

VALUES



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

NEXT MONTH

CASTE

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EDITORIAL Wise and Otherwise

Withdraw into yourself and look. PLOTINUS

THE DEBATE about Wisdom and teaching it goes on. In VALUES we pursue a method followed by the wise men of all time. Our aim may seem contrary to the methods of official education. It is not to pump something, creed, ideology or system, into the already super-inflated mind, but rather to help the reader to let out the wind. The human Self is blocked by a mind in a state of chronic tension. This tension is caused by the incessant bombardment of senselessly-scrambled question-answers to life's problems.

Wise men have never got a hearing. People don't like admitting having made a mistake for thirty years or more. But their Promethean agony remains. What then? Remedies? These range from going to the dogs, retreating to what machines have left of wild nature, chemical tranquilizers, ritualistic ditto, and the sheer physical

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exhaustion of sport and work. Like Ol' Man River, folk are "tired o' livin' and feared o' dyin'."

In the hours of waking, doubts return, like Greek Furies, to haunt the consciousness of modern man, and neither the Freudian couch with its guesswork shots in the dark, nor expensive lessons in hatha yoga can do much more than can be achieved more easily and cheaper with a bottle of gin. Alleviation, even to the extent of lobotomy, is not an answer to problems. "Frail rafts" over the sea of doubt, is what the Mundaka Upanishad calls these methods.

Helplessness of the Wise: The trouble is not in the writing. It is the disadoption by the reader of the wise man. Good or bad, right or wrong, we in VALUES are in the company of the wise. What we write here is supported by citations from the works of wise men from all corners of the globe.

Not one of Jesus' disciples understood him. They abandoned Jesus at the last moment. Socrates thought that by sending his wife and children away he could avoid a scene during his last moments. But he too then discovered that his male disciples were weeping. As an old, tired man, the Buddha had to endure the excruciating stupidity of "the beloved" Ananda. Others, like Bodhi-Dharma, Lao Tzu, and many Sufis, fled from human society either to distant lands or out of sight, disgusted with the obtuseness of mankind.

When the Indian poet Tagore congratulated Narayana Guru on "the great work" he was doing, the Guru with sadness replied; "We have done *nothing*. Powerlessness fills us with sorrow."

It is like drawing pictures on the wind-swept sands. Those who understand the language of the wise are themselves in no need of it. Sankara said "Where there is ignorance of the highest principles, the textbooks can bring no result (and) also when the highest principles are known, the textbooks are without result." (*Vivekachudamani*, 49). And yet his own writing, which was all textbooks, fills a shelf!

Why then did he write? Why indeed have Gurus anywhere written? Why VALUES, for that matter?

Beyond the Books: One reason is to point these things out. We can use words to abolish words, one thorn to extract another thorn. Words thus used can help in that process of withdrawal which Plotinus (quoted above) and all others have recommended.

Another reason, given by Sankara, is that because people are humbugged by frauds pretending to teach wisdom, they are cheated of their wisdom heritage. Words can at least point this out. Unfortunately there is far more resistance to spiritual than to physical medicine. It requires at least the spiritual equivalent also of faith in the qualification of the doctor, the affiliation to a wise man, which is not blind hero-worship or the symptom of a slavish mind. The records of wise men go to prove that there is an ingrained aversion to mental or spiritual catharsis. There is also inertia, and to the wallowers in relativitism, the words of Jesus still apply: "Let the dead bury their dead," and "cast not your pearls before swine."

Under and Over: In its series *Adventures of the Mind*, the *Saturday Evening Post* of May 3, 1958 contained a 12,000 word article by

Mr. Jacques Barzun the Dean of Faculties and Provost of Columbia University. It was called *Science vs. the Humanities*. The subject was really about wisdom but this was disguised. He said that the Humanities (inclusive of philosophy) cannot bring an understanding of the self, that humanists have no wisdom but, however, that they might be used to organize the discoveries of scientists to put order into civilization, so as to produce the ideal "cultivated" man, presumably personified in Mr. Barzun.

The springboard of this essay (which may have been influenced by the nation-wide publicity given by *Time* magazine to the Columbia Case we have been reporting) was another article by "the well-known diplomat and writer, Sir Harold Nicolson." This BBC talk called *Science or the Humanities* was printed in *The Listener* Oct. 31, 1957. It made out a case for the creative artist, but was unfortunately marred by a dithering English wit below even that of *Punch*. One could hardly take it seriously, when for example, Sir Harold says: "I have always been so bad at mathematics that it is only by an effort of concentration that I can detect any difference between 20,000 and 200,000." That this is fatuous is obvious when we know that this supposed moron in maths has held important jobs in government, has been an M. P. and a Governor of the BBC as well as being the author of a score of books.

Nicolson and Barzun are two sides of the same spurious coin. The one is the British underside of Mr. Barzun's topside. Mr. Barzun makes the cultivated remark at the end of his essay that the great thing about the Humanities is their non-conformity to pattern (his highbrow phrase for it is Misbehavioral Science) and, as an example, cites "the *Antigone* of Sophocles, who is like no other woman—which is like no other drama." (The pronominal mix-up is Barzun's, not ours.)

These, presumably, are the models of western civilization, now being imposed on the rest of the world, whom we are expected to respect. No wonder there is a Rock-'n-Roll generation and British loutish Teddy Boys turning its back on this "culture." No wonder the unrelated facts of science, bomb and all are preferred. Better to dull the mind with the cacophony of the juke-box than listen to the insincerity of literary diplomats and the cultural dicta of over-cultivated deans.

The Farmer's Wife: With ample proof, we have said in *VALUES* that dramas such as *Antigone* live on, not for their hot-house exotic rarity, not for their cultivated uniqueness and misbehaviorism, but for their perfect artistic expression of universal human principles rooted in an exact wisdom-science. These are the very same principles to which Sankara referred. *Antigone* survives because it is structurally built on a universally valid philosophy. Sophocles' *Antigone* concludes by the Choral words: "Of happiness the crown and chiefest part is wisdom." Sophocles, a student of Greek philosophy, was wise because he was able to withdraw and look, and what he saw was the eternal, the universal.

It is indeed safe to say that an old farmer's wife in India, marketing her eggs can be wiser than Nicolson, for you may be sure she can haggle over the price as well as any stockbroker. And when she illustrates her argument by drawing on the perennial wisdom of Valmiki who wrote the *Ramayana*, with pithy exactitude she can be wiser than Barzun. Long

may she and millions like her in the non-westernized world be kept sane and free from the lows and highs of the Nicolson-Barzun "culture" with its unrewarding attitudes of closed and private values.

For it is certainly openness we need. It is not the capacity to see the special, but the vision to recognize the universal which is the secret of the survival of all art, as it is also the secret formula for peace and human happiness.

[END]

Thank-You !

SOME do appreciate VALUES . . . A much valued reader in an American prison writes :

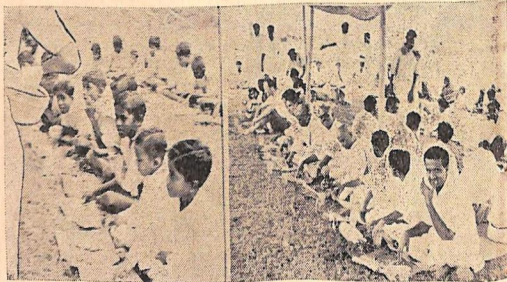
A copy of VALUES is being read right now, two desks away from mine, in the office . . . My friend H. was here yesterday visiting me, with two charmers, and he told me he had received an issue, and was spreading the word. I hope that after a month's hiatus, you will be barrelling again. [*We are - Editor*] I mean that your magazine is read to a shattered pulp here, and should be elsewhere.

And the Principal of an Indian college, in sending his subscription writes :

I very much appreciate the matter in the magazine.

Then from New York there comes the following :

The last issue of VALUES was excellent. Dr. Natarajan's article was superb. Gee, if we only had this in our current theatre. It was a fine piece of writing and what a magnificent presentation. All the truly greats adored the Absolute.



FOR YOUNG AND OLD, A HAPPY PICNIC AT THE NARAYANA GURUKULA, BANGALORE

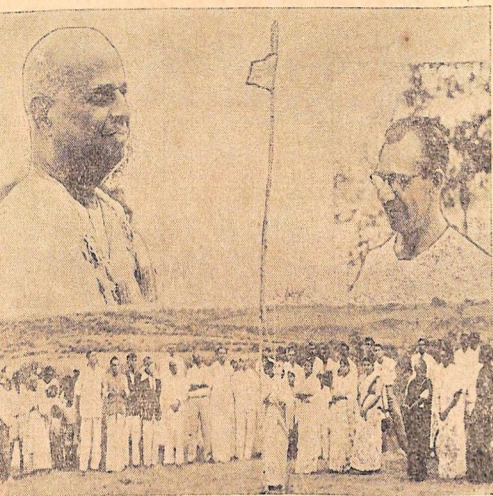
Homage to Narayana Guru

**The Human kind is of One Deity,
One Faith and One Caste**

WHAT a wonderful chord of response this great motto of Narayana Guru strikes in the hearts of the people of India! Narayana Guru went on to say :

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

It was this view, of ONE HUMANITY, unitive in its nature, its ideals, its values and needs, that the Guru wished



JAPAN-BORN MME SATOKA HARIHARAN HOISTS THE GURUKULA ABSOLUTIST FLAG AT THE WORLD CENTRE, KAGGALIPURA, BANGALORE. (insets) NATARAJA GURU AND JOHN SPIERS

should be widely known. This theme was emphasized at the various celebrations of the Guru's 104th birthday anniversary.

On these pages we give some pictures of the meetings at the Narayana Gurukula World Centre at Kaggalipura, Bangalore, and at Tiruchirappalli, 200 miles further south.

An important feature at all these gatherings, both in India and abroad, is the free picnic in which all join. In India, cooking is done on a mass scale at comparatively little cost. There is no washing up, as the plates are banana leaves (usually gathered together after the meal and eaten by cattle!).

Nataraja Guru, Head of the Narayana Gurukula, presided at the Bangalore function, answering many questions relating to the thorny problem of caste. This topic, by the way, will be the subject for the next issue of VALUES.

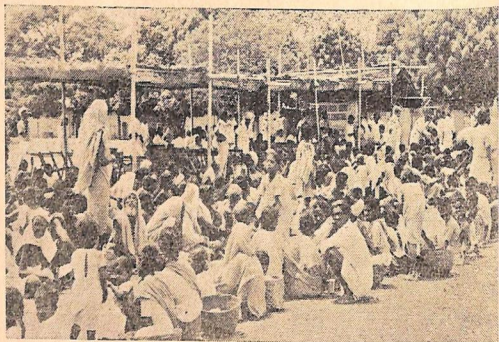
About 150 were present at the Bangalore meeting. Prof. Damodaran, proprietor of the famous Kamala 3-Ring Circus, provided a fine tent for the occasion.

At Tiruchirappalli (commonly known as Trichy) Dr. A. Paul presided, and there were brief talks by Mr. M. Kailai Anandar and John Spiers. A very large number of the poor people of the town came for the free lunch.

These meetings were held under the auspices of the Narayana Gurukula, as also meetings held at Varkala in Kerala State and in Singapore.

Followers of Narayana Guru also held meetings in many other places. In Bangalore City a huge procession with a decorated elephant carrying the portrait of the Guru was taken round the main streets, with of course music and food for all. In Madras too and in Bombay there were widespread celebrations by various groups of devotees, all of them largely attended.

We give here just two of the many messages received on the occasion.



AT TIRUCHIRAPALLI, SOUTH INDIA, OVER 800 ENJOYED LUNCH DURING THE CELEBRATIONS

We would like here to thank both Mr. Garry Davis and Mrs. Violet Rawnsley for their good wishes, as well as all others who sent greetings.

MESSAGES

Narayana Guru and the Age of Wisdom

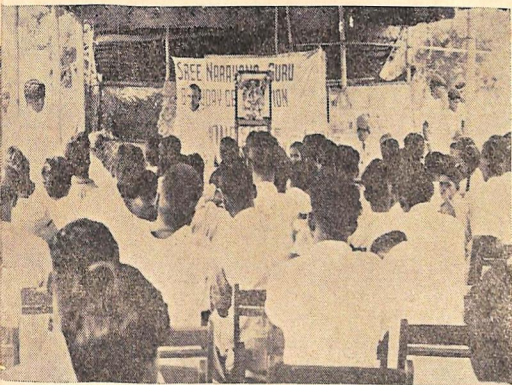
Writing from New York, **WORLD CITIZEN GARRY DAVIS** sent this message :



GARRY DAVIS

Warm greetings to all Narayana Gurukula inmates and guests on the occasion of the 104th anniversary celebration of Sri Narayana Guru's birthdate. Whether in teeming, bustling, automative New York City or in tranquil, naturalistic 13th Mile on Kankanhalli Road, the wisdom he knew and taught, one and unwavering, confides its joyous balm to he with open mind and heart who seeks sanctuary in its freeing embrace.

The World Flag you raise today symbolizes for this writer both the natural synthesis of Man and Society viewed globally and unively, and inwardly, the very principles of universality and unity upon which Sri Narayana Guru's teachings and life were founded.



DR. A. PAUL ADDRESSES THE GATHERING AT TRICHY

Representing thus the inherent and innate solidarity and sovereignty of the Family of Man as well as Man's divine nature, it rightfully heralds a new age for humanity:

THE AGE OF WISDOM

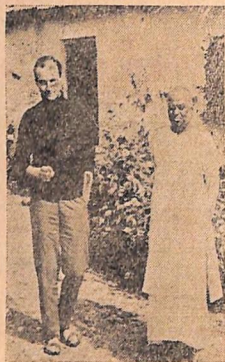
for the titanic challenge of controlling the nuclear source of universal energy discovered in our particular time can only be met by the application of the nucleus source of perennial wisdom to the contemporary scene.

Our thoughts join with yours on this happy day in memory of the dedication of Sri Narayana Guru to the highest wisdom in his all-embracing love for humanity. May the wisdom he knew and the love he felt toward all meet in us illuminating our lives and filling our days.

Co-operation and World Brotherhood

Mrs. VIOLET RAWNSLEY from Anacapri, Italy, gives this message:

I greet you all in love, and in humility would share with you something of the central thought that I hope will occupy the Conference of the World Association of Parliamentarians for World Government meeting on 7 September in Paris, for which thirty nations are sending delegations and fifteen of them their ambassadors.



DR. MARK GEVAERT WITH NATARAJA
GURU AT VALUES' GURUKULA HOME

Our struggle for World Government, as I understand it, is, *au fond*, a struggle to express Wisdom on the political level, in order to carry the Science of Government on to that higher level where the Universal Law, the LAW OF NATURE, the Law, "engraved, as by the hand of Divinity itself, upon the human heart" can be manifested with increasing clarity in all its beauty and beneficence.

In the light of its truth, Justice and Liberty will be revealed, as they affect the individual and therefore the collectivity of the nations, on the ideal plane.

The Law we seek to obey, being the Law of God, is the Law of Love.

It will be expressed through the Spirit of Co-operation and World Brotherhood, under which the practical, intellectual and spiritual potentialities of Man will be awak-

ened with ever greater power, Humanity itself unfolding the Divine Presence in the World, bringing Harmony and Joy and fulfilment on all levels, to the individual and to the nations, under the influence of which ignorance, poverty, discord and injustice will be at last overcome for all peoples.

[END]

Man - Woman Dialectics — II

By NATARAJA GURU

The author here brings dialectics into the field of relational or social psychology and behaviour. The unilateral treatment and speculations of current psychologists are left behind in favour of a commonsense approach approved and upheld by daily experience and dramatized philosophically by the Greeks. For the first time, Woman as the Maya or Negative aspect of the neutral Absolute is given a full length study and some dialectical applications of the principles discovered, rounds off this entirely new approach to a subject of deep interest to all.

MAN-WOMAN Dialectics depends primarily on the recognition of the subtle inversion implicit between the sexes. One has to be familiar with the scheme of the Absolute with its proper methodological and epistemological frame of reference and the two principal axes of correlation of value factors* to be able to see clearly how the component conflicting or complementary counterparts in male or female enter into living relationships in the actual drama of life.

The perspective as viewed from the side of man would present a totally different colour from what is presented from the women's point of view. The two points of view can be treated disjunctly or unitively.

Criminal psychology is already familiar with love triangles involved in dramas of jealousy which the front

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* See Chart on p. 16 of last issue of VALUES.

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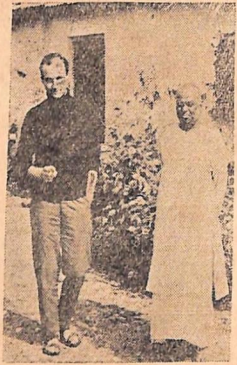
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* See Chart on p. 16 of last issue of VALUES.

pages of daily newspapers display to the discredit of human nature. Even when Man-Woman dialectics is conceived more correctly as bi-polar, varying degrees of unitive treatment are possible as between dualism and non-duality. The question of the equality of the sexes can be approached quantitatively or mechanistically, yielding quite other conclusions from what a dialectical treatment would bring. When overt equality is secured, the innate relation of harmony between the sexes can still remain violated. Instead of being equal and opposite factors, male and female should be treated as dialectical counterparts to justly balance the delicate relationship involved in the best instances of conjugal love.

The taming of the shrew is perhaps as difficult a problem as taking the side of Xantippe against Socrates. Medea, who went to the extent of killing her own children to spite Jason†, had her own justification, although not within the purview of mere commonsense. Poetic justice with Euripides favoured her. To understand problems from the woman's side requires greater dialectical insight than to appreciate the more formal and logical standpoint of the man concerned. The woman tends to be more personal, synthetic, subjective and real. She excels man in the emotional and relational sphere, while it is with more theoretical logical abstractions, supported by passion or action that man often tries to overpower the woman—in vain. Her silence becomes at times more eloquent than all his ravings. Her negative absolutism can put the crown on a tragic circumstance. The soul of womanhood can reveal sublime heights of absolutist value in life.

In the first part of this essay, theoretical generalities have roughly been covered. We shall pass on here to the more specific or actual aspects viewed especially from the side of negative absolutism.

Dialectical Equality of the Sexes : The slogan of the French Revolution had Equality as its central concept. The absolutist derivation of this concept has, however, been long overlaid and forgotten. When a modern man thinks of the Equality of the Sexes which is a corollary of the principle of the Equality of Mankind in the name of the Absolute, he tends to do so in terms of actual or mechanistic equality or at best explains this further by reference to vaguer notions such as equality of opportunity. For its full significance however, we have to view it from another angle altogether. If we are prepared to admit that Greek Tragedies are not mere crime stories in the modern sense but contain deeper secrets from the minds of the wise men of antiquity who wrote them, the all-important difference between a merely quantitative and mechanistic view and the living, real, qualitative and vertical view of life factors, becomes amply evident. Reality can be viewed either in mere cross-section, or longitudinally giving full scope to the process of flux and becoming which is life itself in its eternal creative expression.

The analogy of the dragon has been employed to express this latter way of appraising reality. The head of the dragon vomiting smoke or fire would be the dialectical counterpart of the tail which is the other balancing and relational pole in the living situation which it is meant to represent in mythological symbol. Dialectical equality of the sexes thus

† See p. 6 of last issue of VALUES.

gains quite another significance from the mere cross-section view which the modern mind has been taking, although such a view is good so far as it goes, and is quite in keeping with the heritage of an age of science. When dialectics itself becomes raised to the status of a science, there will be nothing repugnant to the dignity of modernism to include this longitudinal view of life treated as a living process of becoming. Man, woman and child here have an integrated and unitive relationship. Like light and darkness, man and woman can then be looked upon as reciprocal counterparts in a situation in which both are involved, though belonging to poles that exclude each other.

Male and Female Versions of Absolutism: Zeus with his thunderbolt is an awe-inspiring god. Likewise Rudra and Veerabhadra of India are meant to be terrible aspects of Siva in the Indian context. The feminine counterpart of the same is Kali, the personification of all-devouring Time. Anyone who has approached a woman near enough will concede easily that the seemingly weaker or gentler sex can hide behind her sweet charms some deeper trait made of sterner stuff.

This dimension in women is not revealed ordinarily on a background of everyday life; but it is thrown into striking relief when something near and dear to the woman's soul is touched. The lioness with her cubs is more terrible than the male of the species. When involved in love, the girl of sweet sixteen can brazen herself, forgetting her whole background. Tragic situations astonishingly set off the negatively absolutist stuff lying buried within the apparently docile submissiveness of womanhood. Frustrated affection can drive the one-pointed bi-polar relation as between a man and a woman to the point of madness which over-reaches the limits of ordinary reason.

The case of Medea and Jason which we have examined in some detail already (in last month's VALUES) brings the counterparts concerned into correct and symmetrical relief.

Medea may be said to have attained to the white heat of absolutism possible to womanhood, and this must be the reason why Euripides does not hesitate to give her a divine status in the last scene where, over the home and hearth where her two children were killed by her own sword, she is represented as standing in a celestial chariot beyond the reach of the revenge of Jason. She gives expression to what could be taken to represent the content of that negative absolutism to which the most heroic of women alone could rise. As a hero, Jason himself is not without a touch of absolutism, but the male version here cannot be said to be of the highest order of which man is capable. Sublimar heights of masculine absolutism are represented in other plays both ancient and modern. Heroism finally gets sublimated in terms of self-realization which goes beyond all utilitarian human values. Man or woman attain to their highest fulfilment here when the positive and negative aspects of the Absolute coincide as the most central of values in life.

Sex Divergency and Dimorphism: The physiological differences between the sexes have been objectively studied. Some generalizations have been arrived at which tend to reveal that exceptions and rules are not so easy to separate. Some men are women and *vice-versa*. The overlapping of common traits becomes all the more pronounced as

inner zones of the personality are attained. Instead of differences which lie along the horizontal axis of values, we come to see, as we delve into psychic factors, that the more real differences between the sexes depend on a variation in the vertical scale.

The mutual attraction between the sexes which makes one appear pleasing to the eyes of the other, has no objective norm. To the eye of a philosopher like Schopenhauer women generally are narrow-shouldered, short-legged and ugly. Bald headed and bearded men who might seem repulsive to persons of the same sex, might prove favourite manly types in the world of women.

Standardized beauty is a misnomer. Preferences and partialities prevail in the appreciation of beauty, and it would be quite easy, even for the judges in a beauty contest, to see Helen's beauty in an eye of Egypt. Such contests are repugnant to people of taste or training in the dialectical way. Freaks can excite curiosity but not admiration. A girl who is a "tomboy" and a boy who is a "sissie" have only nuisance value in boarding schools.

The polarity as between the sexes is not to be measured by so-called "objective" norms, but requires to be treated dialectically to lead to sensible generalizations. Women's clubs are known to have both masculine and feminine types who love to play the role of husband or wife, and the phenomena of transvestism observable in both the sexes in modern life brings in a further complicating factor in the diagnosis of the traits that should properly belong to the sexes. No cut and dried differences should be expected, but only those ambivalent tendencies which are common yet specific to the two sex modalities to which the neutral Self may be said to be subject in our common human life here.

The Diagnosis of Sex Characteristics : Even when we make due allowances for the above dialectical requirements, from the common-sense point of view it would be safe to remark that women generally tend to be shy and like to avoid the public gaze. They feel at ease in the home where they love to retire, rather than be in the market-place. Tears come more natural to women than to men, although women might excel in endurance and patience. The village girl is bound more to the locality than is the boy of similar age. Her reputation in the world of gossip, especially of women at the well-side, is no negligible factor to her. Questions of chastity, honour and reputation, wafted this way and that by that vague factor called rumour, can seriously disturb her peace. Good looks, dress, gold, decorum, ceremony and ritual, and being seen and admired now and then, are necessary items with which to balance her personality, as few husbands can understand. Good apparel can thrill her whole being with a fervour that can attain mystical import and make her feel normal.

Woman depends more on what she could be than on what she is. To be a mother or a wife is more binding in its necessity to her than being a father or a husband is to the male concerned. Talkativeness is a vice to which a group of women are more prone than a group of men. Synthetic aspects of intelligence rather than the analytical appeal to women. Details of a practical and necessary life are attended to by her more easily than by men. A good memory, patience, endurance, will, and daring too wherein discretion has full scope, are natural gifts of women.

The man on the other hand is distinguished by having more valour than discretion. He belongs to the more overt world of events and actions. Horizontal interests generally hold the centre in the life of the male. The fighting instinct is pronounced in men, and when they fought duels for the sake of some woman, the latter enjoyed the fight within themselves as a form of reflected credit to themselves. The war-worn soldier or the weather-beaten sailor have charms for the feminine eye, though different from the charms associated with womanhood.

The above indications are by no means exhaustive. They are yet to be arranged and studied in a methodical manner and in greater detail. That would take us far from the main object of this essay, which is to reveal the verity that, as between the sexes there is implied, not a gradation in degree of development of the psyche as generally thought, but a total polarity as between the two sets of tendencies pertaining to each sex. This principle of polarity as against mere gradation is one of the subtle factors in Man-Woman dialectics which it is very important to recognize.

In order to reveal this polarity in greater relief we have to rely on some of the Greek tragedies that we have already had occasion to cite. The further structure of Man-Woman dialectics has to be worked out by us by holding on to common experience on the one hand and to secrets in such tragedies on the other. The great respect in which the tragedies are still held by diverse nations warrants such reliance and if they did not confer much wisdom, then they should not have deserved, at the hands of modern thinkers, any greater attention or respect than what is given to crime stories in cheap magazines.

A priori and *a posteriori*, normative and experimental methods have to be employed by us together, instead of relying on any one exclusively. Some methods could be used to prove both ways, instead of merely unilaterally, as in the case when parent and child prove each other, both ways and either way. Womanhood is seen when contrasted with manhood. Manly traits depend on the subtle polarity with those of women for diagnosis, and womanhood would likewise depend on understanding what constitutes manhood. The Absolute is the basis of both variations.

The Terrible Goddess Kali as the Negative Absolute: In the suicide pacts that lovers sometimes sign, there are two equal and opposite counterparts involved. They are the best of friends and the worst of enemies by virtue of the relation implied. Although the male seems to be outwardly the more active agent, the girl will reveal equally adamant determination when more closely viewed. Locked in each other's arms, such dead couples in the *Antigone* of Sophocles and in the *Hernani* of Hugo reveal the tragedy implicit in Man-Woman dialectics at its worst. The core of the situation involving reciprocal factors in the context of the neutral Absolute is touched upon and echoed from classical times in the famous lines of Shelley's *Adonais* "No more let Life divide what Death can join together."

A detailed examination of the masterpiece of Euripides, *Medea*, will reveal between its lines many features of the laws implied. Jason's case belongs totally to the overt horizontal world of values, but in *Medea*, as the terrible mother who could "steel herself" to such an extent as to gloat over the killing by her own sword of her own offspring, we have a

case of negative absolutism revealed through the soul of womanhood. Poetic justice favours her. She is deified and gains the status of Kali of the Indian context, the feminine personification of Time or Becoming, with its death-dealing potentiality.

Kala means time and *Kali* is the feminine aspect of time, which is referred to in the Bhagavad Gita, x. 34 as *sarva hara* (all-devouring). To concede, at least in principle, that every woman represents in her person a spark of the negative principle of the Absolute, which can belch fire when conditions favour its emergence, is the central verity around which Man-Woman dialectics may be said to turn. If we do not think of life as merely consisting of Herculean tasks but as belonging also equally to a subtler world within, womanhood attains to its position as the core of human affairs.

The Charm of Woman : No woman is really beautiful except in the light of the negative absolutism reflected in her personality. No woman can be charming in the same sense as a man can be. An angry Zeus with his thunderbolt has a certain positive charm which the Earth Goddess does not share. In other words what is recognized as interesting as between the sexes is derived from two distinct and opposing poles. These poles are mutually exclusive yet have common unitive ground. Spiritually, man and woman have perfect equality or status but, when they begin to interact, the mode of operation involves the recognition of this polarity as between a positive and a negative Absolute. Such is the secret law regulating Man-Woman dialectics and it is of the utmost importance for modern man to recognize it in the interests of humanity as a whole. Family relations all over the modernized world tend to be strained because of the absence of this understanding.

The Wise Woman Recognizes Extreme Necessity : The mind can envisage "Contingency" or "Freedom" or the other side of reality which comes under the category "Necessity." A married woman with children to rear cannot afford to minimise the importance of the necessary side of her life, although the man caught in the same context might tend to find a solution lying at the opposite pole of freedom. Escapism comes natural to him ; but the more the male talks of freedom in the contingent, the more the female soul stresses the side of extreme necessity.

In the *Medea* of Euripides the Chorus of Women is made to mark the extreme point of necessity which is the regulating factor in women's lives. The possibility of the extinction by death of their offspring is their most natural and deepest concern. After generalizing that most, though not all women, in spite of being women, aspire to "culture that dwells in us to teach us wisdom" and that women without children may be left out as having no experience of life, the Chorus is made to say :

"... those who have a sweet race of children growing up in their houses do wear away, as I perceive, their whole life through ; first with the thought how they may train them up in virtue, next how they shall leave their sons the means to live ; and after all this it is far from clear whether on good or bad children they bestow their toil. But one last crowning woe for every mortal I now will name ; suppose that they have found sufficient means to live and seen their children grow to man's estate and walk in

virtue's path, still if fortune so befall, comes Death and bears the children's bodies off to Hades. Can it be any profit to the Gods to heap upon us mortals beside our other woes this further grief for children lost, *a grief surpassing all?*" (p. 327, *Seven Famous Greek Plays*, Mod. Lib. New York.)

The underlined tail end of the speech should be noted as intended to mark the extreme limit of the negative absolutist attitude in the care and concern of a mother for her progeny, through which the soul of womanhood is revealed as containing its innermost spark of concern or interest value with all its negative intensity.

The White Heat of Negative Absolutism: When once we have been able to concede that there is something called extreme and absolute negation in the spirit of womanhood it would be easier to examine its further implications. In this respect the *Medea* of Euripides can be looked upon as a masterly creation, where the soul of womanhood is made to shine, not with the smoky light of negative absolutism as we more often find in its personifications ranging from Our Lady of Sorrows onwards through intermediate Madonnas of the various famous master painters, culminating in La Gioconda of Leonardo. In the Indian context we have the series ranging from the terrible Kali, the Dark One, to the bright, white and radiant Saraswati sitting on a white lotus. Sophia of Constantinople may be said to come near to this Sanskritized version of the Absolute, seen through the personification of womanhood. In the famous composition of Narayana Guru, *Kali Natakam*—the Dance of Kali—the positive and negative aspects of the Absolute are brought unitively together as natural to the soul of womanhood. After marking the extreme point of the absolute Negation its movement rises gradually to sublime tragic aspects both adorable and terrifying at once.

Other Implications of the Negative Imperative: That woman is steeped more helplessly in the principle of imperative necessity is well known. When she is past middle age and is burdened with children to look after, the cord that may be said to bind her to the negative pole indicated above, is unmistakable. What this kind of bondage implies is to be imagined intuitively in a graded manner as fixing and determining the choice of possible actions in her life which tend to become limited in horizontal possibility and the bondage is all the more intensely binding to the degree that the femininity represented in her personality is strong.

We have to rely on the writings of those who were correct dialectical critics of human nature, as the Greek Tragic dramatists happened to be, to give actuality of content to statements such as those we have just made, which we confess, necessarily remain very vague in the form we have put them, in the present stage of our formulation of the subject. It is therefore with due apologies that we hearken back more than two thousand years for any known support for our theorization here. The text of Euripides *Medea* offering many instances of clarification of this region of Man-Woman dialectics with which we are at present concerned, we shall therefore use it to examine the import of a few of such instances, taking them in a certain order of importance.

a) **The Unique Status of Womanhood:** In passing judgment on womanhood, perhaps one of the errors that males commit, of importance

to note, is to judge from norms that apply to manhood. Medea concedes to Jason that instead of being jealous and rival to the young princess he was going to wed, after putting her and her two sons away, she could have been reasonable enough to see the husband's point of view, and she says, strikingly:

"...but, I was mad, I who should have shared in these designs, helped on thy plans, and lent my aid to bring about the match, only too pleased to wait upon thy bride. But what we are, we are, we women, evil, I will not say; wherefore thou shouldst not *sink to our sorry level nor with our weapons meet our childishness.*" (p. 320, *ibid.*)

The italicized parts in the above quotation will support the view we have taken of the negative vertical nature of the status of the woman's soul or self. That though negative and bound by imperative necessity, womanhood is not to be looked upon as an evil but to be met by its own norms and standards, is further emphasized here.

b) Negative Creativeness of the Woman's Genius: Schopenhauer and Nietzsche have both discredited women and in oriental literature it is common to find total depreciation even going so far as to give support to the belief that women have no soul. This is both true and not at all true if we recognize that Absolutism could find polarized expression both positively or negatively without losing any intrinsic value thereby. Jason, in the quotation below feels what many reasonable men might feel under similar circumstances.

Explaining how it was in the interests of his children and their mother's comfort at the thought of the second marriage, he concludes his speech to Medea characteristically:

"No, but you women have such strange ideas, that you think all is well so long as your married life runs smooth; but if some mischance occur to ruffle your love, all that was good and lovely erst you reckon as your foes. Yea, men should have begotten children from some other source, no female race existing; thus would evil never have fallen on mankind." (p. 308, *ibid.*)

Read side by side with the words of Medea earlier, where she refers to the peculiarity of womanhood, the negative absolutism implicit in the soul of womanhood should become sufficiently evident:

"...and more than this, we women, though by nature little apt for virtuous deeds, are most expert to fashion any mischief." (p. 304, *ibid.*)

This is further confirmed from her earlier words:

"For though women be timorous enough in all else, and as regards courage a coward at the mere sight of steel, yet in the moment she finds her honour wronged, no heart is filled with deadlier thoughts than hers." (p. 299, *ibid.*)

c) The Double Weight of Necessity for Women: The following speech of Medea in regard to the plight of women speaks for itself most convincingly from a dialectical perspective:

"Of all things that have life and sense, we women are the most hapless creatures; first must we buy a husband at great

price and over ourselves a tyrant set which is *an evil worse than the first*; and herein lies the most important issue, whether our choice is good or bad. For divorce is not honourable to women, nor can we disown our lords. Next must the wife coming as she does to ways and customs new, since she has not learnt the lesson in her home, have a *diviner eye* to see how best to treat the partner of her life. If haply we perform these tasks with thoroughness and tact, and the husband live with us, without resenting the yoke, our life is a happy one; if not *it were best to die*. But when a man is vexed with what he finds indoors he goes forth and rids his soul of its disgust, betaking him to some friend or comrade of like age; whilst we (women) must needs regard his single self." (p. 298, *ibid.*)

The implications of the underlined words in the above quotation when examined closely will bring out how a frustrated marriage is more than a mere failure, but implies a double disaster. There is a gambler's gain or loss rather than lose or gain in a merely business sense.

d) Woman is out of Her Element in the Horizontal: When Medea admits to Jason, saying "woman is a weak creature ever given to tears" (p. 321, *ibid.*) and again says that her rival princess whom Jason wishes to marry could be won over by the glamour of shining presents which she describes as the "garniture of death" and adds that being a woman like her she could persuade her to be kind to her children, the limits of the world of vertical values within whose range the spirit of womanhood naturally lives and moves are clearly demarcated for us by Euripides. This verity is further clarified by the following words between Medea and Jason:

MEDEA: May that prosperity whose end is woe never be mine and such wealth as would ever sting my heart.

JASON: Change that prayer as I will teach thee, and thou wilt show more wisdom. Never let happiness appear in sorrow's guise nor when thy fortune smiles pretend she frowns. (p. 309, *ibid.*)

Medea here thinks in terms of a long-span interest in time, while the wisdom recommended by the male has a shorter span of life-interest in respect of the same family, with which both are equally concerned.

Possessiveness and Killing Kindness: Because of her own position in the negative vertical aspect of the Absolute Consciousness, woman exercises strong influences on her male counterpart which mere rationalism might brush aside lightly as a factor of negligible importance. When we know that even a pet animal can bind a person for a lifetime to a locality or pattern of behaviour, it would be unwise dialectically to say that relationship with a woman when some bi-polarity has developed is one that can be lightly overcome. As gravity pulls objects to the centre of the earth, there is a negative lag in man's relation with women which is a factor to be accounted very real in the relational set-up into which all men find themselves fitted. The first effect of the negative pull is to stifle all initiative and action in the male. He begins to resign himself when overpowered and, in certain cases, even with strong men, the defeat can be so complete that it amounts to a moribund state of the spirit.

There are two Greek plays in which this feature of the dialectics of womanhood is brought in very strikingly. When reference is made (in Sophocles' *The Women of Trachis*) by Deianeira the wife of Herakles, to a tunic which was meant to be

"a present for my husband
Of my own making."

which, according to her instructions,

"no one but he must put it on, or touch it;

Nor must it be exposed to the light of the sun."

it is meant to honour him and mark the end of his labours. For taking the tunic and delivering it to Herakles, who is still to arrive at the home, Deianeira significantly adds that for the kindness of the messengers towards both herself and Herakles, "both will thank you." When we remember that this magic shirt is given with the best of intentions by a wife who has overcome her jealousy and only honours his homecoming, the absolute nature of the negativity implicit in her kindness is underlined by Sophocles. The effect that the tunic of the most loving and devoted of wives still has, according to the author, is described in Herakles' own words as follows:

"This is the worst of all the famous burdens
This body has shouldered, all the hot encounters
These hands have fought in, none was ever like it.
The wife of Zeus—the tyrannous Eurystheus—
None of them laid such heavy pains upon me
As that false-smiling woman, Oineus' daughter
Who wrapped me in this garment of damnation,
This net to strangle me. Stuck fast upon me
It has devoured my vitals, inch by inch,
Sucked out the channels of my breath, and drunk
My living blood—a man without a body
Imprisoned in a death that has no name!
No warrior's spear, no army of earth-born giants,
No savage beast, no Greek, no alien tongue,
No land of all I have fought to cleanse,
Did such a thing to me. One woman,
Unmanly woman, unarmed, has vanquished me."—
(p. 153, *Electra and Other Plays*, Penguin.)

Although put in figurative pictorial language, the negative principle of killing kindness and the backward pull of possessiveness in the best of women dialectically related with man becomes quite evident here. It could only be the principle of negative absolutism in women that could counter the labours of a divinity like Herakles and bring them to such a close.

Man-Woman Dialectics More Unitively Conceived: The rival goddesses Aphrodite and Artemis represent two types of women as different as Martha and Mary of the Bible (*Luke*, x, 38-42) or like Katyayani and Maitreyi of the Upanishads. Women who are themselves dialectical counterparts to one another can live as co-admirers, disciples or even as wives of the same central figure represented by the man who teaches the neutral Absolute and represents it in his own person. Thus Yajnavalkya the ancient *rishi* (sage) of the Upanishads is said to have had two wives, who are described and contrasted in the following words:

"Now then, Yajnavalkhya had two wives, Maitreyi and Katyayani. Of the two, Maitreyi was a discourses on the Wisdom of the Absolute (*brahma vidya*); Katyayani had just (*eva*) a woman's understanding of such a subject."—*Brihad-Aranyaka Upanishad*, IV, v, 1.

When the sage was about to leave them both, after giving all his properties to them, the Artemis type of wife, the younger Maitreyi, asks : "What should I do with that wealth through which I may not be immortal? What you know, sir, that indeed tell me." The Upanishad continues :

"Then Yajnavalkhya said : 'Ah, my ! dear as you are to us, more dear is what you say ! Come, sit down. I will explain to you. But while I am explaining, do you seek to ponder thereon.' Then he said : 'Lo, verily, not for love of the husband is the husband dear, but for the love of the Self (*Atman*) a husband is dear'."

Then there follows a series of similar values : "wife," "sons," "cattle," "Brahminhood," "Kshatrahood," "worlds," "gods," "Vedas," "beings," culminating in the generalization :

"Lo, verily, not for the love of all is all dear, but for the love of the Self is all dear." (*ibid*, IV, v, 6) *

The Self here would stand for the unitive Absolute and the teacher of the Absolute in representing the neutrality of the Absolute, is neither husband nor wife but belongs to the context of pure wisdom which gives no room for relativistic jealousies or rivalries. This episode proves the possibility of both men and women conforming to unitive dialectics in the context of the Absolute.

Devotion Between Husband and Wife : Even outside the context of pure wisdom which we have considered just now, the relation between husband and wife viewed from the contemplative dialectical angle presents quite another picture to that taken by moderns. Narayana Guru puts the case trenchantly in his *Darsana Mala* (Garland of Visions) as follows :

"Wife adores the husband
(As) the husband the wife
Not for nothing (at all);
Self-Bliss verily do they adore,
Implicitly present in all sense pleasures.
He who can thus see everywhere,
For him, the wise one, besides Self-Bliss
There remains nothing at all!
Such adoration is greater indeed than all!"

—*Darsana Mala* VIII, 7-8.

Instead of sense-pleasure being looked upon as part of the original sin of man, we find them here exalted to the status of an important aspect of Self-Bliss which belongs to the contemplation of the Absolute.

* The reader may see Dr. Hume's *The Thirteen Principal Upanishads* which has a reliable translation. There are two places in the *Brihad-Aranyaka* (Great Forest) Upanishad where the same episode is related, (II, iv and IV, v) - pp. 98 and 144 of Hume.

The age-long slur on sex pleasure is here abolished and a revised and revalued status is given even to conjugal life in the context of full-fledged wisdom. When conjugal happiness will again be conceived in the light of such a thorough-going wisdom, the stigma on married life and some of the contempt for women as something to be shunned in the name of spiritual life, will tend to disappear. Women would gain a revised status as equal partners in man's life, even of the most contemplative order.

Promiscuity v. Dialectical Sex Relations : In the normal family, in ordered society and co-educational institutions it is important to think in terms of the Man-Woman dialectics that we have developed in order that much absurdity, nuisance and ugliness may be avoided. Subtle eugenics, not to speak of healthy psycho-physical development, is likely to be tampered with when promiscuity prevails. What nature teaches on one side modified suitably by the wisdom that takes both the sexes together into consideration, rather than unilaterally, should be brought to bear on the problem of the intercourse, co-operation, or common educational enterprise that men and women may undertake as dialectical counterparts.

Both austere separation and promiscuous intercourse would be undesirable. The most central of facts that we have tried to lay bare, which consists of recognizing the polarity as between the sexes, must always be kept in mind, and the relations in various contexts so regulated that the best both in manhood and womanhood can get a chance of affirmation in the personality of either sex, instead of being both suppressed and atrophied by lack of chance to shine in each other's eyes. The law of double loss and double gain is again involved here. We shall examine how this is so in the three contexts of co-education, mixed co-operative colonies or *ashrams*, and in the family unit itself.

Applied Dialectics in Co-Ed. Institutions : Modern trends in co-educational institutions have gone far in the direction of making sex without meaning, flavour or taste. Sex as exercised whether among animals or humans has always an alternating element of hide and seek. The girl recedes while the boy asserts himself. The mirror which reflects the charms of an adolescent girl tells her more vital stories about herself than to her male counterpart who is more keen on looking than on being looked at. Boys who are "sissies" and "tomboy" girls have better chances of rubbing off their angularities that are monstrosities and out of place in either of them by a healthy commingling of boys and girls. Admiring mutually, they tend to become better and better. The boy would like to shine in the eyes of the girl who is his favourite and *vice versa*. When the dialectical balance and orientation is upset or inversely conceived, double degeneracy would set in, tending to make sex insipid and even absurd for a lifetime.

The Guru Narayana once remarked that co-education would be beneficial if the boys could admire the girls and the girls the boys, so that both parties could improve thereby. A positive orientation has however to be steadily maintained so that a better synthesis evolves out of the thesis and antithesis implicit in the situation as between the sexes. To work out details of the *modus operandi* would take us beyond the scope of the present essay.

In Co-op. Communities or Ashrams : In Co-operative or other community organizations where men and women live, wisdom would require in the first instance that there be at least two main departments, one where the interests of one sex are looked after, and the other for the protection and safeguarding of values peculiar to the other sex. If a couple happen to be at the helm of affairs, it would always be safe to divide the functions, so that general confusion in the world of relationships as within the members, male or female, of the community may not become more confounded.

Like wrong connections of wires in a delicate electrical machine the whole situation may become over-heated and blow-up if the plus and minus of the situation are ignored. The poles represented by the sexes must each gather round them the loyalty and obedience of the person immediately at the head of each pole and if further integration is to be attempted, it should only be in the name of a neutral absolutist or presiding value in the person of a wise, generous, and non-interfering head who would be a witness and critic merely of the various active aspects of the institution. The guiding principles derived from the Absolute would be what he would neutrally represent in his person, without active interference.

It would be a further good rule also to remember that the relations as between one member and another, or one disciple and another of each of the two sections should be at a minimum, and the bi-polar relation between the heads of the two main sections and their respective wards or dependents should be as direct, bi-polar and as maximal as possible to either party involved. As we avoid short-circuiting in electrical wiring, these dialectical considerations derived from the polarity of the sexes and the two aspects of the Absolute that they can represent is a matter of utmost importance. Any neglect of detail or absence of proper insulation might blow up the whole apparatus.

Man-Woman Dialectics in the Family Unit : Couples when they are happy are doubly so, and with the slightest tilting of the dialectical balance of the scales they can become more miserable than if they did not live at all. This, however, should not be understood as a recommendation to commit double suicide, but only to enable them to guide their lives intelligently so as to bring enhanced happiness to both. Husband and wife should keep apart and come together only if double benefit is derivable from both separation and union. The further elaboration of this subject would again take us beyond the scope of this essay.

The Crossing Swords of Outer Duels and Inner Gossip : In the Middle Ages duels were fought over women in which one or both who drew the swords could have died. This happens in the overt world of events where a beautiful girl may happen to live. In the corresponding innate world of rumour, gossip also draws daggers in regard to her virtue among the women themselves who might talk about the love affair at the village well. If steel swords can kill men, gossip can kill the good repute of women with equal fatality.

In Goethe's *Faust* Gretchen was a simple village girl whose absolute womanhood was a value which was exposed to both these factors of murder with swords or words at once. They killed her both morally and spiritually and drove her mad.

In *The Women of Trachis* of Sophocles we have the case of

Iole, the silent but beautiful princess for whom for prize Herakles in the last of his labours sacked her father's city and sent her as prisoner to his own home. His legitimate wife Deianeira is wise enough with extreme discretion to overcome her rivalry to this young and "silent beauty" from whom, as she sees them among the captive women, she could get no word of response to her kind inquiries. Iole is further referred to as the "nameless woman" by one of the messengers and again as a "great name and a great beauty." Deianeira herself is able to pity her and forgive her husband's partiality for her and says characteristically referring to the various loves of her husband:

"I never blamed and scolded any of them
Nor this one though she be melted heart and soul
In the fire of her love; because I am sorry for her;
Because her beauty has been her ruin, and she
Unwittingly has brought her country down
To slavery and destruction." (p. 135, *Electra, and other Plays* Penguin).

On the other side, Deianeira herself generalizes elsewhere as follows:

"Can any woman lose the precious name
Of virtue in which she trusted, and still live
Branded with shame?" (p. 143, *ibid.*)

Virtue and good repute are well known to be of vital importance to the soul of womanhood. A sense of shame with which womanhood is endowed more than man (who might have honour for its overt counterpart) can prove a life or death value for many noble women. Only *absolutist virtue* in a beautiful woman can save her soul from becoming the storm centre of catastrophes great or small, that can have her as their common locus. Iole, the silent, young and beautiful princess in *The Women of Trachis* is evidently meant to be an absolutist woman of the sad and silent type. This is amply confirmed by the reference to her as the match of the demi-god Herakles himself in words such as the following:

"Great are the victories of Herakles—
But here, in love, he met his match."

If we remember that the titans and Herakles himself are meant to represent the Dionysiac principle of the Absolute as known to Greek Tragedy and ritual, the lines quoted above to the effect that a silent and almost un-named beauty could be his match, then we can come to recognize in the soul of womanhood the ultimate term of negative absolutism.

Caught between masculine prowess or honour and feminine virtue or reputation for chastity, womanhood represents a personal value in human life which calls for the greatest precautions of wisdom to deal with. Men and women have to live and love in the vague world of rumour, and when horizontal factors are introduced, whether in the form of haughty self-assertion of the male, or mere gossip, a very volatile or inflammable situation can develop unawares, requiring the highest discretion on the part of all concerned.

It is not the intelligent woman that the world needs, but rather more and more women of good reputation. Womanhood represents Creative Becoming in Nature and the vital urge implicit in the soul of woman can look silent and weak, but in its potential possibilities surpasses any other factor. In the *Dance of Kali* composed by the Guru Narayana we have this negative absolutism personified in all its dark yet splendid glory. [END]

What they say about Women

SCANDAL has ever been the doom of beauty.—PROPERTIUS

*Heaven knows no rage like love to hatred turned,
No hell a fury like a woman scorned.*—CONGREVE

THE study of history is useful to the historian by teaching him his ignorance of woman.—HENRY BROOK ADAMS

Oh, who wouldn't rather be on a flimsy bridge with a hungry lion at one end and a hungry tiger at the other end and hungry crocodiles underneath Than confronted by their dearest making remarks about her own appearance through clenched teeth?

Oh, who wouldn't rather drown in the deepest ocean or crackle in the most furious fire

Than be in a position where if you say Yes darling, you are told you don't love her any more, and if you say No darling you are told you are a hypocritical liar?—OGDEN NASH.

A WOMAN'S guess is much more accurate than a man's certainty.
—KIPLING.

*He that marries a merry lass,
He has most cause to be sad:
For let her go free in her merry tricks,
She'll work his patience mad.*

*But he that marries a scold, a scold,
He hath most cause to be merry;
For when she's in her fits
He may cherish his wits
With singing, hey down derry!*

*He that weds a roaring girl
That will both scratch and fight,
Though he study all day
To make her away,
Will be glad to please her at night.*

*And he that copes with a sullen wench,
That scarce will speak at all,
Her doggedness more
Than a scold or a whore
Will penetrate his gall.*

*But he that's matched with a turtle dove
That hath no spleen about her
Shall waste so much life
In love of his wife,
He had better be without her.* ANON.

THERE is not a woman in the world the possession of whom is as precious as that of the truths which she reveals to us by causing us to suffer.
—PROUST.

The Columbia Case

By ROY JACOBSEN

This ex-student of Columbia University charge-sheets the administration with double-talk. He analyses their advertising techniques and contrasts it with the actual hollowness of their teaching. With detailed autobiographical data, he pleads the case for wisdom itself, rather than for mere opinion. This is the tenth instalment of a history-making case in which the pretensions of heavily boosted and wealthy educational institutions are exposed.

IN support of my Motion for Summary Judgment I submitted an affidavit which was an elaboration of the original Answer to Plaintiff's Motion for striking Counterclaim, submitted while the case was pending in the District Court. Following are the main paragraphs of the new affidavit, other than those which have already been published. [VALUES, July 1958.]

AFFIDAVIT

5. Furthermore, Dean Chamberlain says Wisdom is not a *subject* which can be taught, which evades the question of whether it is a *quality* that can be taught. If Wisdom is analyzed as such, and if it is developed in a student, it is most certainly the subject of that teaching. Also, the dictionaries state that Wisdom includes scholarly and scientific knowledge, which is rather embarrassing for Dean Chamberlain, who says Wisdom cannot be taught.

6. The Dean declares, "All that any college can do through its libraries, laboratories and other facilities is to endeavor to teach a student the known facts, acquaint him with the nature of those matters which are unknown and thereby assist him in developing mentally, morally, and physically."

a. If Dean Chamberlain means that this is all that colleges can do, and that colleges cannot teach Wisdom, he is only making an excuse for his own inability to teach it.

b. If, on the other hand, the Dean means that all any college can do is to assist the student in developing mentally, morally, and physically, he is actually saying that all any college can do is to teach Wisdom, since the teaching of Wisdom, according to the dictionary, means the proper

development of all one's mental, moral, and physical faculties. But if again the Dean's statements can be taken to mean both that Columbia teaches Wisdom, and that Columbia does not teach Wisdom, is it not clear that this double-talk is employed in order to deceive the Court?

* *

10. Another specific representation of teaching Wisdom is as follows. The "liberal arts course" at Columbia "guides you toward an understanding of people and their motivations" (Schedule "A"), and "Wisdom dwelleth in the heart of him that hath understanding" (Schedule "V"). Here, then, is a firm and undeniable representation that the liberal arts course at Columbia will guide the student toward Wisdom. Yet Dean Chamberlain declared that Columbia "never claimed to teach the unteachable," and that "the defendant's own statement of his only real grievance demonstrates its absurdity."

11. At this point it is fitting to quote a passage from Plato's *Dialogues*:

Socrates. My dear Euthyphro, their ridicule is not a serious matter. The Athenians, it seems to me, may think a man to be clever without paying him much attention, so long as they do not think that he teaches his wisdom to others. But as soon as they think that he makes other people clever, they get angry, whether it be from resentment, as you say, or some other reason.

Euthyphro. I am not very anxious to try their disposition toward me in this matter.

Socrates. No, perhaps they think that you are reserved, and that you are not anxious to teach your wisdom to others. But I fear that they may think that I am; for my love of men makes me talk to everyone whom I meet quite freely and unreservedly, and without payment.

This passage comes from the opening pages of *Euthyphro*, which the administration lays down as "required reading" for all students in Columbia College. The translation is a revised one by Prof. Robert D. Cumming of the Graduate Philosophy Department at Columbia.

* *

16. The Dean says that the matters as to which I assert a grievance are "subjective, esoteric, and ethereal." I shall answer each of these charges in turn.

a. If by subjective the Dean means that the truth of what I say is not apparent, it is only because he is so intent on defending his contra-

dictory position that nothing at all, however reasonable, would persuade him. If by subjective the Dean means that matters of Wisdom and Justice are only matters of personal opinion, he is mistaken; correct and simple definitions of these terms can be found in any standard dictionary, notwithstanding that these dictionaries also include the secondary and often senseless meanings that have been given to words pertaining to the Absolute. The nature of Truth is that it does not contradict itself, and thus Truth is not merely an opinion, it is right. The number of opinions that may deviate from the Truth, of course, are countless.

b. The Dean says these matters are esoteric. He is again mistaken. Honesty is not an esoteric matter; it is not something that has been kept a secret by a chosen few. If the label "esoteric" is to be used, it properly belongs on those men in the ivory tower at Columbia who were initiated in the secret that the University does not teach Wisdom, when everyone had assumed, until Dean Chamberlain made his confession to the Court, that the University *was* teaching Wisdom.

c. The Dean says these matters are ethereal. He commits the whole question to the nebulous outer regions, as though it were something that cannot be grasped by mere mortals here on earth, and in the very next paragraph he proceeds to tell the Court what Wisdom is and what it is not—thus contradicting his claim that the matter is ethereal, or else implying that he is answering from the outer regions and is not to be regarded as a mere mortal here on earth. In any event the question of Education is not ethereal, and can be understood by anyone who takes the trouble to understand it. Dean Chamberlain, however, calls it ethereal because he does not understand it, and he hopes the word will becloud the Court and prevent everyone from seeing how guilty Columbia is, in contributing to the confusion among mankind.

17. The applications for admission to Columbia, on which the University is relying as evidence against me, I wish to rely on myself, as evidence *for* me. Indeed, the administration is making itself to appear rather silly by submitting these records, since these very records were originally relied upon by the University to determine whether I was the kind of young man who was looking for the education that Columbia claimed to provide; and the University accepted me both times I applied.

a. Dean Chamberlain says, "In neither his admission applications nor the various applications for student loans did defendant state, or give the slightest hint, that he asked for, or expected, the College to teach him Wisdom in the abstract." This statement is another example of Dean Chamberlain's evasiveness and lack of understanding. He confuses the issue by saying "Wisdom in the abstract," knowing well that no one ever asks for such a thing, and this only reveals that the Dean secretly knows I *was* looking for Wisdom—not in the abstract, but in the plain, ordinary, and very real sense of the word. The Dean knows I was not looking for confusion, and he also knows, or ought to know, that the search for Wisdom does not exclude other interests such as science,

literature, music, and art. Indeed, those who are dedicated to any such subjects ought to be even more dedicated to Wisdom, or else these other interests will lead to nothing but contradictions, conflicts, and misery. And it is quite natural for a young man, in the process of finding himself, to switch from one interest to another; the brochure entitled *About Columbia College* even says so, on page 22. What the brochure does not point out is that there ought to be a dedication underlying all other dedications, and ought never to change: it ought to be a constant dedication to Character, Fairness, and Courage. However, Dean Chamberlain says, "While at Columbia he again changed his ultimate goal (from physics to English)," implying that I was searching for everything but Wisdom, not seeing that it was Wisdom itself I was looking for, and that it was precisely because I was seeking Wisdom that I lost interest in each college subject as I discovered the absence of Wisdom in its instruction. And for this very reason that I did not know what Wisdom was, it was difficult for me to explain to anyone exactly what I was looking for. However, in my 1951 application for admission I did say, "It is both an asset and a setback that I am not easily satisfied; thus my search for a college and a vocation, as well as for other interests, has been a difficult progression from areas of lesser to areas of greater intellectual stimulation. I should like to lead a full life, perhaps one that will be of benefit to mankind in some way." I do not dispute Mr. Egan's statement in his Brief on Motion to Dismiss Counterclaim that my applications for admission "disclosed only the typical, average student's statement of his objectives in seeking a college education." It is to Columbia's disgrace that the College in three years prepared this average student for a mental institution, whereas the Gurukula in three years has repaired the damage done by Columbia and has well prepared this same average student for the full and beneficial life he desired all along.

b. Dean Chamberlain makes an issue of the fact that I said in my 1951 application that my interests had expanded to include all subjects, "but specializing in the most basic one of all, physics." This is no evidence that I was not seeking Wisdom, but it is evidence that I had been misled. I was led to believe that physics was the most basic subject in the curriculum, and, more specifically, that advanced theoretical physics was a university's best medium for attaining the Truth that answers all problems. By general reading, discussions, and lectures I was led to believe that science could provide answers that could never be given by religion or academic philosophy. It eventually dawned on me, however, that this was not true. Science, with its vast popularity and resources in the present age, would by this time have eliminated, for instance, practically all juvenile delinquency and mental illness—if it were true that scientists in general are dedicated to human welfare rather than their own personal interests and dollar-earning occupations. Science, social work and administration have their place, but they ought not to thrive at the expense of human welfare. Our nation's scientists, the products of our universities, have been totally misled in everything concerning First Principles, and our nation's university students continue to be misled, year after year, by confused administrators. If we are to begin to make a re-

orientation somewhere, we can and ought to begin with Columbia's administration.

c. There is at least one other specific statement in my application that reveals I was seeking Wisdom, in addition to the general effect of the whole application. My 1951 portion states that I entered Dartmouth "because I was attracted by the outdoor life and the promise of character-building social activities," among other things, and that I wished to enter Columbia because my interests had expanded even further. That the Dean should even try to argue the point that I wasn't seeking Wisdom, when I used the word "character" instead, is a good indication of the desperate lengths to which Columbia has gone in its effort to have me unjustly dismissed from court.

d. I wish to point out that my application revealed a specific desire for character-building but did not emphasize it. I did not realize at that time that character is most important, and that without character, all learning is harmful. All students are consciously or unconsciously seeking spiritual development, and even if they fail to say so specifically it does not mean they are not seeking it—especially considering the fact that the application form does not ask them to specify whether or not they are seeking it. The college assumes that the entering students are seeking it, and the students assume, without questioning, that the college is providing it. Hence the subject of character development appears in the advertising material, but not in the contract. Indeed, there is no "contract" in the usual sense, and there ought not to be any, but the University should nevertheless abide by its claims and claim no more than what it really can teach. An inscription such as MAGNA VIS VERITAS (TRUTH IS MIGHTY AND WILL PREVAIL), though it does not say anything about what the University teaches, is however prominently displayed on a marble arch in the main library at the University, and leads the prospective student into thinking that the University is the fountainhead of all Wisdom and Truth. This becomes an insidious advertising technique when the University cannot explain what is meant by the statement, and cannot substantiate it as being applicable to the University's instructional programs.

e. One other point contradicts the Dean's assertion that I was not seeking Wisdom when I entered Columbia. In my letter of May 26, 1956, a copy of which is included in defendant's Exhibit "A" [*This letter was published in VALUES, February 1958*] I stated to him that I thought my original application made it sufficiently clear that I had been seeking "pure reason." The Dean did not dispute the fact that I was seeking this when I entered Columbia; on the contrary, he acknowledged it. Here are his words: "One cannot review your record in Columbia College during the three years you were here without reaching the conclusion that neither our academic program nor that of any other college or university could provide that which you were seeking." (Emphasis supplied.) It is only now, when a major court controversy is at hand, that the Dean attempts to make Columbia's case "stronger" by saying my applications did not give the slightest hint that I was seeking Wisdom. It is further evidence

of the Dean's dishonesty and evasiveness. It indicates that he would lie about anything, and he lies for the sake of upholding a university administration which, with its present attitude, has shown itself to be not only incompetent but dangerous to society.

18. Dean Chamberlain has included in his affidavit, without comment, my letter of gratitude to the Director of Admissions upon my acceptance to Columbia in 1951, in which I said, "Your letter contained the best news I have gotten in a long time, and I should like to thank you for your part in the decision. I hope I can establish a record which will answer for the faith you and the committee put in me. Sincerely yours, Roy G. Jacobsen." Without saying so, and knowing he could not even say so without being doubted, the Dean wishes the Court to believe that Columbia had great faith in me, and that I betrayed this faith; in his next paragraph the Dean goes on to tell how my grades at Columbia became progressively worse each semester. Any impartial person, however, can see that the letter does not testify one way or the other as to what faith Columbia had in me, but it does testify to the faith that I had in Columbia, and which Columbia betrayed. It does testify to the fact that I had no idea there was a possibility of Columbia accepting the best of the students who applied, for the primary purpose of developing alumni of great earning power who could be depended on for making substantial contributions to the University. It does testify that I had no idea the claim of "educating" was completely false. Again, the very material which Dean Chamberlain has blindly submitted as evidence against me, is major evidence in my favor. In a suit of fraud, "reasonable reliance" must be shown; and Dean Chamberlain has in spite of himself given me this legal point also.

19. Dean Chamberlain wishes to discredit me by saying my grades at Columbia became progressively worse each semester until finally I failed four out of five subjects, did not graduate, and was not authorized to continue at Columbia because of my poor scholastic standing. The Dean is here trying to take the Court's attention away from Columbia and thereby conceal the administration's guilt. My own personal background has nothing to do with the issue of whether Columbia committed fraud; my charges could have been filed by any student or alumnus of the University. Personal backgrounds would be introduced, by those who had been defrauded, only to show the extent of the spiritual and material damage done in each case. The declining record to which the Dean points his finger, in hopes of discrediting me, is actually evidence of Columbia's gradual, harmful influence. The University acknowledged I was an honor student of good character when I entered Columbia, and good character was in fact an "entrance requirement." So the more Dean Chamberlain discredits my character and ability, the greater is his valuation of the damage done. Dean Chamberlain's complete disregard for Honesty is here revealed by the fact that, once having brought up the question of my grades at Columbia, he did not disclose the circumstances under which those grades were given.

* * *

... the administrators *do* teach dishonesty and hypocrisy ; one way is by the bad examples they set for the students, being themselves dishonest and hypocritical. It should also be noted that a man does not show his true colors until a crisis develops, and therefore in the everyday life on campus the administration appears to be quite honorable. Meanwhile the confusion, dishonesty, and inverted values are subtly transmitted to the students.

20. Returning to Dean Chamberlain's denunciation of me, it is clear that no honest person would discredit me because of my scholastic decline at Columbia without considering the possibility that the deterioration was due to Columbia's influence. I was an honor student throughout elementary school and throughout my four years at Brooklyn Technical High School, where I ranked 10th in a graduating class of about 600, all of whom had been accepted to the school on the basis of passing a special entrance examination. I was given a four-year full tuition scholarship to Dartmouth College, plus some \$600 in other scholarships. Though disappointed by Dartmouth, I was an honor student in my freshman year, ranking 13th in a class of about 700. I gave up my scholarship at Dartmouth in order to transfer to a better school. I applied to Harvard, believing it to be the best center of education in the United States, and that I was capable of pursuing its program successfully. Rejected by Harvard, my next choice was Columbia, where I applied and was accepted. My scholastic record at Columbia was very good to begin with, but declined each semester as I became more and more disappointed. Dean Chamberlain says I failed to make the most of my opportunities at Columbia, but actually the opportunity for higher education was not to be found there.

21. To elaborate on the spiritual damage done by Columbia, it will be necessary to show the consequences of Columbia's "education." About three months after leaving the College I was drafted into the army, and though the catalogs claim that "A Columbia College education is designed to serve you throughout life," I was unable to complete basic training. Having always been inclined to contemplation, I reflected a great deal on military service, and was torn between wanting to serve my country and yet not waiting to prepare for warfare and killing. The "liberal arts" preparation at Columbia had not in any way prepared me for such a crisis. It provided no understanding of the cause of war, or the means of dealing with it. It evaded all the real human problems, and concerned itself with fabricated and trivial ones. As a result, I remained confused and depressed. One night, in an hour of extreme despair, I punched my fist through a barracks window, with the intention of cutting my wrist with the broken glass. I did not get that far. I was committed to an army psychiatric ward, was kept there for about two months, and was then given an honorable discharge, "for medical disqualification existing prior to entry on active service and not aggravated by military service."

22. About three months after I was discharged I was introduced to Mr. Harry S. Jakobsen at the Gurukula, Long Valley, New Jersey. After many visits I became a resident student in September, 1955, and except

for a ten-month stay in New York City, doing research on Columbia, I have been a student here since then. At the Gurukula I received a thorough and methodical basic education, in matters of Wisdom, Justice, Psychology, Self-understanding, Self-discipline, Dialectics, and the like, and also in the art of writing, the art of law, and other skills which Columbia fails to teach well, due to the absence of first principles. It is true that experience and ability become assets to the student who has first been educated in these principles, but it must be pointed out that experience and ability become dangerous weapons for those who think they have scruples but do not. Experience and ability, in and of themselves, do not lead to Wisdom ; only Wisdom-education leads to Wisdom.

23. Columbia's harmful influence is not readily seen in all students. Some students become disillusioned and leave the University. Most become indoctrinated with the worship of social success, and graduate with the harmful notion that social standing and character are synonymous, and that the higher one climbs in the world of affairs, the better is one's character. A man of accomplishments *may* have good character, but in that case it is not due to the accomplishments. As is clearly revealed in Exhibits F, G, H, K, and L, college graduates are generally lacking in character and integrity, and are not being taught about the pitfalls of the academic system that fosters cheating and hypocrisy. These same students later become unprincipled businessmen, doctors, or lawyers, having only the appearance of good character—as illustrated by the Columbia administration itself, and its attorneys.

24. . . . Not only that, he (Mr. Egan) has said to the Court that my counterclaim is "obviously and patently sham and frivolous," "utterly fantastic," "bizarre," "absolutely ridiculous, utterly absurd," and has used other similar terms which also do not apply to me. A just lawyer does not hurl insult and ridicule at the statements of a sensible person ; only an unjust lawyer does so, and he does so as a last resort when he knows he is unable to refute those statements.

25. There is already some evidence that Dean Chamberlain has learned his first lessons in Wisdom, as a result of this controversy. Comparing his revised affidavit with his original one, it is apparent that he has taken some trouble to be less dishonest and mocking before the Court. I hope that my present affidavit will have a beneficial influence on both him and Mr. Egan, and that it will convince them they are mistaken in maintaining that "Wisdom is not a subject that can be taught and Columbia has never claimed to teach the unteachable." I further hope that they do not object to the idea that this controversy ought to lead to a friendly reconciliation based on Truth and Justice, that it ought to lead to a voluntary agreement by the University to teach Wisdom at Columbia, and that this agreement ought to come as soon as possible.

(To be continued)

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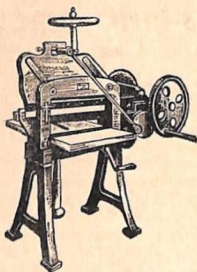
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