I have done considerable research and have found no case whatsoever in which the Court said or even suggested that the virtuous qualities are unteachable.

It is no wonder that Mr. Egan has confined his citations to cases involving fraud in business. Had he ventured upon the subject of education he would have been unable to cite anything that would mislead the Court.

Because he *has* cited legal precedents, it follows that he would not object to having this present case cited by future lawyers. But in view of the fact that he has deliberately contrived to gain a judgment in favor of the confused academic notion that Wisdom cannot be taught, it shows that he has no true regard for the Court, but is willing to mislead the Court into making a direct contradiction of all the correct Court determinations regarding education. He does not seem to mind if future lawyers, also, attempt to gain summary judgment against young students who can show they were defrauded. He does not seem to mind if this case were to become a precedent making it impossible to have a public investigation, ever, of a university's confusion, let alone correct that confusion. Mr. Egan does not seem to care if the whole society goes to ruin, just so long as he can make his personal profits before it happens.

POINT III

THE DEFENDANT IS NOT BARRED FROM RECOVERY BY THE STATUTE OF LIMITATIONS, OR BY LACHES

The catalogs claim (see Schedule "H") that "A Columbia College education is designed to serve you throughout life", and even if the University had not stated this explicitly, it is understood by everyone that education is supposed to prepare one for life. Obviously the truth of such a lifetime guarantee could not be determined with certainty until after one's life had been lived, though the falsity of it may be discovered with certainty at any time. Therefore an alumnus at any age, realizing he was defrauded by his "education", may recover without being barred by the Statute of Limitations.

If one wishes to have a period of limitation running from the time the fraud was discovered, it should be noted that Mr. Egan has deliberately and dishonestly chosen to cite the statute which does not apply to this case. He has cited the "2 years" statute, namely, R. S. 2A : 14-2, when he ought to have said nothing or else cited the "6 years" statute preceding it, namely, R. S. 2A : 14-1, which reads as follows :

"Every action at law for trespass to real property, for any tortious injury to real or personal property, for taking, detaining, or converting personal property, for replevin of goods or chattels, for any tortious injury to the rights of another not stated in sections 2A : 14-2 and 2A : 14-3 of this title, or for recovery upon a contractual claim or liability, express or implied, not under seal, or upon an account other than one which concerns the trade or merchandise between merchant and merchant, their factors, agents, and servants, shall be commenced within 6 years next after the cause of any such action shall have accrued."

The present action involves contractual claims, tortious injury, and an account other than one concerning merchant and merchant. The tortious injury is the damage resulting from the failure of the fiduciary to discharge his legal duty. Mr. Egan, a practicing lawyer, was well aware of all this, and yet he cited the statute that applies to lesser offenses. That he did so knowingly is also revealed by the fact that he has cited the case of a person who used a machine for four years or more and then brought charges of fraud; recovery was barred not because of the time the complaint was filed, but because of the unreasonableness of the plaintiff.

As to the question of laches, it should be noted (See Exhibit "A") that I began questioning the University about its claims *one day* after Dean Chamberlain brought up the matter of being "shortchanged." I was not negligent in my efforts to arrive at a fair settlement, but the University was extremely neglectful in answering me. The charge of laches properly applies on Columbia.

POINT IV

DEFENDANT'S ANSWER AND COUNTERCLAIM IS NOT DEFECTIVE FOR FAILURE TO PLEAD THE PARTICULARS OF THE FRAUD.

Mr. Egan clings to the technicalities but even in this department, where he ought to excel, he fails to present a convincing argument. The defendant's Answer and Counterclaim pleads the particulars of the fraud in as much detail as necessary, and Mr. Egan objects only because he thinks he must find *something* to which to object. There is not a single valid argument in Mr. Egan's brief.

All of the fifty separate claims which I have listed in my Answer and Counterclaim pertain to "education." All of these claims are false. Although the claims are all basically the same, I have chosen to deal with fifty, rather than one, for several reasons. It is my intention to show that there is a basic similarity in all these claims. Had I chosen to challenge Columbia only on the claim of Wisdom, for instance, the University could conceivably even be defeated in Court on that point and yet continue brandishing the false claims of "educating," "developing the whole man," or "developing character," on the grounds that the similarity of these claims was not an issue in Court. It is not merely in the particular claims that the falsehood lies; the whole concept of teaching at Columbia is false.

Furthermore, fifty counts have been chosen for the very advantage that comes from using synonyms. If my charge against Columbia is not made clear by one word or group of words, it may be made clear by another. "Failing to educate" carries a clear meaning to many people who do not understand the less familiar but more descriptive expression, "failing to teach Wisdom." The generic word "Wisdom" covers the highest spiritual qualities in any field. In the courts Wisdom is referred to as Ethics, Justice, etc. Among laymen Wisdom is referred to as common sense, good judgment, etc. An educated person is referred to as a wise

person, even by those who only pretend to understand what this means. So when Columbia claims to educate, but claims Wisdom is unteachable, the confusion of the administrators becomes quickly apparent.

POINT V

THE COURT EXISTS FOR THE ADMINISTRATION OF JUSTICE
REGARDLESS OF THE RANK OR INFLUENCE OF AN OFFENDER.

The Court has nothing to fear in exposing a false education for what it is; however, those who allow false education to continue perverting the values of mankind *will* have something to fear. As stated in defendant's Motion for Summary Judgment, it will not be difficult to show alumni the value of supporting the University, rather than suing for damages, if Columbia admits the fraud and voluntarily introduces Wisdom-teaching to the curriculum. But if the University persists in its ignorance, and if a mandatory perpetual injunction for Columbia to teach Wisdom is found to be not advisable, alumni will be fully justified in suing on a mass scale. A university that refuses to educate mankind is not worth saving.

CONCLUSION

Defendant agrees with Attorney for Plaintiff that summary judgment ought not to be withheld in cases where there is no genuine issue of fact, and Defendant therefore respectfully submits that he is entitled to summary judgment as a matter of justice and law.

ROY G. JACOBSEN
Appearing Pro Se

[The concluding instalment will appear next month.]

Undeveloped and Happy

PRIME Minister Nehru recently trecked to Bhutan, a tiny Himalayan state, and from reports, what he found there made him ponder about the benefits of modern development in terms of the dominant civilization. In answers to questions he is reported to have said:

"They do not have any modern amenities and yet many of them are possibly better off than those who have modern amenities. They have good food to eat, they have fairly good housing and no unemployment. There are no beggars at all in Bhutan. They of course do not have the knick-knacks of civilization. . . The offer to help Bhutan to develop has already been there. But you will be surprised to learn now reluctant the Maharaja is. He is not at all happy. He could have had the aid during the last two or three years if he had asked for it."

Questioned about the reaction of the Bhutanese to the possibility of civilization overtaking them, Mr. Nehru said: "I do not know about the reaction of the Bhutanese. But if I was a Bhutanese I would be very anxious to avoid the flow of civilization—traders going in, money-economy coming and poverty."

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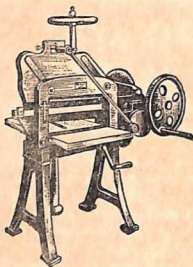
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