

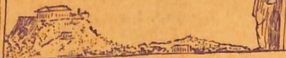
VALUES

ΔΙΑΛΕΚΤΙΚ

THE RIGHT WAY is, if a man has first seen the unity of things, to go on with the inquiry and not desist until he has found all the differences contained in it which form distinct classes; nor again should he be able to rest contented with the manifold diversities which are seen in a multitude of things until he has comprehended all of them that have any affinity within the bounds of one similarity and embraced them within the reality of a single kind.

PLATO

(*Statesman*, 285.)



DIALECTICAL METHODOLOGY

EDITORIAL	257
TEN YEARS OF PROOF	
By Garry Davis	258
WORLD CITIZEN TENZING	
by the Editor	260
DIALECTICAL METHODOLOGY	
by Nataraja Guru	263
WHAT THE AMERICAN INDIAN CAN TEACH US	
by John Collier	269
DAMOCLES AND THE POP-GUN	
by John Spiers	273
THE COLUMBIA CONTROVERSY	
by Roy Jacobsen	279

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

NEXT MONTH
THE DIALECTICS OF
ROMANCE AND TRAGEDY

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Editorial

WE hope you won't be put off by the portentous phrase "dialectical methodology." What we say concerns us as intimately as the world's headache to which every newspaper gives crushing prominence.

Prominence but no solution. A double fear marches on, the fear of war and the fear of peace. Ostrich tactics and the soporifics of movies, drugs, alcohol and sex only deepen the pain of looking at life face to face.

Wisdom should be able to provide the method of dealing smoothly with all problems. Its solution should cover both the actual and the idealistic sides of reality. The reconciliation of the everlastingly presented double-sidedness of life is indeed the chief task of the teacher of philosophy or dialectics. Such a teacher or Guru plays his role as a guide and contemplative adviser.

Obviously, men of action and experiment are unfit for this. Indeed it is the primary mistake of the majority of mankind to look to them for decisions and solutions. We can even say it is the fundamental tragedy of history that men of action and experiment have for so long usurped the office of the Guru.

Each situation has to be considered and met both-wise with a counter-check so that irreconcilables, impossibilities and the contradictions inherent in ends and means are ruled out. Ideals have to be checked with actuality, and equally, behaviour with ideals. As long as war-minded people hold peace conferences, or people with closed nationalistic outlooks control the United Nations, or peacelovers give their pennies for armaments, the ends of peace can obviously never be achieved. Such elementary propositions sound banal, and yet nevertheless need to be constantly pointed out by that special kind of childlike mind possessed by the lover of truth.

To point out also where dishonesty and mawkishness poses as spirituality, and where the really good are afraid of spirituality, also needs the dialectical needling of the poised yogi or dialectician. The simplicity of the approach is deceptive. It is the simplicity of Socrates and Jesus and Narayana Guru and, we believe, this same direct adherence to great and simple principles can be found in what Nata-raja Guru has to say in our pages every month. [END]

TEN YEARS OF PROOF

Why I am Resuming My National Status

By GARRY DAVIS

With mixed feelings many readers will have read the news that World Citizen Garry Davis had applied for his former status (renounced ten years ago) as a U. S. national. Following his internment in a prison for stateless persons near Rome, Garry arranged to return to America, and issued the following clarificatory statement while on board the S. S. Constitution at Naples. Most readers will sympathize with him and agree that his action is the necessary prelude to a creative contemplative phase of his life which will include the publication of his book, which has been delayed by the naturally disturbed conditions of the sacrificial phase of personally demonstrating alone the world citizenship situation.

OUT of respect for the opinions of the public and in the interest of general understanding I want to issue this final communique as the symbolic 'First World Citizen.'

For ten years as of May 25, I will have personally served the ideal of one world before the bar of world opinion, sometimes fitfully, sometimes confidently, but always I believe, honestly and with goodwill. Though there is much of a practical nature still to be accomplished, yet the seeds of world unity are well sown, and many buds, promising rich fruit, are sprouting in our community of which all national leaders are becoming increasingly aware.

Nine years after my original declaration, I have the happy satisfaction of witnessing the advent of the Space Age where man-made satellites are forcing practical reconsideration of the concept of absolute national sovereignty. Such reconsiderations inevitably lead men of reason and goodwill to the united world whose path I have helped to light during these years.

One-Man Symbolization: With these considerations in mind, I feel my one-man symbolization of global unity in the context of world citizenship no longer necessary or even practicable. There is vital need now for wise and practical leadership, and the symbols, useful up to a point, must give way to the men qualified for such leadership. I myself am neither a politician nor a world statesman and have never pretended to be. As simply one individual conscious of the totality of war and the fundamental interdependency of the world community of which I am a

part, I have tried to apply universal and unitive principles directly in actual worldly circumstances facing me personally totally outside the national framework and using myself as the guinea-pig much as the scientist, postulating an unproven theory, conducts empirical experiments and, observing the results, formulates axioms from which, after further testing, general laws can be derived.

From the results I have observed, both in myself and in the world community in which I worked, derived from my two postulates: (1) that the world of people is united; (2) that the world of nations is divided; allows me to conclude with ten years of empirical proof that the ordinary human being, naturally endowed with reason and conscience, is entirely willing and capable of accepting responsibilities and operating on the world level, that is, to be a law-abiding citizen of the world as well as a national and local citizen. Based on natural and civic rights and duties, such a citizenship relates his normal inclination to peace and co-operativeness with fellowmen as his national citizenship does not and cannot.

In short, I have, at least to my own complete satisfaction, 'proven' that a world legality grounded in reasoned freedom and justice is both theoretically and actually feasible from the individual's standpoint. It remains to be seen now whether humanity will consider such a legality necessary or possible on a larger scale.

Personal Disinterest : I feel my task therefore, as the symbolic 'First World Citizen' is finished, other than the final recording of it. I am returning thus to my native land, to the bosom of my family, and to the professional work which I left in 1948. I wish to make clear here — as I have done continually for ten years — that my original renunciation of nationality was in no way an act of disloyalty to or disaffection for America. On the contrary, I consider my espousal of the one world cause the highest act of loyalty I could perform both as an American and a conscientious human being. In its negative aspects, my gesture was a personal protest against the exclusiveness of the *institution* of nationalism itself which encloses all nations today and which has been in fact rendered obsolete by actual world conditions.

As an individual, I love my country normally and naturally as I have learned to love the world of which my country is a part. Further evidence of this is that I have never sought citizenship in any other country and have suffered imprisonment many times due to my stateless circumstances. Further I have never been associated with any exclusive ideology or organization except by its opposition to my open one world stand. Indeed, I do not even belong to any world citizen or world government organization since such membership I felt would hamper the freedom of my personal experiments. As a testament to my personal disinterest, I have as a matter of principle, refused all monies, profits and material benefits resulting from my activities, investing all income, sometimes at great personal sacrifice, into the work itself.

To All My Friends : To my many friends and supporters throughout the world I extend my heartfelt thanks for their generous help, both moral and physical, throughout these years. Without them, my task could not have been accomplished. To my family who, despite many stresses, never wavered in their faith in me, I say 'God bless you';

World Citizen Tenzing

By THE EDITOR

Every child has heard of the Sherpa "Tiger" Tenzing, the mountaineer who, along with Hillary, stood on top of Everest on May 29, 1953. But here is something just as important as that heroic achievement. Tenzing stands also on top of all nations. As he says he stood "on top of the world" and this is what a simple highlander of Asia wants to tell the world.

AMONG lucky people whose environment may be said to help detach them from nationality, are those who live in places which are no man's or everyman's; sea fishermen, sailors, airmen and those who live in the vicinity of perpetual snows like the Eskimos of the Arctic and the Sherpas of the very high Himalaya.

Nobody really owns the deep oceans, or the earth's airy envelope, the polar wilderness or Asia's virgin heights of ice and rock. There are claims perhaps on the map, but in actuality they are ridiculous. They are of as little account as the paranoic attempts of certain adventurers to lay claim even to the moon, or who want to take the nationalist idiom into astronomical space.

[continued overleaf]

to my spiritual preceptors and guides both in India and America, I offer my humble gratitude; to the many world citizenship and world government organizations born during my representation, I bequeath the results of my experiments and all profits therefrom to be used to continue the humanitarian work begun; to the great world press and photographic services which have faithfully and in general objectively recorded my words and activities throughout these ten years, I pay my grateful respects.

Finally, to the great world public, whose spokesmen are daily growing both in power and numbers, of which I am but a tiny part, I say this: 'The real sovereign on this, our planet Earth, is us, the human race. In us as a whole all power ultimately resides. No dictator, no tyrant, no untruth can stand for long against us in our unity, for in that unity are embodied the principles of brotherly love and understanding; but any dictator, any tyrant, any untruth finds us an easy victim when we, in these basic principles, divide ourself.'

And so, pledging anew my faith in one world and in my humanity, and wishing happiness to each and all, I retire from the world stage to my country and my former profession, from both of which I hope, within the limits of my personal circumstances and abilities, to continue serving my fellowmen everywhere.

[END]

Thoughts like these emerge from Tenzing Norgay's autobiography, *Tiger of the Snows* (Bantam, 1956, 35c) which a friend, to whom I am grateful, has sent me.

Tenzing as peasant and porter, as an almost down-and-out in Darjeeling, proves himself capable of an absolutist form of thinking, as a great representative of humanity, just when fame rushed onto him after the victorious ascent of Mount Everest. Unlike the British victors, who had a country to remember and cling to, and a queen to serve, Tenzing had never been conditioned to nationalist thought. And so, when the rival claims of nationality or politics avalanched and thundered about him, he was at first bewildered; and then angry as he saw their absurdity and pettiness, because he knew from both his peasant background and from his harsh experience as a porter, just what counts in life, and what plain humanity is.

The Himalayan Background: Thus it came about that while his companion mountaineers were climbing Everest for the highly chivalrous ideal of the glory of a British Queen on her Coronation Day, this man, born in the shadow of Everest or Chomolungma, to whom the mountain was a sacred presence belonging to the spirituality of the Lamaist Buddhism of his ancestors, reached the top in homage to a divine protective Queen and Goddess of the snows and also, as he says, for the sake of men and mountaineers everywhere.

Of Darjeeling and its neighbourhood I can speak at first hand. I have lived with Nepalis and met most of the hill people, Sherpas, Tibetans and Lepchas. I met members of the 1933 Everest expedition returning (with faces peeled) at Gangtok in Sikkim. The Eastern Himalaya is a fascinating region (as indeed the whole 1500 miles of the Himalaya is) as different from India as Europe is from Africa. It is impossible to remain in the presence of the eternal snows, or to climb their slopes, and be narrow-minded.

The British who lived in Darjeeling (quite apart from the seasonal holidaymakers) were less reserved, less stuffy, less insularly British.



Surely even these sahibs were affected by this "Measuring Rod of the Earth," as Kalidasa, India's greatest poet described the Himalaya 1400 years ago. Confronted constantly with the serene majesty and awful beauty of the Kanchenjunga range like a sky painting for the gods, how could anyone remain stuffy? The sublime message of this Absolute among earthly heights cannot but penetrate through the most opaque curtains of the mind to the Absolute in every human being who sees. Even physiologically there may be a subtle gravitational pull in the bloodstream. The true mountaineer is a lover of mountains and a poet, and every poet must tremble with delight before the Himalaya, just as there is a holy awe for the religious devotee who will say "Here is the home of the gods, Here is the abode of Siva, of Boddhisattvas and rishis."

Where Politics End : To get the best out of Tenzing's book, something of this background must be understood, for this Shangri-La highland is his home. Tenzing's "recorder," or ghost-writer, James Ramsay Ullman, has done a magnificent job in presenting Tenzing's words. They are obviously Tenzing's own words rearranged. Here we can give just a few passages to illustrate the globality of his thoughts.

"So much is made of politics, of nationality. Not on a mountain itself; there life is too real and death too close for such things, and a man is a man, a human being, and that is all. But later it begins — politics and more politics, argument and bad feeling — and no sooner was I down from Everest than it began for me. For the first thirty-eight years of my life, no one cared what nationality I was. Indian, Nepali, or even Tibetan : what difference did it make? . . . We should all be the same—Hillary, myself, Indian, Nepali, everybody." pp. 5-6.

Before leaving the summit, Hillary took Tenzing's photograph holding the flags of the United Nations, Britain, Nepal and India, and the Tiger (a name given to the Sherpas who scale the heights) writes: "I am glad the U.N. flag was on top. For I like to think that our victory was not only for ourselves, — not only for our own nations — but for all men everywhere." p. 165.

Everest Belongs to All : Anyone who has lived long in the religious atmosphere of Asia will appreciate this :

"All I laid in the snow was the cat" — a cloth cat mascot given by Hillary, "the pencil" — a blue and red stub given to Tenzing by his daughter for placing on the summit, "and the sweets. 'At home,' I thought, 'we offer sweets to those who are near and dear to us. Everest has always been dear to me, and now it is near too.' As I covered up the offerings I said a silent prayer. And I gave my thanks 'Thuji chey Chomolungma, I am grateful.'" p. 165.

Though perfectly frank about the bickerings between the reserved British sahibs and their military treatment of the porters and Sherpas, it also reveals the essential greatness of the author. Only an Everest among men could say :

"I think that much harm has been done by narrow prejudice and nationalism, that Everest itself has been harmed, and that my own people are at least partly to blame. The world is too small, Everest too great, for anything but tolerance and understanding: that is the most important

Dialectical Methodology

By NATARAJA GURU

Man is a thinking animal. It is perhaps even one of his weaknesses. The mind of man is agitated, worried, careworn. Newer and newer interests loom up in his consciousness which call for satisfaction. The associative process goes on, leading his attention and effort into many bypaths and blind alleys of interests, and its ramifications know no end. Biological hungers succeed one another in diurnal or seasonal cycles. Moving within a universe full of uncertainties and unknown factors, his restless spirit ever seeks to stabilize and steady itself through some sort of certitude.

FROM "Bread" as a fundamental necessity to "Freedom" with the capital letter, is the amplitude of human concern within whose range the inner being of man ever oscillates alternately. Man is ever engaged in matching means with ends, small or great, near or far, involving shorter or longer spans of interest. When ends and means tally, he is satisfied and happy.

[continued overleaf]

of all things I have learned from my climbing and my travelling. Whatever the differences between East and West, they are as nothing compared to our common humanity. Whatever the difficulties that arose about Everest, they are as nothing beside the common cause and the common victory, and to my English companions — to Hunt and Hillary and the others and all their countrymen — I reach out my hand across half the world." p. 195.

Then, finally :

"For it is just this, I think, that is the real importance of Everest : that it is the top not merely of one country or another, but of the whole earth. It was climbed by men both of the East and the West. It belongs to us all. And that is what I want also for myself : that I should belong to all, be a brother to all men everywhere and not merely a member of some group or race or creed." p. 194.

If Everest is the Absolute among mountains it has its reflection in this Absolute among mountaineering Tigers. In fact Tenzing here is a self-declared nationality-renouncer like thousands today, and a natural world citizen. He knows this. It is born out of his own humble but sublime background. It was confirmed by the victimization he suffered from rival nationalisms. In the name of absolutist humanity, we greet him as World Citizen Tenzing.

[END]

There is a whole hierarchy of interests natural to man. The stage of life and the type of person according to variations of mood or the unravelling of instincts, give room for many varieties of satisfactions possible in human life, when ends and means are brought together through intelligence.

Methodology emerges when orderliness is attempted in this constant task of matching ends and means, of which life mainly consists. Dialectical methodology is that crowning approach to life's problems, independently of outside things or objects, and whereby satisfactions take place through the matching of means with ends (or *vice versa*), within pure consciousness itself.

Dialectics has been called (by Plato) the coping stone of wisdom, and the dialectical method is the exercise of a faculty which is the precious privilege and heritage which distinguishes man. Although known and used by great minds throughout the ages, it is a method that has still to be positively formulated in unitive and universal terms, free from parochialisms and closed orthodoxies. The mystery of the dialectical way has once again to be stated in broad daylight, so that modern civilization may be saved from lop-sided or one-legged progression, as at present. What is still available in disjunct regions, in distinct traditions of wisdom, has to be restated in universally open, dynamic and revalued terms through the clarification of the methodology which alone would apply to the highest aspiration of man, namely, the attainment of the Absolute.

Varieties of Method Used Hitherto : From simple trial and error methods leading to the measurements and experiments of the physical sciences, and to the methods of pure mathematics, where axiomatic verities are examined and interpreted through hypothesis and deduction, we have a whole range of methods suited for different branches of science of reasoning. Inductive and deductive inferences alternate with ones which are *a priori* and *a posteriori*. The general and the particular lend degrees of certitude to one another.

By muddling through a combination of hypothesis and fact, the physical world which is man's habitat, has been interpreted according to the intelligent notions of thinkers from the time of Pythagoras to Edington. Newton's universe is not the same as that of Einstein. The geological age of the earth is different from that of the thermodynamical. This is because the methods used, the norms selected and the scope of the particular branch of knowledge of the scientists themselves varies. The methodology is adapted to suit the requirements and objectives of each.

There is at present no unified methodology common to all the sciences. When statistical, historical, descriptive and psychological methods are all admitted as valid, and when questionnaires are relied upon to arrive at certitudes, what passes for scientific method in general has at present no common basis or universal validity. Even in arriving at a correct notion of the empirical world, much of what passes for method is really no different from a glorified form of guesswork.

If we leave behind such human ambitions as the conquest of outer space, where a unified methodology seems least to apply, and come to more theoretical fields such as matching action with reaction, cause with its effect, in order to live more intelligently in a utilitarian world, thinking of the greatest good of the greatest number, we come to what we might call the ratiocinative methodology by which ends and means are brought together, though dualistically. According to J. S. Mill there are four ways of studying cause and effect relations, namely: by agreement, by difference, by both these together, by concomitant variations, and by residue. What is interesting here is to note that both cause and effect are given an equal status and brought together so that one might suggest the other and help to bridge the gap between ends and means in our life where many utilitarian problems have to be solved. The dialectical method is only foreshadowed here.

Purer Methods of Rationalism and Idealism: If we follow still further the development of method into the higher domain of non-utilitarian thought, we come to philosophers such as Descartes, Spinoza and Kant. Maxims like *Cogito ergo sum* (I think, therefore I am), and the possibility of *a priori* reasoning which was Kant's characteristic, may be seen to belong to a world of purer reason where inner values become realities by their own right.

The body-mind duality of Descartes and the difference between "pure" and "practical" reason in Kant left the unitive Absolute untouched, and to this extent their methodology was not fully dialectical. In Spinoza however, who thought in terms of a central "substance" that has an absolute status, we come very near to a form of reasoning which serves the same purpose as that of a fully dialectical method. The method of Hegel which claimed to be based on dialectics, can be credited to be dialectical only to the extent that the counterparts of a given historical situation were treated unitively by him with the names of thesis, antithesis and synthesis applied to them.

This dialectical way of reasoning with a historical bias is a brand of dialectical method which is very partial in its scope and application. Pre-Socratic philosophers like Zeno and Parmenides employed the fully dialectical method to certain problems such as the big and the small, and the one and the many, in a purer form. Much wider, however, in its scope and application, is the dialectical methodology as used in such books as the *Bhagavad Gita* and as implied in many parts of the Upanishads. When the Absolute is the subject-matter, the scope of this method attains to its fullest development in human thought.

Thus from the trial and error methods known to the empirical sciences, where *either* a generic *or* a specific verity counts at a given moment, we gradually pass on through intermediate stages of the

development of method in thinking, where ratiocination yields place to pure reasoning; and soon we pass further on to idealistic thought where dialectical counterparts emerge in the thesis and the antithesis which resolve themselves into the unitive terms of the synthesis. We find that even at this last stage vestiges of duality as between ends and means persist. When action and reaction, cause and effect, ends and means come together unitively round a central reality that has an Absolute status, then dialectical methodology may be said to have come to its own.

The Marks of Dialectical Methodology Proper : A methodology still tainted or vitiated by expressions such as "but," "if," or "either-or" may be said to be hesitant or faltering in its approach to Verity or Value. These are terms man uses when he does not know what he wants.

When epistemological duality has been abolished in thinking, and when wholehearted or one-pointed interest which is legitimate and natural to man is initiated in his attitude, he begins to speak in terms of greater certitude. An affiliation to or initiation into dialectical methodology may be said to take place when the "either-or" mentality or attitude of luke-warm compromise gives way to a more radical and one-pointed interest in the end within his means in a given case. The target and the arrow have to fall into a unitive agreement. Right means and right ends would then justify both together, and the mean where major and minor terms meet with equal and reciprocal status would represent the gold of wisdom.

The expression *api-cha* (also-too) which repeats itself in such dialectically conceived texts as the *Bhagavad Gita* so profusely (at least two hundred times), is a clear indication of the dialectical methodology employed by its author. This same methodology is twice referred to with different normative concepts in the *Isa Upanishad* where the pair of values called *vidya* (knowledge) and *avidya* (nescience) and the pair of values called *sambhuti* (becoming) and *vinasha* (destruction), one pair that is psychological and the other cosmological in content, are unitively revalued according to a dialectical method that was once consciously employed by Indian thinkers and afterwards lapsed into disuse. Similarly, when cause and effect, father and son relationship, or master and servant relationship are taken, they can be dialectically treated or unilaterally treated in a one-legged or lame fashion. The father and son relationship unitively conceived should not slant even a little on the side of one or the other. The son's father and the father's son should refer to one and the same human value or regulating principle in human life. The verity that is thus neutral and central between two terms of reciprocal propositions may be said to represent the Absolute norm of that context in the light of the dialectical method dealt with here.

Anything Serves as the Absolute is not a Thing : The Absolute is not a thing, a meaning, or even an "ism" exclusive of others. The methodology of such a reality is indifferent to the word stimulant which, whatever context it might belong to, can evoke the normative principle proper to science.

As a set of cooking pots of different sizes but of the same shape can be serially fitted into one another, like the sections of a portable telescope,

the larger of the series having the same centre of gravity as the smaller, so in dialectical methodology, all worlds or values in outer or inner life can be unitively treated with no reference to outer specific attributes. Thus it is that Vedanta can include all previous *darsanas* (points of philosophic view) and regard them as dialectical revaluations of the same Absolute principle.

Each *darsana* or system is free to have its own central norm to which it can give primacy for the time being, without hurting or affecting the absolutist content which remains the same anyway. The Upanishads thus place "Food" in the central position as representing the Absolute sometimes, and at other times the "Word" that is neutral between a Guru (Teacher) and a Sishya (Disciple) is put as the Absolute norm at the centre of another way of approaching the Absolute through dialectical methodology.

A wholehearted bi-polar relation as between subject and object, the seer and the seen, knowledge and known is all that requires to be established to justify the use of dialectical methodology in respect of the unitive and neutral value implicit in that relationship. Thus a wife could treat her husband (or *vice-versa*) as the representative of the adorable value of the Absolute and attain to supreme felicity which is in principle no other than the ultimate term of spiritual life. The unconditioned happiness that results is proof of the final or ultimate character of the value involved which is independent of both husband and wife at the same time.

Even attachment to an inanimate object when established in correct compliance with the principles of dialectical methodology and as referring to the Absolute would serve the same purpose. From a wooden or stone stump to the cosmic principle, all grades of reality can be viewed unitively as the same, from inside as it were, without violating the tenets of dialectical methodology. Thus it is that each chapter of the *Bhagavad Gita* takes a different human value-factor to serve in its discussion of the Absolute, while still retaining its strict unity and universality of subject and treatment. Pantheism, eclecticism, solipsism, syncretism, nominalism, monism and conceptualism become, thus viewed, only corollaries or aspects of dialectical methodology as applied to the Absolute which is reality in its perfect totality.

The Initial Affiliative Step: Though not in a theological or mystical sense, one has to be "initiated" into the way of dialectical reasoning. The change-over from a Newtonian or Euclidean world to that, say, of Einstein or Eddington takes long years of soaking into the epistemology, methodology and value-factors that hang together giving unity to them. The notion of the Absolute which we have said is the *end* which has to be unitively understood with the *means* thereof, has many particularities and peculiarities which take some time to sink into the consciousness. A person lost in the middle of a large city which is new to him and with only confused directions would take some time to orientate himself correctly.

The rational, cogitative, meditative and contemplative approaches to philosophical problems may again vary. The dualistic methodology of the empiricists might also change complexion gradually as we ascend from the ontological, supporting ourselves through mechanistic, Aristotelian

logic, or, more truly dialectical reasoning, through the successive levels of existence or subsistence or value. Even the matter of riding a bicycle cannot be taught by one or even a few instructions. Using force on the pedals has to alternate, and the balance has to be kept depending on which way the bicycle slants or where the pedal concerned has arrived in its revolution. If a simple matter such as this takes experience and sympathetic understanding of a number of factors that hang together, it should not be difficult to concede that the science of the Absolute requires personal guidance and initiation.

A bi-polar rapport or sympathy has to be established between the teacher of wisdom and the student so that the wisdom baby may safely see the light of day. Although the giving birth to wisdom can be one's own, at least the midwife's role in the affair is that of a Guru who initiates. In some rare cases Nature itself and God as a vague invisible factor may serve the role of such a Guru. All we want to indicate here is that when ends and means have to be unitively treated, in dialectical methodology, it also follows, at least as a corollary of the same, that the teacher and taught have to enter into what may be called a unitive pact so that through a sort of osmosis as it were, dialectical wisdom may flow normally from the one person to the other. Guruhood and initiation are thus part and parcel of dialectical methodology. The Self and the non-Self are related here.

Dialectics Unconsciously Implied in all Philosophizing : Dialectics no more than philosophizing, cannot operate in a vacuum. If the Absolute could be existent and non-existent at once, the method that leads to such a notion has for the sake of argument at least, to postulate a process called knowing which can take place within a split second or within eternal duration.

All speculative philosophies in the whole world have epistemological, methodological or value-notions hanging together and connected with some sort of explicit or implicit process of knowing or emancipation. Being and becoming treated together would admit of the normal employment of method. Different branches of philosophy or their schools in their speculations invariably employ paired expressions which recur as twins again and again in the literature proper of the particular school. Ontology and teleology, the necessary and the contingent, the immanent and the transcendent, the subjective and the objective, the practical and the pure, the phenomenon and the noumenon are paired expressions without which no philosopher can outshine another. These expressions are seen further to have a subtle reciprocity, interdependence, polarity, antinomy or ambivalence between them.

If we turn again to the Indian scene of philosophical speculation we find expressions such as *jnana* (wisdom) and *karma* (action), *samanya* (generic) and *visesha* (specific), *sadhaka* (means) and *sadhya* (ends), *para* (transcendent) and *apara* (immanent), which refer to the dichotomous or dual aspects of the Absolute. To reduce *bheda* (difference) into *abheda* (non-difference) is the aim of *advaita* (non-duality). The *jiva* (life principle) here and the *brahma* (the cosmic principle) there have to

(continued on page 284)

What the American Indian Can Teach Us

By JOHN COLLIER

The author was U.S. Commissioner of Indian Affairs from 1933 to 1945. "White" America looks with romantic longing at the "Red" Indian; but far above and beyond the horse-operatic view, there is a deep spiritual approach to current problems to be gained from the indigenous people of the Americas. They know how to balance their control of external nature with the beneficent control of human nature. It is a message of interest to all.

THEY had what the world has lost. They have it now. What the world has lost, the world must have again lest it die. Not many years are left to have or have not, to recapture the lost ingredient.

This is not a passing reference to World War III or the atom bomb — although the reference includes these ways of death, too. These deaths will mean the end if they come — racial death, self-inflicted because we have lost the way, and the power to live is dead.

What, in our human world, is this power to live? It is the ancient, lost reverence and passion for the earth and its web of life.

This indivisible reverence and passion is what the American Indians almost universally had; and representative groups of them have it still.

They had and have this power for living which our modern world has lost — as world-view and self-view, as tradition and institution, as practical philosophy dominating their societies and as an art supreme among all arts. . . .

Cosmic Consciousness: We climbed to the Taos plateau in a blinding snowstorm, just before Christmas. Then while great snowflakes descended at twilight we watched the Virgin and Child borne from the Christian church high along an avenue of fires to a vast chanting of pagan song. After two days, the Red Deer Dance began, and the Sacred Mountain which haunts the sky northwestward from Taos shuddered, and poured out a cold, flaming cloud to the sun and all the stars. It seemed that way. And veritably, within its own affirmation, through a multitudinous, stern, impassioned, collective outgiving, the tribe's soul appeared to wing into the mountain, even to the Source of Things.

Once before — almost twenty years before — I had been storm-shaken as on that Taos day. That was upon my discovery of Walt Whitman during my seventeenth year. I was rocked; it was like an hallucination of earthquake; a sudden dread fear; the time-horizon pushed back in a moment and enormously; and then the rebound from somewhere deep within and great without, and exaltation; and the whole summer forest, viewed from a hilltop, seemed to sway and leap in a rejoicing dance. That solitary experience of "cosmic consciousness"

had been mine, that forever *solitary* translation. But here, at Taos, a whole race of men, before my eyes, passed into ecstasy through a willed discipline which was a thousand or ten thousand years old, and as near to the day of first creation as it had been at the prime.

Here was a reaching to the fire-fountain of life through a deliberate social action employing a complexity of many arts. Here was the psychical wonder-working we think we find in Greek drama as lived out in Athens four hundred years before Christ. And here it was a whole community which entered into the experience and knew it as a fact. These were unsentimental men who could neither read nor write, poor men who lived by hard work, men who were told every day in all kinds of unsympathetic ways that all they believed and cared for had to die, and who never answered back. For these men were at one with their gods.

That year, and over the twenty-five years since, and among many Indian tribes, I was to witness many times the evocation of dominions and powers within the soul, through their evocation from the universe without. I was to learn something of the kinds of personality-structures shaped through life-long, age-long personal and social striving; shaped to the end that the tribe was at one with the world—the universe, which called for this mortal consciousness and which, in turn, delivered itself into the tribal human will and required the action of that will.

Union of Man and Nature : For years I believed that the long, remorseless course of events, the social destruction piled on biological destruction which the white man had wrought upon the Indians, must have killed, in most Indians, that most profound of their spiritual possessions—the one our sick world most needs. That possession is a way of life at once simple, since it is disciplined, and complex; it involved world-view and sentiment of self; institutionalized tradition and symbol-invested belief, which implicitly or explicitly realizes man as co-partner in a living universe—man and nature intimately co-operant and mutually dependent. It is a way of life which realizes the individual and his society as wholly reciprocal and both of them as drawing value and power from the racial and cosmic past and transmitting value and power to the racial and cosmic future, and past and future are not only that which in linear time-sequence has been or is yet to be, but are propulsive, efficient, living reality here and now.

Tragic Dichotomy : This kind of world-view and self-view involves the human personality in “abysmal deeps,” since it is one with the cosmos; and the cosmos is eternal depth, being one with the soul.

W. H. Hudson, in that most precious book *Far Away and Long Ago*, wrote of that inherited *animism*, which he found to be irrepressible in himself. Indeed, it suffused his whole feeling nature and made life good. His intellect rejected animism, though he knew it was undying in human nature; his intellect viewed “this visible world as it actually is—the stage to which man has been summoned to play his brief and unimportant part, with painted blue and green scenery for background.” Perhaps a dawning age will find itself freed from the imprisoning dichotomies of the Cartesian Century; perhaps not, since that which in our nature and society makes what we currently call fascism may end by turning man

wholly inward upon himself emotionally, as the angry devourer of his own soul, and outward on nature as a mechanical exploiter, no more.

I believe that the answer will contain our fate. Their own answer, the Indians still living in their societies continue to affirm. Self-willed, self-wrought personality excellence, empowered by the whole social institution of the tribe and of the race, is more than a merely practical thing, according to their answer — according to their view of selfhood, society, and the wide world. It is the very essence of cosmic survival and victory.

As we traverse Indian history from the Conquest down to their present-day strivings, and up and down the two continents, we come upon the Indian affirmative over and over again For through all the slaughter of American Indian biological stocks, the slaughter of their societies and trampling upon their values, strange as it may seem, they have kept the faith. The inner core-value, complex and various, has not been killed.

And since it has not been killed, it never will be. Be it for now or a hundred years from now, or a thousand — so long as the race of humanity shall survive — the Indian keeps his gift as a gift for us all.

Could we make it our own, there would be an eternally inexhaustible earth and a forever lasting peace.

Stone-Age Values : The Red Indian, like other disinherited peoples, is of the present and the future; and he is coming into his own. The Stone-Age lives and moves now in his memory. His social energy stems directly from the long hungers and imprisoned strivings of mankind through the centuries. It is not the four hundred and fifty years of ordeal under white domination only that move on in the Indian's soul and in his practical daily living. Farther back are the great cultures and civilizations of his people, ever present in his mind — the Toltec and Aztec consolidations, the Mayan creations, the Inca Empire, the great nations and groups of nations of what is now the United States and Canada. Strangest of all are the un mutilated and undiminished Stone Age societies whose journey through milleniums has brought them into the world's present hour. . . .

Thousand's of years of social striving were behind man already when he entered America. He had long demonstrated, as he went on demonstrating, and continues to demonstrate today in the American southwest desert, the truth that intensity of life, beauty in the human relationship, happiness, and amplitude of personality, are not dependent on complexity of material culture or on that "security" which in the world of today has come to be a controlling objective. The essential goods of life were had by man — were created by man — far, far, back in the Old Stone Age, and there are groups of men here and now who know and prove what these essential goods were and are, and how they were and are and can be created and sustained.

Co-partnership with the Gods : The Stone Age community faced the two worlds of man and nature without any of those impersonal instruments which science has created. It engaged, it grappled naked-handed with, antagonists now banished from civilized life and, more often, with antagonists now relegated to technological specialists. The dawn

man's body was engaged in this grapple ; his imagination and his mystical perceptions were engaged ; his family and his group were engaged with him. That he should feel power, should feel exultation, was a pre-condition of that biological vigor necessary against the possibility of tribal extinction or enslavement. His animistic and magical world-view led him to an assumption which became one of the molding forces of history. That assumption, which he worked over into his institutions, was this : That intensity of consciousness — concentrated, sustained longing and the feeling of power, joy, happiness, beauty, and of union with the sources of being — was effectual in the magical control of nature through co-partnership with the gods.

Hence was built and sustained the life art. The elements of this life art were language, song, dance, ceremonial, craftsmanship, ascetic discipline, fighting, and the chase. All of these, including language, were sustained by unwritten tradition, and the tradition was communicated through the generations by systematised education. Usually the education was aimed toward, and was carried out from, the crisis of adolescence in the individual and the crisis of sacred ceremony in the group. The group itself was that kind of group of highest potency, the "primary," or face-to-face, social group.

Material and Human Needs: Our modern Occidental life has submerged the primary social group ; the century behind us lost even the memory of its meaning. But in the human background, the primary social group looms enormous in terms of the human nature which it made possible through a hundred thousand years or longer. The primitive primary social group *as actually experienced by any given one of its members* often was more massive and more complex and versatile than a whole nation of today *as experienced by any given one of its members*. For the primitive group required of its members intensity, plunged each of them into much of the whole of the social heritage, applied itself to the personality development of every man, and in immemorial ritual transfigured each of its individuals into a partnership with the forces of the universe. . . .

Man's society since it began has coped with two problems, inseparably related to one another and containing all possible problems. One was to know and control physical and biological nature ; the other was to know and beneficently control human nature.

Ancient man in his primary social groups dared not become engrossed in one of the two tasks to the obliviousness of the other, for to do so would have meant extinction. Moreover, his animistic world-view, joined with his belief in the cosmic efficacy of the human will, kept the two problems and tasks involved, each with the other, at every point of life. Technologically, ancient man in his primary social groups advanced slowly. In the control and beneficent development of human nature through institutions he advanced fast and far. Disciplined human nature, absolute in its loyalty to group imperatives, yet possessed by joy and athletically resourceful to meet all tasks and perils, such was the condition of racial survival for this ancient man. In conscious and

(continued on page 288)

Damocles and the Pop-Gun

By JOHN SPIERS

The world situation considered in the light of unitive reasoning or dialectical methodology.

THE story of Damocles is familiar. You may recollect how his flattery of the wealth and power of the Greek dictator Dionysos of Syracuse came to the ruler's notice and how the ruler taught him a lesson. Dionysos invited Damocles to a banquet. When the guest arrived he was given a seat before a table spectacularly laden with all the costly food he had imagined. But just as he was about to begin he noticed a naked sword over his head, suspended by a single horse-hair. His joy departed. He was afraid to move, paralysed with fear.

The analogy with the present world situation is patently clear. Never before were there so many luxuries and scientific achievements spread out like a great feast before the common man. But the Damoclean sword is there. And with it there is a general paralysis of frustration and fear. Overhead, as invisible as possible, as secret as their evil nature implies, the war planes carry their loads of live and devastating nuclear bombs. And just a little conversion can make the harmless Sputniks into something too horrible to contemplate. We have flattered the national and technological experts and this is the Damoclean result. ICBMs and other terrible inventions of a reputedly "ultimate" character may hurtle down at any moment as surely as the Damoclean sword.

Even if the Summit Conference comes off, the respite will be relative. There will still be that cold war which is a phoney or a *relative* peace. That is all that can be hoped for as long as there remains this phoney or relative attitude to world affairs.

What if a stronger hair supports the sword? The sword remains. The agony remains virtually the same. An absolute peace, which is what is wanted, or the total removal of the sword, is not included in any of these proposals for the so-called benefit of mankind.

The Difficulty: But how is human reason to be up-graded from the relative to the absolute level? Why are human beings so skilled in the complex mastery of the physical world, yet so dull when it comes to unitive reasoning? And when all are united in the fear of an atomic catastrophe, in the face of an absolute war which will destroy both sides alike, why should it be so hard to be united in an attitude of absolute peace?

From time immemorial humanity has lived in a state of discord, one part adrift from the other, each full of separative rivalries, with separate economies, with clashing laws of self-righteous defense and full of fears and aggression, full of wailing ancestral distortions and hallucinations, all of which colour and prejudice what passes for human history.

From infancy our thinking and our reasoning are conditioned to patterns which are merely opinion of a relative character. Our thinking is dualistic, dealing with differences, of this side and that. It is hardly ever unitive. It is this thinking which has brought us to the verge of world disaster.

And yet each one of us has the capacity for absolutist, unitive thought. We have the capacity to turn to non-dualistic thinking, to be universalist. The whole aim of proper philosophy and of proper education is to help us to gain and maintain this non-dualistic attitude. The choice is ours. We can reason either from the limited ancestral or national point of view, or from the general, universal level.

So strong is the relative or phoney level of reason, however, that whenever some thoughtful individual tries to express himself unively, he is invariably treated as either a madman or a criminal. The immediate reaction is to admit the correctness of the unitive reasoner but to say at the same time that it is a position far too idealist for the actual world. And yet at the same time absolute peace is wanted! The contradiction here between the end (absolute peace) and the means (relativistic or phoney thinking) must remain with its internal painful conflict, until it is once and for all resolved by what we call the dialectical method.

The pressures of social custom, the limited horizons of our relativistic patterns of history, geography and politics, inhibit any sort of global thinking. We are pre-conditioned by this general mis-education. It prevents us from being entirely, that is, universally, human. And when, in spite of this relativistic conditioning, some outstanding representative of absolute humanity does appear on the world stage, he is either scorned or abused or his words are put into the convenient cold storage called religion or philosophy.

A New and Educative Situation: But an odd thing has happened today. The Nemesis aspect of the Absolute has appeared.

Our very relativist mode of thought is now presented with an absolutist situation. Even though it is only negative and bafflingly paralytic in result, like the appearance of the Damoclean sword, it yet shows clearly that relative reasoning is not enough. For, faced with a prospect of absolute destruction, the relative approach is proved to fail, since its product is the condition of universal frustration. It is therefore clear that this kind of reasoning must be surpassed or transcended. Relativists are learning, as they usually have to do by this Nemesis aspect of reality, the hard way.

The present approach is entirely negative, the rejection of war and bombs. We require a positive approach about peace itself. As lovers of all life—and not only the human—our whole thinking has to be changed over to the unitive. This must apply in whatever direction we look, to economics, history, geography or to science generally. That is the very first step.

This is not easy. It means being constantly alert. A new habit of thought has to be learned. We have to struggle against our whole conditioning. We also need to protect ourselves against the whole force-field of our education. Everything we have been taught tends to interfere with the unitive attitude. It is not only our relativistic schooling which has to be surpassed. All the time we are exposed to an incessant relativistic radiation. This impinges upon us from all sides. We need to build up a method of protection against the entire relativistic content of newspapers, broadcasting and even against the unitive destructive little things that are usually passed unchallenged in ordinary day to day relations and in ordinary conversation.

This is a matter of re-education, of revaluation, to be done continuously from the very moment of our dedication or affiliation to the unitive or the Absolute. It means that in spite of the co-existence of flags, passports, laws and state propaganda, in spite of the immense flood of phoney thinking, we have to live, move and have our being in the universal as representatives of a global humanity.

This does not mean becoming needless martyrs on the field of action. That itself is a relativist delusion. This thought-shift must be in ourselves. We can neither compel others to this way of thinking nor force our thoughts upon them. Our approach must be at the level of reason and understanding. It has to be just what is lacking in the present state of unreason, a contemplative approach.

Role of the Guru: How else can the panicking be stopped than by the calm return to reason? We must attain to a new kind of know-how if we are to remove properly once and for all the Damoclean sword at the world's festive board. There is such a know-how, a million times superior to the know-how of atomic energy and its life-annihilating prospects. This is the know-how of wisdom.

Unlike the secrets of nuclear bombs, this is *public knowledge*, the knowledge that makes people wise. As wise men and women, we then reach a supreme universal level which is not a relative summit. Only there at the proper height can we survey correctly and unitive the problems facing mankind.

No university today teaches this method, nor as yet have the knowers the means to open such a school in the public sense, much as it is the most needed and the most desired of institutions, an institute of dialectics where the method could be introduced into all fields of human thought leading to amazing results for the welfare of all.

The deans, professors and teachers now in control of education are themselves bound to the relative. They do not even know that what they propagate is relative teaching and they naturally tend to disbelieve in the possibility of anything else. How can they know, when they themselves are the conditioned products of generations of similarly

conditioned minds?

The cosmic jump can only be accomplished by the all-out wilfulness of the individual. We alone must make the global leap. But in another sense we are not alone, for there are the Gurus of humanity. It is their function to be our guides in this matter. It is they only who give their support and protection to the bold spirits who decide to live what seems a strange absolutist way of life. And undoubtedly such protection and support is needed by the venturer into this new realm. The world has many lonely individuals who have attempted the jump into absolutist reasoning. Pitted against the full harsh blast of the world's relativist forces they are bound to suffer agonies which turn them into recluses, introverts, and may even unhinge their minds entirely. But given proper guidance and understanding by the Gurus who have the long established know-how method of dealing with the subject, they can develop the balance or equilibrium which fully protects them from such dangers.

Humanity First: We hear a lot about being a good American, a good Russian and a good Indian etc. But, while all these qualities are worth respect, they must also be considered as relative. There is a superior goodness which is the goodness of the good Human Being. All relative goodnesses therefore must be submerged in the entire ocean of absolute human Goodness. After that, the labels won't matter. But because at the moment these isolated labels lack affiliation to an absolute Humanity, they represent one of the most potent sources of danger to the world and to absolute peace. Once affiliated to the high unitive concept of Humanity, however, they will matter no more than personal choice in dress or food.

War has to be construed as a conflict of humanity against itself. That is why, perhaps unconsciously, the ordinary human being, Joe or Ivan or Krishnan, views it with such horror. All war is civil war. It is not Americans versus Russians any more, (or vice versa), about who shall be the top dogs in the world. It is humanity against humanity about humanity. And the same applies to France-Algeria, to the Kashmir or to the Indonesian situation.

Seen as human and not as national problems, these quarrels and disputes can be resolved easily by the unitive or absolutist human approach. It is the basic unity of Humanity, its general goodwill, which needs to be brought into such situations. And there is yet another factor belonging to the relativist level. Quarrels are loved because they glorify the relativistic ego. It is surely a symptom of the ultimate unreasonableness of the relativist methodology which takes only one side, its own, into consideration, that these national egos rampantly dominant in our world, are willing to commit not only the wholesale slaughter of mankind, but their own suicide along with it, rather than admit their own irrationality in the face of what is none other than world common sense. With all their flags, fancy dress and loud speeches and the enormous propaganda machinery at their disposal, they are no more reasonable than a wilful woman who will hurt herself and create unnecessary scenes just to get her own way and will wear down every man who is not an out and out absolutist in the process. And just as such a woman can only be

met by a dominant non-surrendering absolutist among men, the same applies to these ferociously wilful national ideologies. Madness must be called by its proper name without fear or favour because the integrity and solidarity of Humanity is more precious than the wilful glorification of the individual.

This is the only answer to all the entanglements and lopsided war situations in the world, as it is equally to the many domestic and matrimonial disputes which belong to the same relativistic category.

But who is to speak for humanity? Only such wise men and women who have discarded partial affiliations.

Why is it so easy to talk so negatively of World War I, World War II, and a projected World War III? Why is it we hardly ever hear of World Peace, of World Government, of World Justice or of World Economics? It is because our thinking and reasoning remains at the lower level of separateness. It is because we are bound slaves of relativistic thought, thinking of this side and that, unable to see the truth that Humanity has no sides.

Thought-Shift : Let us suppose that all nuclear weapons were cast into the deepest sea. Do you think world peace would then prevail? Of course not. What then is the method, what is the way?

It is to cast into nothingness our current attitudes of mind, our old ways of thinking, our feeling of being different and separate from any human being on the face of the earth. Thought weapons are infinitely more dangerous than nuclear inventions. It is from our state of mind that war weapons are produced. So it is an infinitely greater step to cast away the arguments of the mind. It is greater to get rid of wrong thinking, and to turn to sound thinking which is always initive, and which abolishes the dualism of taking sides. The first real step to total disarmament is to abolish war from our own minds. Then and only then will peace quickly manifest itself in the whole world. If Eisenhower and Krushchev and Nehru and others had such a state of mind, they could together transform the whole mental climate of the world within twenty-four hours, so great is the power of human thought.

Even the toy weapon, even the child's pop-gun would have to go. It is a symbol of war. The very spirit of hurting has to depart. Man in his present relativistic state of mind with his Manichaeian outlook is a vicious animal. But man can be godlike. We are gods if we so choose. We have only to change our thinking. We have only to reorientate ourselves to a total cosmic attitude. If we are really entering a space-age this should not be so hard. And if the old won't have it, the young people will. Mentally and imaginatively they are now accustomed to visualizing the whole world spinning freely in space. Out there in free space the world has only its physical marks and is free of the mental illusions called frontiers. Modern youngsters who dream of space-travel and space-life, have already left the bounds set by nations and that flatland relativism. They do not "belong" to this or that tribal group. They hardly belong to the earth, but dream cosmic dreams without bounds . . .

The notion of hurting anything is a form of war. From the standpoint of the non-dual or unitive, the child's gun and the nuclear weapon of the cleverest scientist belong to the same category of destruction. Our

thoughts are conditioned to killing instead of adoring and cherishing life. The child who pulls the cat's tail, the sadistic pastimes of hunting and fishing, and even the look that kills are all behaviour symptoms of a state of mind which finds expression ultimately in the nuclear war terrorization of the giant states.

Similarly the principle of absolute Peace is both singular and universal, both personal and general, and graded up from the life of contemplative peace manifesting itself in the individual right up to the universal concord and co-operation of all humanity pulling as one together for the general happiness of all life here on earth.

Wisdom's Know-How : Of course this seems impossibly idealistic. But in our secret hearts we know it is right. Why should we consider anything less than the best? And this best is nothing less than the total transformation of human thought. It is not impossible. It may take a long, long time. What does that matter? And it has been achieved in many individuals. What wise men and women throughout the ages have done within the far greater limitations of their times we can do much more easily.

We can make the shift right now from the relative to the absolute attitude. We can turn round our insight from the nation towards humanity. We can turn away from hatred to a notion of absolute reverence for life. The very same relativistic controls through all the media of communications which at present encourage war and which intensify the existing paralytic psychosis and its agony of fear, can be switched over to serve the ends of world peace and general goodwill. We have enough propaganda devices by which we can reconcile all mankind and present supporting and comforting solidarity to a desperate humanity.

We have been far too long under the delusion that it is only in the realm of material prosperity that mankind is great. It is not that material prosperity and even abundance is to be despised. It can save us from all fear of want. But what is the use of all these good things of material life if we are going to be destroyed by a maniacal war? Our real greatness therefore can only be in our capacity to rise through unified reasoning to the highest godlike level and thence to rediscover the Absolute in all its wonder, its glory and its countless aspects, in an endless vista of human values.

Human beings are not all panicky. One wise man suffices for a multitude. A medical analyst needs only one patient to diagnose the disease so that the remedy can be applied to millions. It is therefore not action but the know-how that matters. Primarily it is wisdom which saves and solves every human problem or difficult situation whether at the personal or the general level. Right action or behaviour necessarily follows, but we have to remember that wisdom comes first.

So we must have wisdom. It is here that the unitive way, the dialectical methodology has its place. It is to see life steadily and to see it whole, to paraphrase the words of Matthew Arnold.

Only by this long-forgotten method can we banish the sword and its little symbol, the child's toy gun. Our real life as human beings even on this little planet has yet to begin, for the grand feast which the Absolute in nature has spread out before us has hardly been properly seen, let alone enjoyed.

[END]

The Columbia Controversy

By ROY JACOBSEN

In this sixth instalment of a unique challenge to the pretensions of one of the richest educational institutions in the world, a young student, single-handed, in the required court manner of schedules, brings out the accumulative evidence from Columbia University authorities and sources, the contradiction between their profession of dedication to wisdom and their admission, extracted by his persistence over this point, that they cannot teach wisdom. Note especially Schedule A-A. Let all readers judge for themselves whether this is a colossal fraud foisted on the public by windbag words as a means of inducing public support and whether it is, in one of President Kirk's own phrases, a case of "intellectual dishonesty" (see Schedule Y), and whether he is not himself a conscious or unconscious party to this deception!

SCHEDULE A

(Excerpt from the brochure entitled *About Columbia College*, pp. 7-8.)

One thing to keep clearly in mind is that Columbia College provides a liberal arts education. By many, this is considered of increasing value in today's world. But it is well for you to realize that, in and of itself, such an education will not make you an expert accountant, an atomic physicist, or an accomplished journalist. Such careers require specialized training, often at the graduate level.

A liberal arts course, however, has extremely positive values of its own. Chief among these, perhaps, is something which has been a principal aim of Columbia College from the beginning: *It develops the whole man.*

Columbia, over two centuries, has considerably refined its techniques, but its aim remains constant: to foster in its students a desire to learn, a habit of critical judgment, and a deep-rooted sense of personal and social responsibility.

If you become a student at Columbia College, you will find its liberal arts course pursues this aim in five ways: 1. It brings you into firsthand contact with the major intellectual ideas that have helped to shape human thinking and the course of human events. 2. It gives you a broader acquaintance with the rest of the world. 3. It guides you toward an understanding of people and their motivations. 4. It leads you to a comprehending knowledge of the scientific world. 5. It helps you acquire facility in the art of communication.

SCHEDULE B

(Excerpt from the brochure entitled *About Columbia College*, pp. 10-11.)

The College has continued to graduate outstanding men and good citizens. Its alumni today occupy important positions in such fields as

publishing, journalism, creative writing, the theater, the legal profession, medicine, politics, and education. Many men who go out from the College enter the professions rather than business; yet, some of the nation's most prominent business leaders are Columbia College graduates. Great diversity of occupation is found among the College's alumni.

There is, in short, no "typical Columbia man," for individuality is the stamp of the men from Morningside.

SCHEDULE C

(In the catalog entitled *The Announcement of Columbia College*, p. 21.)

In the meaning of liberal arts are included all studies that contribute to the art of living.

SCHEDULE D

(Excerpt from the brochure entitled *About Columbia College*, p. 13.)

A liberal arts education has been described as containing "all studies that contribute to the art of living." It is one that aids the student to grow into a mature, well-rounded individual who knows how to think objectively, to make the best use of his talents, and to understand his responsibilities in a democratic society. Such an education is flexible, conscious of the student's needs, and constantly alert to the changing demands of society.

Columbia's program of study is not the only one that can be called a liberal arts education. Other schools have slightly different systems, but the education in Columbia College is carried out through a group of courses that have been found over the years to fulfil most effectively our goal of graduating mature, responsible individuals.

SCHEDULE E

(Excerpt from the brochure entitled *About Columbia College*, p. 17.)

The faculty who will teach you at Columbia College represents the finest instructional resources of Columbia University. To its members, nothing is more important or vital than the education of the undergraduate. The average student senses this spiritual bond quickly; this is the genesis of the exceptionally fine student-teacher relationship at Columbia College.

SCHEDULE F

(Excerpt from the brochure entitled *About Columbia College*, p. 17.)

Columbia College knows its students as individuals. Success of the College's educational plan has depended on the enlightened advisory system accompanying it.

SCHEDULE G

(Excerpt from the brochure entitled *About Columbia College*, p. 22.)

And, wherever they are and whatever they do, Columbia College students will become, first and foremost, good citizens. That has been the aim of their liberal arts training, and of those who administer it: the faculty.

SCHEDULE H

(Excerpt from the brochure entitled *About Columbia College*, p. 35.)

A Columbia College education is designed to serve you throughout life. It gives you the training you want in your major field, plus a general background on which to draw for values that give your life dependable roots. It helps, through experience of community living, to

lay the groundwork for future citizenship.

SCHEDULE I

(Excerpt from the brochure entitled *About Columbia College*, p. 26.)

Headquarters for the religious organizations, Chaplain, and counselors are in Earl Hall. An inscription over its entrance expresses the philosophy that guides all religious activity at Columbia. The building, says the inscription, was "erected for the students that religion and education may go hand in hand and character grow with knowledge."

SCHEDULE J

(Excerpt from the brochure entitled *About Columbia College*, p. 14.)

Two other courses are required. One is a course in "Personal Living," dealing with health education and aimed at giving you a better understanding of human growth, development and behavior.

SCHEDULE K

(In the catalog entitled *The Announcement of Columbia College*, p. 105.)

Personal Living. This course traces the development of the individual from infancy to adulthood. With an understanding of the maturational processes as a background, the latter half of the course focuses on real life situations faced in adjusting to college and attaining adult status.

SCHEDULE L

(In the catalog entitled *The Announcement of Columbia College*, pp. 126-129.)

(The College falsely claims to teach Philosophy, as set forth in said catalog, on said page.)

(The College falsely claims that the following men teach philosophy:

Professor Frankel
Professor Buchler
Professor Gutmann
Professor Cooley
Dr. Morgenbesser
Professor Nagel

Professor Newburger
Professor Randall
Dr. Sommers
Professor Blau
Professor Kline
Professor Hofstadter.)

SCHEDULE M

(In the catalog entitled *The Announcement of Columbia College*, pp.

134-135.)

(The College falsely claims to teach Psychology, as set forth in said catalog, on said page.)

(The College falsely claims that the following men teach Psychology:

Professor Schoenfeld
Professor Hefferline
Mr. Geis)

Professor Keller
Professor Klineberg

SCHEDULE N

(In the catalog entitled *The Announcement of Columbia College*, p. 21.)

The Humanities course rests on the assumption that a college granting the Bachelor of Arts degree should not merely pave the way to professional training, but should try to produce educated men.

SCHEDULE O

(In the catalog entitled *The Announcement of Columbia College*, p. 76.)

Contemporary Civilization B1-B2.—Man in contemporary society.

A study of those problems and issues basic to an understanding of contemporary society, as reflected by leading ideas and important thinkers in modern social science.

SCHEDULE P

Motto of Columbia College and Columbia University.

"In lumine tuo videbimus lumen." ("In your light we shall see light.")

SCHEDULE Q

Inscription of pediment of statue of John Howard Amringe.

"The Light he leaves behind him lies upon the paths of men."

SCHEDULE R

Inscription on the University Bell.

"To ring out through the ages for truth, justice, and liberty."

SCHEDULE S

Inscription on the facade of Low Memorial Library.

"For the advancement of the public good and the glory of Almighty God."

SCHEDULE T

Inscription on south bench, Van Am Quadrangle.

"Be brave, faithful, and true; by precept and example stand always and everywhere for rectitude of conduct and righteousness of life."

SCHEDULE U

Inscription on marble archway in Main Reading Room, Butler Library.

"Magna Vis Veritas" ("Truth is mighty and will prevail")

SCHEDULE V

Inscription on frieze of St. Paul's Chapel.

"Wisdom dwelleth in the heart of him that hath understanding."

SCHEDULE W

Inscription on frieze above marble archway, Main Reading Room, Butler Library.

"A man is but what he knoweth."

SCHEDULE X

President Grayson Kirk, June 2, 1953, Commencement Address, p. 4.

Intellectual deceit, falsehood, or even evasion, are no proper baggage for a scholar.

SCHEDULE Y

President Grayson Kirk, June 2, 1953, Commencement Address, p. 2.

A university is a place in which men have only one fixed purpose: the pursuit of truth. It is a place in which all ideas must be examined, all doctrines weighed, all beliefs tested. And this is as true of economics, politics and philosophy as of science, medicine, and engineering. It is a place in which critical attention must be given to all present and past ideas concerning the nature of man, the nature of society and the nature of the universe. It is a place in which men are dedicated to do eternal battle against the forces of ignorance and, even more important, against the forces of intellectual dishonesty. Within the lecture halls of a truly free university lies man's best hope for a brighter future.

SCHEDULE Z

President Grayson Kirk, June 2, 1953, Commencement Address, p. 6.

Finally, I hope that we have helped you to realize that character is more important than wealth and power. Even though you have the latter and do not have the former, you will be no credit to this institution. To have integrity. . . . "Is to be good, great and joyous, beautiful and free; this is alone life, joy, empire and victory."

SCHEDULE AA

President Grayson Kirk, January 11, 1954, Address at the First Columbia Bicentennial Convocation, p. 8.

There can never have been a time in the history of the world when men had greater need of wisdom. By wisdom I do not mean technical knowledge. I mean an understanding of man's relationship to his fellow men and to the universe. Unless we can foster an understanding of the ethical principles which ought to regulate human conduct, we can now be destroyed by men who are essentially barbarians despite impressive technical proficiency.

To this task of educational leadership in a troubled time and in an uncertain world, Columbia, like all other great centers of learning in free societies, unhesitatingly dedicates itself. May our third century be one of constructive achievement toward this goal!

SCHEDULE BB

Dean Lawrence H. Chamberlain, May 14, 1956, Bicentennial Class News—Letter, p. 3.

There can be no doubt that your successors in Columbia College are confronted by junior and senior requirements that are more demanding than those you knew. We hope you will not feel that you were short-changed. If you do we shall be glad to readmit you as Sophomores and permit you to repeat your final two years. Do I hear any takers?

I brought my Answer and Counterclaim to the District Court Clerk's Office personally, in the last hour of the last day of the 20-day period I was given to prepare it. While I was waiting at the desk for a receipt, a man in his early thirties, wearing a light sport coat and a hat tilted back on his head, came up to the desk and asked the clerk, "Has Jacobsen defaulted?"

"No, Mr. Egan," was her reply.

Two days later, on November 20, 1957, in spite of the fact that I had filed a counterclaim that came within the jurisdiction of the Superior Court, I received a notice that I was to appear in the Morris County District Court on December 19, 1957, and that the trial would be held there on that day. I immediately filed a notice for Mr. Egan to appear in the Superior Court on December 13th, so that I might make a motion for transfer to that court. The case never came before the District Court which Columbia had chosen.

(To be continued)

be equated, or, in the merely cosmological context the *pindanda* (microcosm) has to be related to the *brahmāṇḍa* (macrocosm).

Such is the course of speculation whether in the East or the West. Dialectical methodology proper has the task of matching these dual pairs of concepts into one system which is globally and universally conceived instead of in piecemeal, haphazard or closed relativistic fashion as at present.

The Ascent and Descent Involved: When in common parlance it is even now stated that the Absolute is perfect or that God is Absolute, being omnipresent, omniscient and omnipotent, the essence of dialectical methodology is already tacitly admitted.

If God created all, then what about the evil? If God is omnipresent, then is he not present in hell too? If God is omniscient does he not know the workings of Satan? If God is omnipotent, does he not connive at Satan's work? These are some of the corollaries which could be derived from the absolute attributes of God which popular theology might fight shy of and try to evade. The bolder dialectical stand takes a more unitive view in which good and evil cancel out in the perfection of the Absolute. In fact in the Arrian controversy the consubstantiality of the Father, Son and Holy Ghost was a doctrine that could never be settled except by the intervention of the pagan Emperor Constantine who forced the doctrine on the Catholic Church. On that day dialectics may be said to have been tacitly though not openly accepted by the orthodox churches. The converse phenomenon of the ascension of Christ refers to a doctrine which is similar in its content. Theology readily accepts an ascent and a descent in the closed world of contemplative values. The pagan Mysteries held this secret as their own much anterior to its hesitant acceptance in the world of scholastic and patristic theology. The Hermetics had the dictum that what was above was also here below and the Upanishadic *mantram* (incantation) "*purnamadah purnamidam*" ("plenitude there and plenitude here") has the same principle of dialectical ascent and descent implied. *Paradise Lost* and *Paradise Regained* is based on the same movement as in Dante's *Divine Comedy*. The *Bhagavad Gita* and the philosophy of Plotinus contain elements of these twin movements scrutinized more microscopically into its mechanism. This dialectical way is therefore one of great antiquity and universality. The archetypal pattern of human thought itself may be said to contain this subtle secret at its core.

Even modern speculation has not got totally rid of this pattern, and herein is a hope for modern thought to be able to catch up once more with this way which has been conserved by the best of philosophers through successive generations through millenia and still surviving today as the secret of the popular teachers in disjunct corners of the world. In his report published in the *Annuaire du College de France*, Paris for the year 1948, Prof. Louis Lavelle, summarizing his course during the year, states :

Finally the question poses itself as to how the unity of the spirit could engender the multiplicity of ideas; and if it is possible for one to ascend from the world to the world of ideas

by way of an ascending dialectic, it is descending dialectic which is the proper object of metaphysics. . . .

Already in the days of antiquity Aristotle had made Platonic thought take a decisive step forward by substituting for the opposition of the two worlds [of ideas and of things] of which one is a changeless model of the other, the conversion of power into action which realized itself at the core of the individual in such a manner that while for Aristotle primarily it was a question of showing how the idea incarnated itself, for Plato it was a question of showing on the contrary, how it disincarnated. (p. 121, translated.)

Marxist Type of Materialist Dialectics: In order to clarify the application of the dialectical method in a living situation which is available for us to study, we have the example of the Marxist school of philosophers who avowedly employ the dialectical method.

Three eminent spokesmen of this school, which holds much topical interest in contemporary thought, have taken special care to explain before the Indian Philosophical Congress held at Srinagar, Kashmir, 1957, that it would be completely wrong to mix up the materialism of Marx with mere materialism or even with pragmatism as understood in America which, one of these Russians said, was akin to the philosophy of selfish profit-making. Prof. A. Shishkin of the Institute of Philosophy, Moscow, stated categorically:

Dialectics and historical materialism serves as the philosophic foundation of the Marxist theory of social revolution. Does this statement mean that the Marxist materialism pays all attention to the material side of society and rejects the necessity and importance of the human ideals, the necessity and importance of the high development of the human mind and human emotions?

But it is not so in the least. Marxism does not deny the importance of ideals . . . Marxism does not put aside the task of spiritual and moral renovation of man. (p. 185-6 of *Proceedings*).

Prof. P. V. Kopnin of the same Institute used more enigmatic language *a propos* the relation between thought and action. In using the more correctly and balanced dialectical method to correlate these two counterparts in human life the eminent professor stated:

The criterion of practice is both absolute and relative. It is absolute because it proves the objective truth of thought — it is relative because at a certain definite stage of history it is incapable of fully confirming or disproving all the existing theoretical constructions . . . therefore it is only in the process of its own development that practice may serve as a criterion for the truth of a developing thought. (p. 118, *ibid.*)

What we can roughly glean out of such paragraphs of apology or defence of the methodology of dialectical materialism is that by putting the stress on the materialist side the purer methodology that properly belonged to dialectics in the hands of Hegel (from which Marx avowedly derived his own theory) has been adapted and modified by later Marxists

in order to serve or justify an impending revolution.

Now that the high winds of revolution have blown past the country, dialectics is again coming to its own through the help of its present exponents. Although this in itself is acceptable as an encouraging sign of the times, we have still to hope that dialectical methodology itself will receive proper attention so that it could be formulated with less vagueness.

To our own way of thinking, the thesis and the antithesis in a given situation have to be equated and treated unitively before the synthesis can be treated naturally. To put emphasis on any one of them would be like wanting to touch the pan of a weighing machine when the true weight is being determined. In other words, materialism should not be accentuated more than what could be perfectly justified by the actual historical necessity of the given moment. When the counterparts are made to neutralize one another without interfering considerations, dialectical methodology may be expected to yield results that could be called correct according to a completely formulated science of the Absolute which, unfortunately, is still to be openly formulated.

Prof. A. Shishkin, concluding his paper at the same conference, struck rather a pessimistic note when he said :

It would be Utopia to think that in our day there is possible a general philosophy for all, that the variety and the contradictory character of the philosophical convictions and views could be smelted into an entity acceptable to all people, to all classes and nations. (p. 190, *ibid*).

If dialectical materialism has done great service in bringing the warring elements within the U.S.S.R. under the aegis of a dominant philosophy, it would not be too wrong to hope that with the correct formulation of dialectical methodology as a complete science with an epistemology and theory of values proper to it, it might one day help to spell human solidarity and peace. No doctor has any right to say that the patient will die before he is actually dead.

Vyasa and Marx as Dialecticians : Prof. M. Bakhitov at the same conference made a heartening reference to the teachings of the *Bhagavad Gita* "as an outstanding example of a philosophical poem" containing "ethical teachings sometimes in a religious form." He made eulogistic reference to the "philosophy and social thought of the great Indian people." (p. 154, *ibid*). Dialectics with materialistic, social and historical bias is only a very limited and partial aspect of the scope of dialectics taken as a whole, even when free from one-sided weightage.

The glaring ignorance of the nature of the teachings of the *Bhagavad Gita* revealed in such statements by those who, in other respects are sympathetic to Indian thought, has to be laid equally on the shoulders of both Indians who have not commented on the *Bhagavad Gita* so far in the light of dialectics of which it is perhaps one of the world's greatest masterpieces, and outsiders who still take only a passing interest in such writings.

The eighteen chapters of this great work show how the distalectical method can be applied to different life-values covering the whole range of worthwhile human interests, attended with all the realism of an impending

war. (Elsewhere in the pages of *VALUES*, Vol. II, Nos. 5 and 6, 1957, we have attempted to bring this aspect of the teachings of the *Bhagavad Gita* into proper relief.) The "Yoga" of the *Bhagavad Gita* is none other than dialectics and it has been methodologically presented as a science there. The limited application of dialectics with a materialist tilt given to it with the vague item of historical necessity as a thesis with which the synthesis is to be rightly struck is a form of speculation not far different from the theology of the Middle Ages which it was itself meant to counter, with only this difference, that while heaven served as the thesis in scholastic philosophy, the earth fulfils the same role here. The use of dialectics without tampering with either scale of the balance according to a scientifically established methodology is still to come. A telescope can magnify or reduce the size of the moon depending on which end is used. The science of dialectical method must not distort reality one way or the other.

In ushering such a science into being we have much to learn from such text-books as the *Bhagavad Gita*.

The Key-Word in Dialectical Methodology : *Samya* (sameness) is the key-word put into the mouth of Arjuna, the hero of the *Bhagavad Gita*, to characterize the fundamental nature of the teaching there. The word as used in chapter VI, verse 33 is purposely meant by Vyasa to characterize the chief feature and secret of dialectics. Earlier in the work, (II, 48) in the definition of yoga itself Vyasa states: "Sameness is yoga" (*samatvam yoga uchyate*). The same key-word is further underlined more explicitly. *Samya* and *samadhi* (state of identity) are related by definition to the same root. The target to be attained by a science of the Absolute is supreme identity with the Absolute.

The true balance between thesis and antithesis for the emergent value of the synthesis is what may be said to be implicit in this "sameness" of the *Bhagavad Gita* context. *Loka samgraha* (welfare of society) is the only allusion to the social aspect of life in the whole range of the *Bhagavad Gita* (in III, 20, 25) which incidentally and secondarily refers to social thought, as coming anywhere near to Marxist thought. When (in XVIII, 66) Arjuna is advised to transcend all social duty and take refuge in the Absolute alone, the supra-social character of the thought in the *Bhagavad Gita* becomes all the more patent. Notions like justice however, come within the natural scope of the *Bhagavad Gita* as stressed in the concluding verse.

Dialectics in the *Bhagavad Gita* is a comprehensive method of understanding the Absolute which is unitive and knows no distinction even between the dual aspects of the relative and the absolute treated dualistically. (the subtle distinction here has been dealt with in *VALUES*, Vol. III, No. 6, 1958). The social question is one of the many questions in life, the whole range of which is brought under the light of dialectical methodology in the *Bhagavad Gita*.

Samya just means agreement, equality, sameness, or reducing a conflict in terms of a unity. It corresponds to the synthesis of the Hegel-Marx context. When once understood apart from its particular application, then, as with pure mathematics, the key of dialectical method based on the true synthesis equation or the cancelling out of counterparts

What the American Indian Can teach Us :

(continued from page 272)

unconscious enterprises of education on every continent, he met the necessity and he triumphed.

Four main factors aided him. They were the life-shaping potency of the primary social group; the transmitting of heritage mnemonically by planting it emotionally in integrated personalities; the romantic and religious view of man and the world, including the belief in a cosmic potency resident in the human will; and the requirement, which the entire condition of life imposed on the group, of flexibly resourceful personality of great hardihood in the leader and the rank and file alike.

Our present world is rocketing into the infinite in its attempts at control of physical nature; and it is advancing at high speed in its control of biological nature. The direct and indirect results of its technological triumphs have submerged or destroyed most of the personality-forming conditions and institutions which even in our recent age we could rely on. Now we have achieved a weapon which established a certain truth. War can no longer be met and controlled through war. Force can no longer be met by force. Nowhere but in the soul can our hope rest now; and the expression of what we call the soul is to be found only in the social art — the art of living. Ancient man could send us a message if he could speak and if he would be heard. For he knew and practised the truths of the shaping of human nature — truths which we as a society have lost.

—From *Indians of the Americas*.

[END]

Dialectical Methodology : (continued from page 287)

will open many doors.

Contemporary Marxism as reflected in such statements as quoted above, such as "The criterion of practice is both absolute and relative" is hard to fit backward into the total context of dialectical idealism where it properly belongs. If we should scrutinize the method implicit here it is easy to see that the central concept of a *criterion of practice* is related to two poles of the unitive Absolute which are referred to as the *relative* and the *absolute* respectively. These may also be referred to as the thesis and antithesis respectively of the notion of the practical criterion which is the unknown principle to be determined as the *synthesis* of the other two. . . A materialist bias has to be given to this central notion and revolution has also to be introduced as a progressive factor of evolution in order to give modernity and scientific finish to the method that is implied. How all these can hang together by one peg is hard to see, except either as a policy suited to a great nation at the present phase of its evolution, or as a speculation stretched beyond limits.

The further elaboration of dialectical methodology would take us outside the scope of methodology proper and involve us in considerations of epistemology and the theory of values which are inseparable for detailed methodological study. We shall devote separate articles to them under respective headings when opportunity presents itself. [END]

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