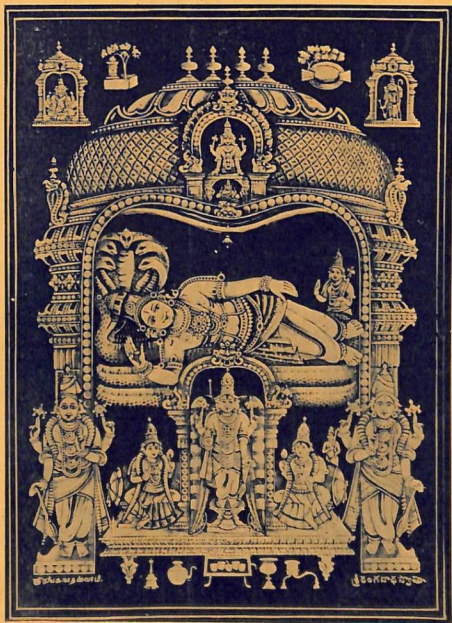


VALUES



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

NEXT MONTH
DIALECTICAL
METHODOLOGY

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Editorial

TO show how the wisdom we write about is not a fixed system we must resort to an illustration. Figuratively, the Self of man is like a many-storied block of apartments. Every floor represents a level of values or interests. The lower floors are nearer to the necessary earth, while the higher include ideals. Open to the sky, the roof may be likened to a sanctuary of contemplation.

"In my Father's house are many mansions." Also there are double-rooms, halls, meeting-places, corridors and emergency stairways. The elevator is the absolutist link by which one ascends or descends from one value level to another. Wisdom lies in understanding this vast house of the Self. It is neither restricted to any particular floor, nor enclosed in any single apartment. Through intelligence wisdom grasps the whole. The wise man is something like the elevator-boy who has the master-plan to the whole block, who knows the exact relative position of every apartment. When asked, he comes to the aid of people who find themselves stranded on the wrong floor, or who have lost their keys.

VALUES is the organ of the Narayana Gurukula, an absolutist movement held together by affiliation to its Head, Nataraja Guru. In VALUES we deal with every subject of human interest, relating all to the Self unitively, as being under the same roof and beyond, under the same open sky. Our subjects therefore can and do range, without confusion or contradiction, from economics to mysticism, from global politics to philosophy, and all under an absolutist framework.

People often inquire how VALUES exists in the world of necessity. Well! we try to ride as nonchalantly as possible from one crisis to another. Even if we have no salaried staff, we still need one hundred dollars every issue (Rupees five hundred). From the business side, this is a bagatelle. It is just possible to do this single-handed, because of negligible overheads and because costs in India are from five to ten times less than in Europe or America.

But all the same it's a lot for us, and so we have to bombard you with constant appeals for more and still more

WORLD CITIZEN GARRY DAVIS



Photo taken in Capri, Italy. Garry has grown a beard and is affectionately known as Barbarossa (Red-Beard) by the local people. The Italian authorities have again taken him into custody, but it is hoped they will yet permit him to remain in peace on the island of Capri.

Editorial—(contd).

support. So here we go again! You know the status of VALUES. Your support has been wonderful. It is our faith and yours. With confidence we await your response.
[END]

Images, Paradox and the Self

By C. G. JUNG

In these excerpts from "Psychology and Alchemy" a famous psychologist who has the greatest respect for the philosophy of China and India, presents his conclusions on the origin of religious symbols in the paradoxical Self.

WHEN I point out that the soul possesses by nature a religious function and when I stipulate that it is the prime task of all education (of adults) to convey the archetype of the God-image, or its emanations and effects, to the conscious mind, then it is precisely the theologian who seizes me by the arm and accuses me of "psychologism." But were it not a fact of experience that supreme values reside in the soul (quite apart from the *antimonon pneuma* who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour.

I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light. This requires limitless range and unfathomable depth of vision.

Religious Function of the Soul: I have been accused of "deifying the soul." Not I but God himself has deified it! I did not attribute a religious function to the soul. I merely produced the facts which prove that the soul is *naturaliter religiosa*, i.e., possesses a religious function. I did not invent or interpret this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time that we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing.

For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: that is to say they cannot see to what extent the equivalent images are lying dormant in their own unconscious. In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is frankly beyond my comprehension. (pp. 12-13)

Things have gone rapidly downhill since the Age of Enlightenment, for, once this petty reasoning mind, which cannot endure any paradoxes, is awakened, no sermon on earth can keep it down.

A new task then arises: to lift this still undeveloped mind step by step to a higher level and to increase the number of persons who have at least some inkling of the scope of paradoxical truth. If this is not possible then it must be admitted that the spiritual approaches to Christianity are as good as blocked. We simply do not understand any more what is

meant by the paradoxes contained in dogma; and the more external our understanding of them becomes, the more we are affronted by their irrational form, until finally they become completely obsolete, curious relics of the past.

The man who is stricken in this way cannot estimate the extent of his spiritual loss, because he has never experienced the sacred images as his spiritual possession and has never realized their kinship with his own psychic structure. But it is just this indispensable knowledge that the psychology of the unconscious can give him, and its scientific objectivity is of the greatest value here. (p. 16)

When I say as a psychologist that God is an archetype, I mean by that the "type" in the psyche. The word "type" as we know, is derived from *typos*, "blow" or "imprint", thus an archetype presupposes an imprinter. (p. 14)

Not Limited by Christian Images: The Religious point of view understands the imprint as the working of an imprinter; the scientific point of view understands it as the symbol of an unknown and incomprehensible content. Since the *typos* is less definite and more variegated than any of the figures postulated by religion, psychology is compelled by its empirical material to express the *typos* by means of a terminology not bound by time, place or milieu. If, for example, the *typos* agreed in every detail with the dogmatic figure of Christ, and if it contained no determinant that went beyond that figure, we would be bound to regard the *typos* as at least a faithful copy of the dogmatic figure, and to name it accordingly. The *typos* would then coincide with Christ.

But as experience shows, this is not the case, seeing that the unconscious, like the allegories employed by the Church Fathers, produces countless other determinants that are not explicitly contained in the dogmatic formula; that is to say, non-Christian figures such as those mentioned (Purusha, the Atman, Hiranyagarbha, Buddha, and so on) are included in the *typos*.

But neither do these figures comply with the indeterminate nature of the archetype. It is altogether inconceivable that there could be any definite figure capable of expressing archetypal indefiniteness. For this reason I have found myself obliged to give the corresponding archetype the psychological name of "Self" — a term on the one hand definite enough to convey the sum of human Wholeness, and on the other hand indefinite enough to express the indescribable and indeterminable nature of the Wholeness. . . in its scientific usage the term "Self" refers neither to Christ nor the Buddha but to the totality of the figures that are its equivalent, and each of these figures is a symbol of the Self (pp. 17-18).

Self is Paradoxical: The inclusion in a religion of a unique human personality — especially when conjoined to an undefineable divine nature — is consistent with the absolute individuality of the Self, which combines uniqueness with eternity and the individual with the universal.

The Self is a union of opposites *par excellence*, and this is where it differs essentially from the Christian symbol. The androgyny of Christ is the utmost concession the Church has made to the problem of opposites. The opposition between light and good on the one hand and darkness and evil on the other is left in a state of open conflict, since Christ simply

Vishnu as Ananta-Sayana

(see this month's frontispiece)

THIS delicately ornamental representation of Vishnu in more than one of his aspects, resembles an ivory carving. It has also much of the secondary paraphernalia connected with temple worship, and is meant to serve as a holy object of worship.

The central form shows Vishnu in his Ananta-Sayana aspect, reclining blissfully on the unending coils of the snake representing Time or Eternity. The lotus sprouting from the navel where Brahma resides is here omitted. Lakshmi, the principle of Plenty and Prosperity is shown reverently approving the Absolute Presence, of which she is a legitimate counterpart — her status being declared by the weapon in her hand.

Below the main figure Vishnu is again portrayed, with Bhu and Sri (Earth and Prosperity) on either side, with Narada the divine Messenger and Singer with his stringed instrument in miniature behind. Narada, representing Vedic spirituality has to approve of the status of the pre-historic God who is more than just a divinity of the Vedic context of gods who are only demiurges.

On either side of the central standing Vishnu are two symmetrically complimentary figures, both representing Sri Ranganatha Swami of Tirupati which has an anterior history of its own belonging to the Ramanuja context, and also itself a revaluation of a pre-Devic God of a Jaina or Saiva origin.

The Conch-shell (*sankh*), Discus (*chakra*), Mace (*gada*) and Lotus (*padma*) indicate aspects of Adoration and Terror, cosmological or psychological belonging to the Absolutist theology of the worshipper. The holy Basil (*tulsi*) is seen on the top left and the temple grove and pond on the top right, are not omitted to be included in the atmosphere of holiness. The pot, bell, flame and incense burners are seen ranged at the bottom, and all are enclosed in a glorious temple architectural motive which will effectively stimulate the contemplative mood to which the votary South Indian votary of Vishnu as the Absolute is conditioned.

Rama with a bow and arrow (on the right top) and Sita (left top) in miniature temples, complete the holy ground on which the devotee wishes to stand facing all that is dear to a Tamil or Telegu *bhakta* of the Madhva-Ramanuja spiritual context.

[END]

represents good, and his counterpart the devil, evil. This opposition is the real world problem which is still unsolved at present.

The Self, however, is absolutely paradoxical in that it represents in every respect, thesis and antithesis, and at the same time synthesis. (psychological proofs of this assertion abound, though it is impossible for me to quote them here *in extenso*. I would refer the professional reader to the symbolism of the mandala). (p. 19)

[END]

The Initiate's Vision

By PROCLUS

Proclus (410-485) was the last of the initiates before the Athenian philosophic schools were closed by the Christian emperor Justinian in 529 A.D. The following passage is quoted by Max Muller in his Theosophy or Psychological Religion (Longmans, 1899) p. 428.

As the Mystae in the holiest of their initiations (*teletai*) meet first with a multiform and manifold race of gods, but when entered into the sanctuary and surrounded by holy ceremonies, receive at once divine illumination in their bosom, and like lightly-armed warriors take quick possession of the Divine, the same thing happens at the intuition of the One and All. If the soul looks to what is behind, it sees the shadows and illusions only of what is. If it turns into its own essence and discovers its own relations, it sees itself only, but if penetrating more deeply into the knowledge of itself, it discovers the spirit in itself and in all orders of things. And if it reaches into its inmost recess, as it were into the Adyton of the soul, it can see the race of gods and the unities of all things even with closed eyes.

RESTORATION

AND now the universe is dead for us, and how is it to come to life again? "Knowledge" has killed the sun, making it a ball of gas, with spots; "knowledge" has killed the moon, it is a dead little earth, pitted with extinct craters as with smallpox; the machine has killed the earth for us, making it a surface, more or less bumpy, that you travel over. How, out of all this, are we to get back the grand orbs of the soul's heavens, that fill us with unspeakable joy? How are we to get back Apollo, and Attis, Demeter, Persephone, and the halls of Dis? How even see the star Hesperus, or Betelgeuse?

There are many ways of knowing, there are many sorts of knowledge. But the two ways of knowing for man, are knowledge in terms of apartness, which is mental, rational, scientific, and knowing in terms of togetherness, which is religious and poetic. The Christian religion lost, in Protestantism, finally, the togetherness of the body, the sex, the emotions, the passions, with the earth and the sun and the stars.

— JOHN CUSTANCE, *Wisdom, Madness and Folly*.

The Dialectics of the Gods

By NATARAJA GURU

God made man in his own image, Man, in his turn, tends to think of God anthropomorphically. A subtle reciprocity regulates the relation between Man and God so that, if we should say "Man is God" or "God is Man," they will both refer to one and the same central verity. Such a way of contemplation is what properly belongs to the subject of God.

A PERFECTED man is the same as a visible God on earth. One and the same person could be the Son of Man and the Son of God at once, as in the case of Jesus. Likewise all teachers of higher wisdom gain a divine status as that of representatives of God on earth.

A god is superior to the extent that there is the touch of humanity in him, and a mortal can gain by good life an immortal reputation. To be a good rival to God, as Mephistopheles was thought to be, gives even the Devil a respectable status in the context of contemplative spirituality. An insight into the esoterics of the gods would be of help in order to distinguish the plus and minus sides of godhood, and to say what is outside the scope of the contemplative scheme of values, and in order to guide ourselves between the dualities of the sacred and the profane, the godly and the satanic, the permissive and the obligatory, the active and the quiet ways of contemplative life.

Much mystical doctrine could be derived therefrom. The two ways of traffic between the domain of the gods and that of man has been tacitly recognized in all wisdom writings, although such have yet to be properly formulated and made part of a science of the Absolute. To put Man and God in the correct dialectical perspective proper to both of them at once, is then the first step in understanding the various gods, whether Egyptian, Hellenic, Hindu or Chinese.

Mechanistic Approach Favours Scepticism: The truth of God, seen as it were with over-emphasis on the actual, empirical or mechanistic side of life, necessarily leads to a static and closed concept of God which is bound to leave the thinking man of modern times cold and unconvinced about spiritual life altogether.

The logical and ratiocinative reasons advanced for a belief in God

sound sterile, one-legged and laboured even in spite of many years of preaching from pulpit or proving through the press. Some of the arguments seem very clever, but are soon forgotten. Passing through the stages of cogitation and meditation, thought becomes frustrated and beats its wings in vain without arriving at the correct contemplative way of dialectics. Mythology and theology, deism and theism are mistrusted nowadays, making of modern man, though dissatisfied, a very respectable type of sceptic.

In disjunct contexts of time or of clime however, the heritage of human wisdom has always been present. The mysteries, rites, initiations and orgies surviving in different regions to the present day, indicate how even the common man hankers still for some higher or secret knowledge. The human soul, babbling inarticulately, still hopes to formulate all the scattered secrets of this domain into a positive, codified system of thought scientifically stated in universal terms, so that closed idolatries may not demand sacrifices in human blood any more as in the past.

A comparative study of gods, with the myths, songs, ritual and observances connected with them, might help the Absolute Truth which should make man free and which he is consciously or unconsciously striving for in the name of Happiness, the common goal of all mankind.

Only a properly formulated science of the Absolute, which will bring together into a systematic whole the scattered secrets found in esoterics the world over, especially in relation to the gods, whether of Olympus in Greece or Mount Kailas in the Himalaya, can help the cause of integrated education which humanity stands in need of for its security, peace and solidarity. Absolute Truth has to save humanity from the stagnant waters of unbelief prevailing at present, due to closed and static forms of wisdom teaching.

The Two Interpenetrating Worlds of Man and God:

Although the domain of Caesar is different from that of God, there is at least one point of contact between them.

The vision of God is not given to man normally, and even Moses was only vouchsafed a passing glimpse of the Lord and that from behind within a protected position as mentioned in the Bible (*Exodus*, xxxiii, 18 ff). The Bhagavad Gita (iv, 10 and xi, 8) refers to the "yogic eye" or the "eye of wisdom" required to see contemplative spiritual secrets. Mythology knows also how disastrous it is for a mere mortal to gaze on the forms of immortals. Actaeon the young hunter who happened to look at Artemis bathing in the forest springs was changed into a stag soon to be torn by his own hounds.

Olympus itself is situated away from human haunts so that mortals may not pry into godly affairs too easily. In spite of all these difficulties, Hercules has access to heaven through promotion to godhood and the god of medicine (Aesculapius) belonged to human and divine worlds at once.

Dionysos is the most versatile and changeful god of the whole Greek pantheon, for he could change at the horizontal level from one form of animal to another, and visit all the vertical levels of the different graded interests that the various other gods were concerned with or responsible for under the rulership of Zeus. He could even pass from

death to life at will.

Hermes the Messenger could also travel downwards or upwards at the command of Zeus the Most High God of the twelve Olympians. Human frailties are found in a magnified form in Eros and Aphrodite.

Bacchus (Dionysos) can touch the lowest and the highest chords in the range of human interests. Hades of the underworld is still a god of Olympus and the earth goddess Demeter is not too undignified to sit with the bright celestials of heaven, although she might be expected to be of the earth earthy to a superlative degree.

Such are some of the secrets of mythology which are available for us to reconstitute and reconstruct the total world of the gods.

Infra-human entities such as the fish and the stag, the snake and the divine bird, the fecund earth and the fertilizing river, mere woman and man, are all included in the contemplative or spiritual hierarchy of presences in the Hindu context. There is even a tortoise and the boar incarnation of Vishnu among the ten forms of God. It is not hard to see that divinities, gods and presences bring together the whole range of human interests into a focal point cosmologically and psychologically at once.

Further, we can see that the normative central notion is the Absolute and that neither mere objectivity nor subjectivity is recognized in the approach to the gods. Instead, we have what may be called the contemplative or dialectical way, in which subject and object come together in terms of value. The various gods or divine entities may thus be looked upon as a vertical series of contemplative interests or values natural and legitimate for man to recognize in the fulfilment of his high purpose in life, viewed both prospectively and retrospectively at once.

We can therefore get started in this study with this simple generalization, namely, that while Caesar's domain consists of a horizontally spread out world of enjoyable things which satisfy man's outer cravings, the world of the gods is a contemplative one, where time and pure duration gain primacy over mere objectivity. Olympus, Kailas, or Vaikuntha are worlds given to pure contemplation in which all ideas, feelings, dispositions and natural instincts have free play. All the strings of the lyre of life could be fingered successively here in harmonious fulfilment, freed from man-made taboos and bans.

Need for Initiation into the Mystery of the Gods:

Man's normal world of interests and activities may be said to lie along a horizontal axis where space has primacy, while the worlds in which the gods live may be said to be piled consecutively one above the other.

Natural man, when he is innocent and free like a child, as represented by Hermes, may be said to mark the point of contact between the human and the divine worlds. It is because the two worlds are mutually exclusive, except to those who, like children, belong to the kingdom of God, that baptism, conversion, rebirth and initiation become necessary.

All schools of ancient mystery have had their initiates. This only means that the contemplative dialectical way to the higher secrets of wisdom proper are not readily given to man in the normal course of secular education. One has to consciously affiliate oneself to the contemplative way.

After initiation, the status of the gods themselves may be conferred in principle on the initiates, so that humans get included in the world of the gods. By conscious affiliation to the contemplative world of values, as seen from the absolutist standpoint, one becomes an equal to God.

The culminating point in the supreme initiation to the mysteries of the gods, is marked in a striking passage in the *Enneads* of Plotinus :

"No doubt we should not speak of *seeing*, but instead of *seen* and *seer* speak boldly of a simple unity. For in this seeing we neither see nor distinguish nor are there two. The man (the initiate) is changed, no longer himself nor self-belonging ; he is merged with the Supreme, sunken into It, one with It ; only in separation is there duality." (VI, ix, 10). Later in the same *Ennead* he has his famous words :

"This is the life of gods and of godlike and blessed men, — liberation from the alien that besets us here, a life taking no pleasure in the things of earth — a flight of the alone to the Alone," (VI, ix, 11)

Although human life is disposed to move and have its being in the world of horizontal values, by conscious affiliation to the wisdom of the Absolute, according to a science of the Absolute, it is possible for man to enter the vertical world of contemplative values and finally achieve identification in spirit with the Absolute who is none other than the Most High God or the Purushottama as He is named in the Bhagavad Gita (XV, 18).

Enigma or Paradox Normal with the Gods: If God is good, how then comes all the evil of creation? Theology has not been able to give a square answer to this question which has been persistently asked through the ages. In reality there is no getting round this enigma or paradox by the ratiocinative method.

Dialectics accommodates paradox and, when the middle ground between opposites is given full scope, dialectical verities emerge into being. The Absolute is both existent and non-existent (*sat* and *asat* in Sanskrit). Zeus is too radiant to be seen and his wrath would be unbearable, but his favour brings the highest good.

In the Indian context images of gods have many hands, a pair of which might have complimentary functions, such as blessing with one and holding aloft a punishing weapon in the other. The mystery of the gods has always the great element of the unexpected. Even the most civilized or proportionately conceived god of the Greek pantheon, Apollo who, in many respects, could be contrasted with Dionysos, from the point of view of civilized respectability, has the strange appellation of "the Ambiguous" suggesting paradox. Dr. Seltman even goes so far as to generalize and say "Any study of the origins of the cult of the Olympians reveals the fact that most goddesses and gods show traces of a dual personality." (p. 92, *The Twelve Olympians*, Charles Seltman, Pan Books, 1952).

In none of the gods does the enigmatic or paradoxical element show itself in a more pronounced manner than in Dionysos, whose origins are lost sight of, possibly towards the East. He was the unconventional or heterodox god of mystical abandon and freedom. Both

tragedy and comedy are said to have originated round the "temple" or rather the theatre of Dionysos at the foot of the acropolis at Athens. Though a god, Dionysos had to be saved and brought to life again. His limbs were separated one from the other by the Titans as the myth represents and, commenting on this myth we read in Plutarch (*de esu carniū*, vii) :

"The sufferings and dismemberment told of Dionysos and the audacity of the Titans with regard to him, of the Titans who taste murder, the scoldings the Titans were subjected to and their quick extinction by thunder, all this is part of the pertinent mythology. . . In effect that part which is not reasonable, indisciplined and violent which is in us as the non-divine but demoniac is what the Ancients have called the Titans and it is this part which is subjected to scoldings and punishment" (p. 130, *Les Mysteres d'Eleusis*, Victor Magnien, Payot, Paris — translated).

It has always been an open secret therefore that the world of the gods tried to relate cosmology, psychology and ethics into one whole. As Dr. Seltman again generalizes: "Thoughts about Deity tend to correspond to human interest and emotions, ambitions and loves." (p. 53, *The Twelve Olympians*). The same author concludes his chapter on Zeus with the following pithy sentence :

"It is for humanism that Zeus ultimately stands." (*ibid*, p. 50).

From Dionysos to the Mohenjo-Daro Siva : Before they can see the dialectical revaluation of the gods of the Mediterranean region which resulted from the mingling of secret mystical doctrines into Neo-Platonic philosophy about two thousand years ago, the Hellenist, Egyptologist and Indologist have first to visualize the spice-wine axis that reached from South India to Alexandria and Palestine to Greece and Rome.

The role of the god Dionysos bears a strange resemblance to that of the crescent-wearing, skin-dressed, twig and flame-carrying frenzied god of death and life, known as the Tandava, Nataraja or Siva of South Indian origin. This is not the first time here that such a possible link has been suggested and, although Indian orthodoxy has resented the association of their holy Siva with the seemingly licentious god of wine, Bacchus, Iachus, or "Evoc" (as they shout his name in the Dionysiac orgia), the kinship is striking.

Seltman explains the difference when he says :

"The Greeks were very fortunate, since mysticism learnt through Dionysos was not comprehended by way of abnegation and mortification of the flesh, but by way of oblivion and abandonment to the body's clean desires" (*ibid*, p. 170).

The atmosphere of the two gods in question becomes more strikingly similar still, when, describing the sacrifices and ritual associated with this ancient god of mysterious origin in the East, the same author continues :

"The blood of the goat runs out to the altar, down to the pavement. Strange that either fasting or raw meat, the scourge or the thyrsos (the twig with ivy on top), the tolled bell or the beaten drum, the body buried in the hooded habit or the naked limbs dancing upon the mountain top, may equally produce a

sense of mystical union with God." (*ibid*, p. 176)

One has to wander about in the Catacombs, in the islands of Cyprus, Crete, Sicily, or the scattered archipelago off the Greek coast or around the estuary of the Nile, to soak properly into the melting pot of cultures and mysteries that wafted over from different points of the compass, at the time, roughly, when philosophers such as Ammonius Saccus, Plotinus, Philo the Jew, Origen and Clement of Alexandria, Porphyry, Iamblichus the Syrian theologian and others contributed together to a doctrinal body based on the various gods worshipped in those regions in their time. A comparative study of religio-mystical doctrines of South India and the Mediterranean regions would be of fruitful interest to the modern sceptic who wishes to understand globally the whole range of spiritual wisdom on a revised world basis.

Ascending and Descending Dialectics Implied in Myths:

Initiation ritual into the mysteries of the gods has made it evident that what is true of the gods is also true of the soul of man in its ascent or descent from bondage or freedom. Hints which are plentiful in the mystical literature of the day are unmistakable in regard to the ascent and descent of the soul of man. The various gods woven into the antique mythological fabric enable the thinker, endowed with even a small degree of imaginative intuition, to see clearly spiritual progress as understood then.

While the outward language of popular myth supplies the warp, the woof consisted of subtler contemplative verities which could not be stated as numbered articles of faith without making the letter dead.

Dialectics has always to be understood in living terms like an ever-flowing stream of wisdom in its course of ever-creative becoming. Whole epics like Dante's *Divine Comedy* and Milton's *Paradise Lost* have been found necessary to work out the details of the ascent or descent of the soul or of spiritual progress generally. The same dialectical frame of reference is to be discerned in modified form in works like Goethe's *Faust* where a range of worlds of value systems, piled one over the other in a vertical series, is to be found.

As we cannot go into elaborate details here, we shall quote again a paragraph from Magnien's *Mysteries of Eleusis* :

"The disappearance of Persephone, taken by Hades, and carried away to inferno, represents the descent of the soul into the world of generation; Dionysos torn into pieces by the Titans is the soul which becomes multiple by becoming present in different parts of the body; Prometheus attached to a rock and the Titans who devour Dionysos, who is consumed with avidity in Tartary; that means the soul attached to the body which is itself attached to the earth; Hercules engaged in many tasks; that is the soul which prepares itself for its deliverance; Apollo the god who purifies and Athena the goddess who saves, permit the soul to gather once again its strength; Demeter brings back the soul to its first source." (p. 68, *Les Mysteres d'Eleusis*—translated.)

Read together with the mystical doctrine that initiation is a form of death and that the final initiation as we have noted consists of the "flight

of the alone to the Alone" we can get the skeleton framework and the mode of operation of the ascent or descent of the soul in its spiritual progression within the world of the Olympic gods. And in passing, we note that there is no fundamental difference between the idea here and the wisdom doctrines of the Vedic context extending into Vedanta in a revalued form as known in India itself.

Vedantic Absolutism Independent of Deism as well as Theism : Vedantic Absolutism is the result of the revaluation of the relativistic approach of the Vedas. The cosmological and psychological frame of reference is however, common to both. Belief in any god, holiness, piety and duty are all foreign to the upanishadic way of life which belongs to Vedanta proper. Pantheism, polytheism and henotheism can all be accommodated within the open and universally valid dynamism of the Vedanta, and it is quite in order even to dispense with an Iswara or Demiurge if the philosophical attitude in the seeker of wisdom is sound and proper.

Iswara (God) is referred to only in the third person in the Bhagavad Gita (XVIII, 61) while chapter XII, verses 5 and 20 read together will show that Deism or Theism are only second best alternatives to a true Vedantin. Even Jaimini, the basic authority on the anterior critique (Purva Mimamsa), accepts the frame of Vedic Relativism in the absolutist context and maintains neutral indifference to theism or atheism. This is pointed out by K. F. Leidecker in his short note on Mimamsa in *Runes' Dictionary of Philosophy* (Jaico, Bombay, 1957): "it . . . is indifferent to a concept of God." The Samkhya system has a rational branch which is free from Theism (called the Nirisvara Samkhya), and when we know that Vedanta is even one flight of steps higher in the scale of the development of dialectical wisdom as formulated by Badarayana (reputed author of the *Brahma-Sutras*), it is not hard to see that gods are only permissible requisites for Vedantic discipline, and not at all obligatory.

However, this does not mean that the methodological and epistemological frame of reference common to both Veda and Vedanta, as also to the four other systems, is to be discarded. Just as the dialectics of the Old Testament continues valid in revalued terms in the New Testament of Christianity, so also in the teaching of Advaita Vedanta. Vedanta aims at expressing the Absolute unitively as a final triumph of Absolutism over relativism by the process of double negation that we have already discussed in recent issues of *VALUES*.

The whole of the Bhagavad Gita may be considered as a text in which the various aspects of such a revaluation are developed stage by stage through its eighteen masterly chapters.

Those who wish to examine in detail the nature of the revaluation in all its intermediary implications would do well to study the Brihadaranyaka Upanishad where gods, rituals and secret doctrines interlace interestingly as the process of revaluation of Vedic Deism took forward strides. Not without a certain touch of sarcasm does this Upanishad allude (I, iv, 10) to the uneasiness of the gods if men should get out of their possessive control through wisdom in respect of the That (the Absolute).

The Vedantically Revalued Gods of the Indian

Context : By the writings of the chief teachers on Vedanta, the status of the Most High God or the Purushottama with full Absolute stature has been conferred on three ancient divinities of antiquity on the Indian soil, without a review of which our consideration of the dialectics of the gods would be incomplete.

The Siva Family which historically, is perhaps the most ancient of the three, with Siva and the dialectical implications of his two sons Ganesha and Subrahmanya and the more unitive aspect of Siva as the Ardha-Nariswara, have already been touched upon in previous issues of *VALUES* (June, July and August 1957).

Here we shall only add that like Dionysos this God fills the whole range or field in which the notion of the Absolute may be said to live and move. The lowest rungs of the ladder of human interests and the most wonderful powers of a supreme God and of exploits that belong to the everyday level of human beings are all attributed to Siva, while he remains with his middle eye shut in eternal contemplation. He is the unconventional God of mystic abandon and fulfilment. He may be said to fill the heavenly and the nether regions at once by his dynamic presence. Instead of being the subject of time, he wears time itself as snakes round his neck while he dances with the crescent moon in his matted locks. Those who understand Dionysiac frenzy in the West can easily imagine what this God of Absolutist status represents. Like Olympus for Zeus, Siva's domain is in high Kailas in the Himalaya.

We can make only a passing reference to Vishnu who lives in Vaikuntha on the eastern peak of Mount Meru. The snake here with a thousand hoods is called Ananta (the Endless) who represents pure duration, on which Vishnu, ever in meditative repose, reclines. The snake itself is represented as floating in an ocean of milk, which stands for the pure life-value of abundance or mercy which is boundless. Vishnu is the continuation of the pre-Vedic Pancharatra tradition which had Adi-Narayana and Vasudeva in its anterior and posterior developments. Like Apollo or Phoebus, Vishnu is a civilized or refined God with no excesses like Siva and he has consorts who resembled Athene more than any other Olympian goddess.

Brahma is more of a cosmological deity and is given a relativistic position only as seated in a lotus arising from the navel of the reclining Vishnu we have pictured above. Brahma as a God has four (sometimes five) faces looking at the four directions (and above). As a member of this trio of divinities (Trimurti) his status would be fully Absolute only if we should treat the God as representing the Vedas or as the Golden Germ of Creation (Hiranya-Garbha), which is still only the lower aspect of the Absolute, with its own higher dialectical counterpart, the *Para-Brahman* which is not a deity but, being in the neuter gender, stands for the neutral Vedantic Absolute.

The term Sabda (Verbal) Brahma is said to refer to the Vedas, but the philosopher who seeks the Absolute is said to transcend this Brahma of the Vedas by mere interest in pure absolutist wisdom as stated in the Bhagavad Gita (vi, 44), the relevant part of which verse reads :

“By merely being one desirous of yoga (dialectical wisdom)

one transcends (the domain of) the articulated (Vedic) aspect of Brahma (as a god)."

Para and *Apara* Brahman which refer to the transcendent and immanent aspects of the Absolute, or rather the Relativistic and the Absolutist aspects of the Absolute, have to be dialectically revalued again in terms of the Neutral Absolute.

Although the three gods Brahma, Vishnu and Siva have equality of status as members of the triune divinities fused into one called the Trimurti who is a composite Godhead popularly adored by the masses of India, Nirguna (pure) Brahman or Brahman which is both immanent and transcendent at once (described as the Para-Apara) is alone to be given the full Absolute status side by side with the other two members of the trio who enjoy a fully revalued status as representing the Absolute.

If to these three we should add a goddess such as Saraswati who represents Sophia or Wisdom and give a place to the Central Sun (Pushan or Surya) as the adorable representative of the Absolute, we shall have summarily touched upon all the principal upanishadic divinities.

The divine or semi-divine entities of the three worlds of the Hindu psycho-cosmology are legion. The followers of the Guru Madhwacharya give graded positions to all Hindu gods in their hierarchy, always presided over by Vishnu as Zeus rules over all the different divinities in Olympus. We shall only just mention the instance of the Tulsi (the sacred Basil) plant which enjoys the status of the consort of Vishnu and is worshipped as a presence by the followers of Madhwa.

Descent (Avatar) and Hypostasis (Vyuha) Doctrines:

The dialectical way of wisdom as it pertains to divinities and divine presences has the theory of the Avatar (descent of God as man on earth) for the salvation of mankind. The *Ramayana* and the *Maha-Bharata* are built on such a theory, but such *puranas* (traditional lore), though containing Vedantic teaching, are not taken very seriously by those who claim to be more advanced in their ideas of spiritual life.

The Bhagavata religion, built around the God Vasudeva, flourished in India three or four centuries B.C. According to this religion, besides the highest God Vasudeva, there were three others in descending order, which were considered hypostatic representatives of the highest God, and were named Sankarshana, Pradyumna and Aniruddha. The doctrine of Vyuha presupposes that one and the same God could manifest himself in different hypostatic levels.

Finally, if we add to the idea of the Avatar and the Vyuha doctrines just mentioned, the possibility of the manifestation of the Absolute in various presences on the earth, such as those enumerated serially in the tenth chapter of the Bhagavad Gita, (verse 20 onwards), we shall have touched upon almost all the aspects of contemplative divine beings in the world of Indian antiquity.

The Vedanta of Ramanuja and Image Worship: The extreme limit of the possibility of the dialectical approach to divinities and divine presences can be found in the writings of the Guru Ramanujacharya of South India, (c. 11th century).

If we concede, as we have already mentioned, that the Absolute is a supreme paradox, where contraries and contradictions naturally get effaced,



THE MYSTERIES OF ELEUSIS

On this stele found at Eleusis, Greece, the goddess Demeter gives a grain of wheat to King Triptolemus, the first initiate, while her daughter Persephone places a crown on his head.

The Dialectics of the Gods—(contd.)

it should be possible and more than permissible, to see God in any consecrated object on earth. God is omnipresent and can be invoked anywhere by a devotee who knows the right way to reach Him.

Ramanuja's position here which may be said sometimes to excel Sankara's in the matter of a thorough-going application of the dialectical method to the problem of the Absolute, is summed-up in the following paragraph by Professor O. Lacombe of the University of Paris with which we shall for the present conclude our review of the gods or divinities familiar to us and as regarded in the light of the dialectics of Absolutist Wisdom:

"Narayana consents to (an even) greater humility (than that of descent to save mankind): he wishes to inhabit the stone, the lump of bronze or wood of the images that we might set up for sustaining the first babblings of our prayer. By that is justified the adoration of consecrated idols; by means of a body consisting of glory, Iswara (God) resides there specially, in order from there to receive our homage and to manifest to us sensibly, his presence. Although omniscient, he appears as if ignorant, although spiritual, as if material, although master of himself, as if he were within the power of men, although all powerful, as if powerless, although entirely free from all wants, as if feeling wants, although master, as if servant, although invisible, as if visible, although beyond reach, as if within reach." (p. 328, *L'Absolu selon le Vedanta*, par O. Lacombe, Paris, 1937—translated).

Dialectics cannot be pushed any further in bringing the Absolute nearer to human life by common consent of both the sides, as suggested in the Bhagavad Gita (iii, 11):

"With this nourish ye the gods, and let the gods nourish ye; Thus nourishing one the other, ye shall attain to supreme Good."

[END]

Aladdin's Lamp

By JOHN SPIERS

EVEN the godless use the expletive "My God!" and thus by habit affirm what they intellectually deny. As Khrushchev told journalists the other day, "Certainly we use the name of God, as in 'God's truth,' but it is only a habit."

Everything has to be civilized including worship and religion in the technological world. If going to church makes man a good citizen then it is approved and may even be the test of what is called a Good American. But if the Christian way were to send a man out of the cities, and into the wilderness, and made him speak out against the taking of the sword, against conscription, against all that science which makes atom bombs, and against all accumulation of wealth, it would not be approved for a minute.

Bertrand Russell said in a broadcast, "Men tend to have the beliefs that suit their passions. Cruel men believe in a cruel God, and use their belief to excuse their cruelty. Only kindly men believe in a kindly God and they would be kindly in any case."

Modern Aladdin: The affinity of this rationalist dismissal of the gods with Asokan Buddhism may explain why many Asian leaders lean towards the civic aspect of that religion. "All that we are is the result of what we have thought" is the motto, perhaps, taken from the first verse of the *Dhammapada*. It may account too, for the fact that the Indian Union, though constitutionally secular, with 70 per cent of its citizens Hindu, has taken for its insignia the Asokan Lions of Righteousness and the Asokan Wheel of the Dharma.

The elimination of the *religious* element from religion, and the conversion of religion to a merely civic political status, can be seen in Islamic states too. Turkey's attitude is well known. But Nasser (and probably his colleagues) would appear to have the same views. Writing in the *London Observer* (Oct. 24, 1954) he said the Pilgrimage to Mecca "should become an institution of great political power and significance." That this was its main purpose, he said, King Ibn Saud had agreed when he spoke to him of this notion.

Gods can be made either civil servants or treated properly as above the law. And not only above the law, but above being exploited for merely social ends. We have written often about the revaluation of doctrines and religions. What we are witnessing today is not a revaluation, but a *devaluation*. It is the old fable of Aladdin who found a magical lamp which gave him everything he wanted when he rubbed it. His mother—the terrible Martha of the world—got rid of it for a new and glittering one. Modern man has devalued the old gods, has exchanged them for a technological pantheon, and his present distress is that this is not fulfilling the spiritual function which the old gods did.

In an essay written thirty years ago, on *The Substitutes for Religion*, Aldous Huxley wrote: "the fact that many people are without a religion does not mean they are without some substitute for a religion." He went on to describe some of the substitutes, placing politics as the most important, followed by art, sex and business. But by now we know the pantheon and its order of false gods much better than when he wrote.

The Gods of Technology: Today the ruling deities are Science and Money. Which takes priority is doubtful; for perhaps we are really dealing with a Janus-god called Power whose interlocking domains are not easily distinguishable.

Science the god we do know. It is death to whoever reveals his inner atomic knowhow mysteries to the non-initiates or even to the initiates of a rival state. For the sake of this god most of the world's wealth is lavishly squandered. His priests are screened and protected as never before in the history of cults.

Ancient Mammon, one of the oldest of the gods, hardly needs description. His position is now raised to a superlative power of sanctity and openly worshipped in marble temples, with a hush-hush of High Finance and esoterics before which every state and empire kneels in respect.

Clearly, the third deity is Nationalism, ancestrally and atavistically glorified, whose complex hierarchy of Red-Tapism rises from office-boy to the highest dignitaries of the state. This deity is androgynous, a father here and a mother there, a god of enormous ritual, of accumulative rules, codes and formalities, and of mass orgies, slogans and battle-hymns. Above all, this is a god of the paper-world served by acolytes in brass buttons, gold braid and peaked caps, a maya-god of patriotic regrets, illusions and whims and thou-shalt-nots. From humble policeman to big brass and from passport clerks to archbishops of protocol, this mighty but fundamentally vacuous deity is worshipped all over the world, and sinners and heretics are hunted and punished with severity.

Subsidiary Gods: While the high priests of Science, Money and Nationalism maintain a solemn obscurity and anonymity, this is not so with the god of Entertainment who presides over the movies, T-V, sports, music, dancing, and pastimes like reading light fiction and card-games. Here the high priests are the Heroes, both male and female, whose names are on everybody's lips. Young and old prize their icons, relics and signatures. From their choice of dress to their private love-life, every fable and idiosyncrasy of the Heroes is cherished. This constitutes much of what is called news and makes up the talk of the man or woman in the street. Even politicians—rivals for publicity—have often to adopt the

strategic antics of these ephemeral Hero-hierophants of the god of Entertainment.

Health and Fashion are lesser deities, children of the great gods Science and Money. Their changing ritual is broadcast through that form of evangelism called advertising. Novelty is the holy mark. Enormous efforts are made to spread the worship of new wonder drugs, new cosmetics, new styles in underwear, new kitchen gadgets, new designs in cars or the latest style in art. Social ostracism follows anyone rash enough to refuse to worship these ultra-vivilized gods.

Sex, War, politics and the Press have all been subordinated to the pantheon we have mentioned. On analysis, the political ideologies, whether called Democracy or Communism, can be seen to be just different manifestations of that same god of Science, both accepting the creed of "I believe in Science and have Faith in Evolution and Progress." Sex is treated as belonging to the god of Entertainment, just as War and the Press come under the rule of Nationalism.

Vulgar Pantheon: The main feature of the modern pantheon is its vulgarity. It is naturally vulgar since it contains nothing of the numinous. It repudiates wonder, since everything must be rationalized. There is no poetry of the stars. There is only astronomy which can be summarized and read about in an hour or two. The moon is not there to be loved, no more than the earth is loved. It is there to be exploited, to be owned.

Every game of cards is the same as the last one. Every movie and T-V show, every opera, every new novel, every football match, every product of the machine age, from the latest car off the assembly line to the latest sputnik is boring tomorrow, and utterly boring is the tedious accounting of money and property, and still more exasperating the boredom of nationalist and political speeches, every one of which repeats what has been said before. Horizontalized repetition of a mechanical robot character reflects itself in the dreadful faces of the humans who do the rounds of casinos, clubs and race-courses. Byron noticed it in a certain class in his day. Now it is universal:

Society is now one polish'd horde

Form'd of two mighty tribes, the *Bores* and *Bored*.

There is a possible delusion that a trip into space will bring the satisfaction that man craves. This is the carrot dangled before the donkey and has been there ever since the advent of the age of Science. For serving proper material ends, the discoveries of man are good; but not one invention of science is needed for the spiritual part of man's nature.

Betrayal of Values: The tragedy is that so many intelligent people are completely taken-in by these fake deities. That so many leading persons throughout the world, but in Asia especially, have aligned themselves on the side of this technological pantheon is a betrayal, not only of the ancient gods but of millions of people whose spiritual values can never be fulfilled by technology. Many Asians are indeed torn between the two loyalties. They have been brought up in a numinous atmosphere and have later been taught the worship of the machine. They know the riches of the European market-place, the technological conveniences and luxuries of modern civilization, but they are unable to see

the emptiness of spirit of civilized man. And now, although Christian missionary activity is restricted or banned, there is no ban on the missionaries of the gods of Science and Money. With their metallic junk, their chemical poisons, their vulgar films — all sensation, murder and violence of passion — their mining equipment, their banks and synthetic food and drink, the new missionaries are invading every corner of this holy and beautiful world, the Andes, Himalaya, Tibet, Assam, New Guinea, the African and Amazonian forests, the great desert lands and even the Antarctic. And there is not a scrap of kindness indicated anywhere. It is all material exploitation in the name of civilization, in the guise of "helping" the "under-developed countries."

Kindliness belongs to another science, a science which deals with absoluteness, and never with the relative. A kindly act is absolutely right. It belongs to the joy-forever world of beauty about which Keats sang. Kindliness is not a by-product of virtue. It is a principle. This is where modern technological ethics fails. Kindliness as a principle means *ahimsa* (non-hurting) and has nothing to do with technical standards. A person may be an illiterate coolie or a man of letters, or be the last word in savage simplicity or in sophistication, and yet these social ratings and technically measurable standards would be no means at all of knowing kindness. Nor, of anything else that is properly human and which makes for happiness of the lasting sort. Kindliness belongs to the old men and gods relationship of mankind. The Christian religion must be placed among these old abandoned gods also. It is impossible to defend two sets of values so opposed to one another as those of the technological pantheon and the Christian or any of the other god-worlds of humanity. The word Christ means *The Anointed* just as the word Siva means *The Kindly*. In South India the gods are brought into every part of daily life. Their images are placed even in public buses and garlanded each day. But in Europe and America the spiritual memory of the gods and of revered Teachers and their wisdom has gone underground.

Underground, but still there! In the words of Romain Rolland:

"Our Asiatic friends, who judge Europe by our bankrupts—our politicians, our traders, our narrow-minded officials, our "ravening wolves whose gospel is their maw," the whole of our colonial personnel (both the men and their ideas)—have good reason to doubt our spirituality. Nevertheless it is deep and real, and has never ceased to water the subsoil and roots of our great Western nations. The oak of Europe would long ago have been hurled to the ground by the tempests that have raged round it, if it had not been for the mighty spiritual sap rising ceaselessly from its silent reservoir."—p. 337, *Life and Gospel of Vivekananda* (Almore, 1931).

Greco-Indian Approach: Europe's gods and wisdom spring from four sources, namely, a Jewish-Christian, a Nordic, a Greco-Indian, and a Greco-Christian. That is the reservoir. The most important is undoubtedly the Greek. The wine of Christianity was poured into a Greek chalice, as Dean Inge said. This kept Christianity from evaporating until it was replaced by that current secular and civic form which in

content has neither wisdom nor mysticism.

The philosophical debt to the Greeks was recognized by the 2nd and 3rd century Christians. Clement of Alexandria said "Philosophy was necessary to the Greeks for righteousness . . . a 'schoolmaster' to bring the Greek mind to Christ." (*Stromateis*, I, v, 28). Justin also declared that "those who live according to reason are Christians, even though they are accounted atheists. Such were Socrates and Heraclitus among the Greeks, and those like them." (*Apology*, I, xlvi, 4). "Christ crucified is teaching for babes" was uttered, not by a modern critic, but by the Christian philosopher Origen, (quoted by Inge, p. 57, *Christian Mysticism*).

This eclectic attitude (which Christ himself had, as we shall see presently, when he spoke to Greeks) baffles those who want a fixed creed—the technological mania which was present in embryo long before it grew into the mighty octopus of modern science. Yet this "free religion" which consists of an absence of fixed beliefs and a readiness to adopt and sympathize with and even worship in the shrines of other religions, or at least to give them equal reverence, is the very spirit of the Greco-Indian legacy and of the Greco-Christian foundation of European spirituality.

The Self has to become godlike to see the gods, and indeed it is the godliness of the Self which enables it to know the gods. This was Plato's view who said the eye could not see the sun unless it were sunlike. This is also the Indian view. "The Self is all the gods" is a statement in the oldest of the Upanishads, the *Brihadaranyaka* (I, iv, 6)

Communion : This creedless religion can be shown in religious architecture; in the towering Gothic cathedrals, with their mighty soaring vaults; in the pearly domes and cool sanctuaries of Islam; in the richly carved temples that stand high up on thousands of hills in India. All are supremely numinous, all try to emphasize in symbol the meeting of men with gods. These are symbols necessary for the Self. The Holy of holies is in the Self, where the human and the divine are ultimately one and the same. Deities and their shrines are the presences and the places needed for the remembrance of the contemplative act of man. These are the point of intersection between the horizontal world of necessity and action, and the purely vertical world of contemplation and value.

It is here that the impotency of the rabble of technological deities is exposed. For neither money, science, entertainment or nationalism can fulfil the needs of this necessary contemplative communion. And if it is imagined that this is all superstition and not needed, then all the virtues and principles of peace and kindness and grace in life are of no consequence, since it is only out of this communion of the Self with the Whole (in the symbolic form of God or gods) as Absolute, that these human values thrive, sustained by the godlike Gurus and Teachers of humanity who sanction the thousands of forms of worship of the thousands of true gods needed by the varied interests of humans

Gods and humans belong together. This was recognized by the ancient Greeks and the ancient Indians too. The first century *Tirukkural* (verse 18) reads :

"Should the sky run dry (of rain), there would be neither festivals nor worship (for the gods) here."

This is echoed in the Homeric *Hymn to Demeter*, the goddess of earthly plenty. The Earth Mother is mourning her daughter Persephone who has been carried off by Hades to the underworld, and in her grief, there is famine in the land. The passage in the long descriptive hymn reads:

"So she would have destroyed the whole race of men with cruel famine and have robbed them who dwell on Olympus of their glorious rights of gifts and sacrifices."

Christ and the Greek Mysteries: How Zeus the Highest Deity intervenes and how Persephone is brought back from the realm of the dead to the land of the living and how then the spring began with flowers and joy, is a symbolic parable which formed part of the Mysteries of Eleusis. Man dies if his values are destroyed, just as surely as if a knife were plunged into his heart. This is true even of those horizontal values of the technological or civilized pantheon. The money worshipper dies of sudden shock on hearing of the collapse of his investments. Let some critics destroy the fame of a Star of the movie world and the goddess dies in shame. Then how much more so with the true gods? When the value-worlds or gods of stone-age societies are destroyed, the people perish. They just die out. This is anthropologically factual.

The secrets of the Eleusinian Mysteries were never divulged but we do have evidence that a symbolic grain of wheat was given to the initiate by the Chief Hierophant. As Prof. Georges Meautis points out in *The Mysteries of Eleusis* (p. 60, Theosophical Publishing House, Madras, 1932), there is a striking passage in St. John, xii, 20-25 where Christ talks to some Greeks who ask to see him:

"I say unto you: Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The wise man will turn away from the world of relative interests, so that he can be reborn as a lover of wisdom and true values. He has then no fear of descending into Hades, and his life is with the immortals.

As Jung has said, ever since the Age of Reason man has been afraid of acknowledging the existence of the inexpressible, the wonderful, the mysterious, the essential paradoxical nature of his own Self. He fears that this is disloyal to the rational dogmas of material science. What is forgotten is that rationalism cannot claim loyalty beyond its own boundaries which are fixed in the world of necessity, in the bread and cake world of appetites and physical sensations and satisfactions. The gods on the other hand signalize another order, that of eternal values, an order of virtues, graces and joys, concerned with peace, happiness, eternity and wisdom.

This is the One Religion mentioned by the Guru Narayana, a "free religion", universal in content and without walls, yet embracing all forms of worship and praising all valid gods as belonging to a single vertical or divine or shining nature which is absolute. It deals with the one principle

(continued on page 249)

MONEY-MADNESS

Money is our madness, or vast collective madness.
And, of course, if the multitude is mad
the individual carries his own grain of insanity around with him.
I doubt if any man living hands out a pound-note without a pang ;
and a real tremor, if he hands out a ten-pound note.
We quail, money makes us quail.
It has got us down, we grovel before it in strange terror.
And no wonder, for money has a fearful cruel power among men.
But it is not money we are so terrified of,
it is the collective money-madness of mankind.
For mankind says with one voice: How much is he worth?
Has he no money? Then let him eat dirt, and go cold.—
And if I have no money, they will give me a little bread



so I do not die,
but they will make me eat dirt with it.
I shall have to eat dirt, I shall have
to eat dirt
if I have no money.
It is that that I am frightened of.
And that fear can become a delirium.
It is fear of my money-mad
fellow-men.
We must have some money
to save us from eating dirt.
And this is all wrong.
Bread should be free,
shelter should be free,
fire should be free
to all and anybody, all and anybody,
all over the world.
We must regain our sanity about
money
before we start killing one another
about it.
It's one thing or the other.



BACCHUS

COME Bacchus, Come Thyoneus ever young,
 As Dionysus or as Leneus sung !
 O come, as when in Naxos lone and wild
 Thy voice did soothe the fears of Minos' child !
 The towered elephant, slain in glorious war,
 Had fashioned with his spoils thine ivory car ;
 Vine leaves and tendrils linked in flowing chains
 The broad-flanked tiger, furrowed with dark stains,
 And dusky pard, fierce panther and starred lynx
 That led thee with thy courtiers to these brinks.
 On wheels and axles gold shone everywhere :
 The Maenads ran with loose and streaming hair,
 And " Io Bacche ! Evohe Bacche ! " sung,
 Leneus, Evan, Thyoneus ever young,
 And all thy splendid names in Greece renowned,
 Till rock and vale echoed the jovial sound.
 Lo, now with wreathed horns and flutes they come,
 Crotals and clamorous cymbals and hoarse drum
 Waved on thy noisy path with song and dance !
 Satyr and faun and sylvan gods advance
 Trooping at random round Silenus hoar,
 Who, cup in hand, from the far Indian shore,
 Drunken and drivelling as of old, will pass
 With slow pace tottering on his lazy ass.

— from *Idylles*, IX, by ANDRE CHENIER, translated
 by W. John Robertson.

The Columbia Controversy

By ROY JACOBSEN

This fifth instalment of one of the strangest court cases in history, in which the author challenged the claims of a great university to teach wisdom, brings us to the point where direct court action was taken.

THE following summons and Complaint was presented to me one afternoon by a process server who repeatedly said he knew nothing about the case, and that he came only to deliver the summons; yet he suggested that I go to see Mr. Egan, "a very nice man," and that I "talk things over" with him at his office, and that maybe some settlement could be made, without going to court, by which I could pay "less than the full amount." He gave me Mr. Egan's address and told me how to get there. I did not go.

THE STATE OF NEW JERSEY TO ROY G. JACOBSEN, THORDIS
JACOBSEN, and ROLF B. JACOBSEN
YOU ARE HEREBY SUMMONED to answer
the annexed complaint of

THE TRUSTEES OF COLUMBIA UNIVERSITY IN THE CITY OF
NEW YORK, plaintiff, in a civil action, in THE MORRIS COUNTY
DISTRICT COURT, at The Court House, in the Town of Morristown,
County of Morris and the State of New Jersey.

Aladdin's Lamp : (continued from page 246)

of Deity Itself as related to One Humanity. True non-specialized Religion, of universal validity, is therefore the bringing together as one, the at-one-ment, of men and gods, of humanity and the divine. The Way does not matter and must be decided by mutual consent between the aspirant and the Teacher, in terms of wisdom.

In a wonderful prayer (*Enneads*, v, i, 2) the third century Plotinus, perhaps the greatest of the Greek Gurus, has put it in words fit for the sublimity of the subject:

“So let the soul that is not unworthy of the vision contemplate the Great Soul ; freed from deceit and every witchery and collected into calm. Calmed be the body for it in that hour and the tumult of the flesh, aye, all that is about it calm ; calm be the earth, the sea, the air, and let heaven itself be still. Then let it feel how into that silent heaven the Great Soul floweth in ! ”

[END]

AND TAKE NOTICE that unless you enter an appearance before the Clerk of said Court or file a written answer with said Clerk, within 20 days after service upon you of this summons and the annexed complaint, the plaintiff may proceed in the suit and judgment may be entered against you.

WITNESS, HON. WILLIAM H. H. ELY,
Presiding Judge of THE MORRIS COUNTY DISTRICT COURT,
at Morristown, aforesaid, this 21 day of October 1957.

By . . . Charles M. Egan, Jr.

Louis Marion.....Clerk

Attorney for Plaintiff

Complaint

Plaintiff, a corporation of the State of New York, having its principal office at 116th Street and Broadway in the City, County and State of New York, complaining of defendants herein says that:

First Count

1. On or about September 23, 1955, defendants made and delivered a certain promissory note in the sum of \$440.00 with interest at 4% per annum to maturity and 6% per annum thereafter payable to the order of plaintiff which note became due on September 23, 1956. A true copy of said note is attached hereto as Schedule A.

2. Defendants have failed to make payment of said note on the maturity date and have made payments on account of principal only in the sum of \$100.00. There is now due on said note the sum of \$340.00 together with interest at 6 per cent on said sum from September 23, 1956.

WHEREFORE, plaintiff demands judgment on the First Count in the sum of \$340.00 together with interest and costs of suit.

Second Count

1. On or about May 1, 1956, defendants made and delivered a certain promissory note in the sum of \$709.30 with interest at 4 per cent per annum to maturity and 6 per cent per annum thereafter payable to the order of plaintiff which note became due on February 4, 1957. A true copy of said note is attached hereto as Schedule B.

2. Defendants have failed to make payment of said note on the maturity date and have made payments on account of interest only in the sum of \$14.19. There is now due on said note the sum of \$709.30 together with interest at 6 per cent from February 4, 1957.

WHEREFORE, plaintiff demands judgment on the Second Count in the sum of \$709.30 together with interest and costs of suit, but plaintiff hereby waives any demand for judgment in excess of the jurisdictional limit of the County District Court.

Charles M. Egan, Jr.

Attorney for Plaintiff

Schedule A

Renewal on note due 9/23/55
New York, September 23, 1955
On the day September 23, 1956,

We promise to pay to the order of THE TRUSTEES OF COLUMBIA UNIVERSITY in the City of New York Four Hundred Forty and 00/100 Dollars, \$440.00, with interest at four per cent per annum to maturity and with interest at six per cent per annum thereafter in the event that this loan becomes overdue and remains in default for a period of longer than six months after maturity. Value received.

LOAN FUND
Gies

Maker /s/ Roy G. Jacobsen L. S.
Co-Maker /s/ Thordis Jacobsen L. S.
Co-Maker /s/ Rolf B. Jacobsen L. S.

Schedule B

Renewal on loan granted 2/4/53 : Matured 2/4/56
New York, February 4, 1956
On the day February 4, 1957,

We promise to pay to the order of THE TRUSTEES OF COLUMBIA UNIVERSITY in the City of New York Seven Hundred Nine and 30/100 Dollars, \$709.30, with interest at four per cent per annum to maturity and with interest at six per cent per annum thereafter in the event that this loan becomes overdue and remains in default for a period of longer than six months after maturity. Value received.

LOAN FUND
Gies

Maker /s/ Roy G. Jacobsen L. S.
Co-Maker /s/ Thordis Jacobsen L. S.
Co-Maker /s/ Rolf B. Jacobsen L. S.

By waiving its demand for \$49.30, Columbia was able to file suit in the District Court, which could accept only cases involving amounts up to \$1,000. Cases involving larger amounts were handled in the Superior Court. I filed a counterclaim for \$7,016.00.

My teacher, Mr. Harry Jacobsen, again helped me to arrive at an understanding of the situation and also helped me to prepare my defense.

Answer and Counterclaim

To the Clerk of the Superior Court :

The plaintiff has brought his complaint to the Morris County District Court. By reason of my counterclaim the action comes under the jurisdiction of the Superior Court.

My defenses are as follows :

Article I—Section I.

1. The Columbia University corporation made or sanctioned

fifty and more false representations or representations which it cannot substantiate as applicable to its education.

2. There is evidence to show that Columbia University knew these representations to be false or unsubstantiated.

3. By making the representations Columbia University enticed Wisdom-seekers, including myself, to register as students and pay for tuition.

4. Like any yet unenlightened Wisdom-seeker, I trusted the University's claims to be true at the times of registration. In my own particular case, I did not suspect the University's claims to be false during the time I was a student and for a time thereafter, though I was disappointed in the education I had received. When Dean Chamberlain of Columbia College acknowledged the possibility of my being "shortchanged," and promised compensation, I at once began to question the administration as to whether the University's claims were valid. The University refused to support its claims, and failed to fulfil Dean Chamberlain's promise of compensation. I discontinued payments, on the understanding that I would pay as soon as the claims were shown by reasonable evidence to be valid. I am still willing to pay if the claims are shown to be valid, but there is abundant evidence that the University's claims are false.

5. Damages resulted from Columbia's lack of Wisdom and pretense of having it. These damages are of two kinds: physical and psychological.

a. The physical damages can be determined easily enough by anyone, and are as follows: by detaining me as a Wisdom-seeker at the University in a fruitless education, Columbia received tuition payments under false pretenses, caused me to become falsely indebted, and also prevented me from earning wages in an ordinary young man's employment. The amounts of money involved in all physical damages are given as demands for judgment in Article 3, Section 1. If Columbia had not enticed me to become a student, I could also have escaped the pretentious academic confusion in spiritual matters which led to the second damage, the psychological damage, which is this:

b. My intense desire for Wisdom, Courage, and other spiritual qualities, together with Columbia's complete failure to lead me to such qualities, resulted in my entering a state of severe depression, unhappiness, and despair, which was aggravated by the College's unjust disqualification and punishment rendered to me in my final semester. These statements are easy to verify. There is also evidence to show that the University acknowledged I was not in this state when I originally entered Columbia. When I finally left the College I was drafted into the army, and my despair and lack of understanding caused me to break down during basic training. Army psychiatrists can verify that I was not the "whole man" which Columbia had promised I would be; I lacked stability and was weaker than others because the conflicts in me were stronger. I received an honorable discharge from the army soon thereafter but my depression stayed with me, until some months later my good fortune led me to a school of Wisdom, a small school known as the Gurukula, located in Long Valley, New Jersey, where I enrolled as a student and where my conflicts

were gradually resolved through Dialectics. This can be verified by my teacher at this school, Mr. Harry S. Jacobsen, who can also substantiate his claims of teaching Wisdom and related subjects. This school proved to me, in my own personal case, the correctness of the general public assumption that Wisdom, Character, and Integrity *can* be taught methodically, thus developing the student into a truly "whole man." This public assumption is precisely the one on which Columbia University has capitalized by means of clever advertising methods, and is precisely the one which Columbia cannot substantiate in regard to its own education. The Wisdom education which I received in New Jersey restored my self-confidence and also my faith in higher education, in spite of the harm done to me by Columbia's pretense at similar education, for which the University takes money.

Section 2

1. I have from the beginning been willing to settle this controversy privately, but Columbia has refused to do so. Now that the University has brought the matter to court, I expect that it will be settled to the same end as it would be if it were being settled justly out of court

2. I have from the beginning questioned Columbia primarily in the hope of arriving at an improved educational system, and only secondarily for the financial compensation to which I am entitled. The financial aspect, however, is the only handle by which Columbia's education can be brought up for investigation and remedy; the administration does not answer registered letters in which the University's inadequacies are pointed out. Therefore I am demanding the full limit of compensation due me, so that greater attention may be given to this issue of education which is of concern to everyone.

3. Because it has been my intention all along to improve Columbia's education, especially for the sake of other students who may enter Columbia in search of Wisdom and Truth, it is my duty and right, in court, as well as out of court, to represent the common good. Some of the specific claims made by Columbia were made after my departure as a student, and therefore do not directly apply to me in my own personal charge of fraud; yet they ought to be dealt with because they are dishonest and will, if permitted to stand, encourage only dishonesty among students and alumni and those who are influenced by Columbia-University-educated men. Columbia's education is at fault, and it becomes the task of him who sees that fault, and who takes his duties seriously, to correct that education. Because of the continued harm to the public which would come from *not* correcting it, I hope that the Court will permit a thorough analysis of the issues in this important and unusual case. I hope that the Court will take due note of the preponderous influence already in Columbia's favor, certainly not due to the University's merits in this case, but due to its widespread reputation; I hope that the Court will also take note of the inherent tendency in people to dismiss the efforts of a lone figure having no public reputation, even though he speaks the truth.

4. I have been in search of legal assistance and have found several lawyers who privately agree to the correctness of my position but who

nevertheless have declined representing me because of Columbia's tremendous reputation and the possible harm that might come to their own professional practice. Further than this it is clear that unless I have a representative who fully understands the controversy, it is better that I represent myself in this difficult case, even though I am not trained formally in legal procedures, rather than be represented by someone who is not genuinely interested in the issues involved.

Article 2

By way of counterclaim, I, Roy G. Jacobsen, being a resident of The Gurukula, Long Valley, Morris County, New Jersey, complaining of the plaintiff, declare that:

First Count

1. As set forth in Schedule A* attached, Columbia University claims it is dedicated to Wisdom and to the task of teaching Wisdom in a troubled world. Furthermore the University has claimed or implied the teaching of Wisdom at Columbia, through statements in Schedules A, C and V, in addition to aforesaid Schedule AA.

2. Columbia University does not have any course or program of education for teaching Wisdom, and does not foster, teach, or dedicate itself to Wisdom as it claims to do.

3. Columbia University does teach Knowledge and Skill in various fields, but cannot distinguish between Knowledge and Wisdom, which is itself a mark of confusion.

4. I have really only one charge against Columbia: that it does not teach Wisdom as it claims to do. From this charge ensues an endless number of charges, of which I have selected fifty at random. I am prepared to show that each of these fifty claims in turn is false, though the central issue is that of Columbia's pretense at teaching Wisdom.

5. Wisdom, Character, Enlightenment, Truth, etc., are all synonyms for or aspects of the same Quality, and the central issue could as easily be that of Truth or Character instead of Wisdom; but Wisdom is the most inclusive term.

6. Much of Columbia's advertising is not in the form of definite claims or implications, but is purposely vague or ambiguous, so that the prospective student may be led to believe that spiritual qualities are being developed at Columbia, while the administration hopes to escape charges of fraud because of the ambiguity of its statements. This kind of deceptiveness, which cannot easily be exposed and dealt with, is much more dangerous and harmful than even outright false claims. To lead a student on to believe that he may attain Wisdom, Truth, or Enlightenment at the University, when in reality the University cannot lead him to it, is worse than not mentioning these spiritual qualities at all.

Second Count

1. Columbia University claims to teach, foster, pursue, and dedicate itself to Truth, as set forth specifically in Schedules R, U, and Y, and implied in Schedules A, C, and X.

*These documents will be published in the next issue of VALUES.

2. Columbia University does not have a course or a program of education for teaching Truth, and does not teach, foster, pursue, or dedicate itself to Truth, as it claims to do.

Third Count

1. Columbia University claims to develop Character, as set forth specifically in Schedules I and Z, and implied in Schedules A, C, T, and X.

2. Columbia University does not have a course for developing Character, and does not develop Character.

3. A student may have character in spite of Columbia's influence, but then the University cannot take credit for having developed it. This applies to all other counts as well.

(Outline of remaining counts)

4. Enlightenment. 5. Understanding. 6. Justice. 7. Liberty. 8. The Whole Man. 9. Honesty. 10. Liberal Arts Education. 11. Courage. 12. Critical Judgment. 13. A deep-rooted sense of personal and social responsibility. 14. Firsthand contact with the major intellectual ideas that have helped to shape human thinking and the course of human events. 15. An understanding of people and their motivations. 16. A comprehending knowledge of the scientific world. 17. Individuality. 18. All studies that contribute to the art of living. 19. Maturity. 20. Well-rounded personality. 21. The ability to think objectively. 22. Understanding of one's responsibilities in a democratic society. 23. Good Citizenship. 24. An education which is conscious of the student's needs. 25. An education which is constantly alert to the changing demands of society. 26. Beauty. 27. Spirituality. 28. A general background on which to draw for values that give one's life dependable roots. 29. Proper adjustment to college. 30. Proper attainment of adult status. 31. Philosophy. 32. Psychology. 33. Educated men, as distinguished from professionally trained men. 34. An understanding of contemporary society. 35. Understanding of human nature. 36. Advancement of the public good. 37. The glory of Almighty God. 38. Rectitude of conduct. 39. An education designed to serve the alumnus throughout life. 40. Righteousness of life. 41. Faithfulness. 42. Examination of all ideas. 43. Weighing of all doctrines. 44. Testing of all beliefs. 45. An understanding of the nature of the universe. 46. An understanding of man's relationship to the universe. 47. The ability to do eternal battle against ignorance and intellectual dishonesty. 48. Ethical principles which ought to regulate human conduct. 49. An education in which the student receives primary attention. 50. Compensation to those who felt they were shortchanged.

Article 3

Section 1. Concerning the damages caused to me by Columbia University I hereby declare that:

1. The University caused me great psychological damage, as explained in Article 1, Section 1, Paragraph 5. This damage cannot be measured in terms of money.

2. The University has caused me to be needlessly indebted to it, in the sum of \$1,049.30 plus interest.

3. The University has already collected tuition fees and interest from me, amounting to approximately \$1,000.00. The University has refused to answer my registered letter of October 6, 1957, in which I requested an account of the exact amount.

4. By holding me at the University under false pretenses for three years, Columbia University prevented me from earning \$6,000.00.

5. The University has made it necessary for me to pay \$16.00 for legal advice pertaining to this case.

THEREFORE, I demand judgment on fifty counts in the sum of \$7,016.00, plus cancellation of tuition debt of \$1,049.30 and interest, plus costs of suit.

Section 2. In the interests of the public good, I hereby demand that Columbia University either withdraw its false or misleading claims, or else substantiate them by the introduction of a course in which Wisdom is taught.

Section 3. I expect an apology from President Kirk and Dean Chamberlain for their conduct in this case.

ROY G. JACOBSEN

Appearing Pro Se

(To be continued)

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