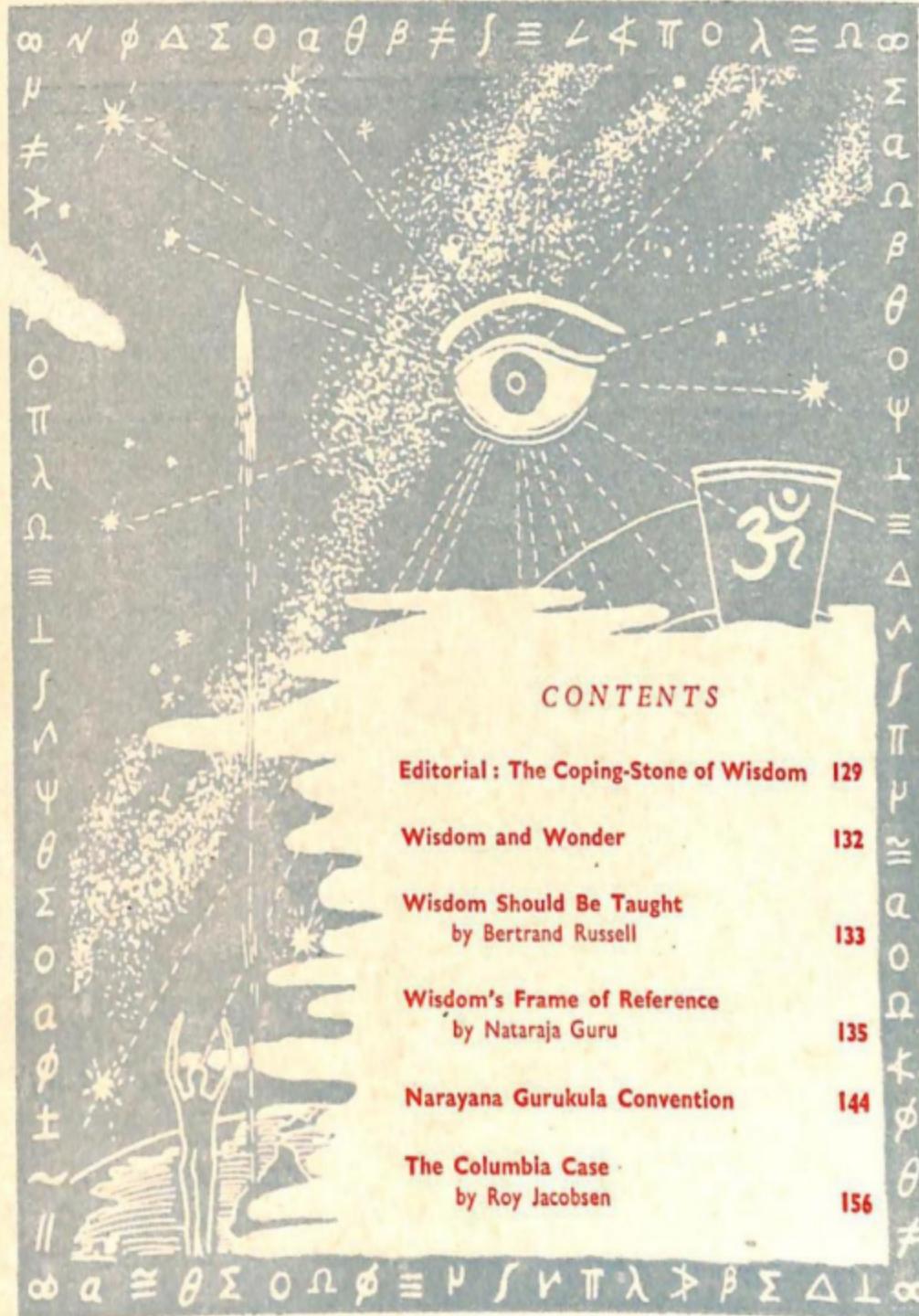


# VALUES



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NEXT MONTH

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# Editorial:

## THE COPING-STONE OF WISDOM

WE are quite properly thrilled to know that physical gravity has been overcome with the achievement of the Russian-launched Lunik. However that other kind of gravity, the heavy pull of political relativism, and its many modes of thought, still bogs down the minds of the mass of mankind. With revolutionary speed science rockets ahead while the inertia of human thought remains static.

There are two kinds of unity. One is the unity of bits and pieces held together technologically, as displayed by this latest example. Inventions themselves are wonderful. Yet while giving a sense of human solidarity, they are abused for anti-human ends. This unity, aided by all the means of global communication and transport, is debased. It is frightening.

The other unity is bound up with the character and nature of man himself. It is the source from which the very notion of technological unity emerges. It is the reference whose expression is wisdom. Because it solves problems, and gives direction to our thought, this basic prior unity can save us from being frightened. This regulative principle of the self of man however, requires a totally different mental climate. To reach it we have therefore to liberate ourselves from the existing thought-bound fields in which we circle. To do this we require to pay attention to that wisdom which lies deep within ourselves.

**Split Personalities:** In the name of nationalism, or this or that ideology, the present leaders of the world manifesting an obsolete character, inherited from the past, clamp down on the public nature of scientific achievement. The world's best scientific intelligence — the egg-heads — who ought to be at the service of all mankind, are the brow-beaten slaves of men of greatly inferior worth. They are forced into this slavery by money-rewards or outright threats of punishment or death if they give the public the "secrets" which by right belong to us all.

This is done in the name of security by double-thinkers, who use the name of "the people" when they mean their private national interests (American, British, Russian

and so on). "The people" never refers to humanity. It never refers to the whole of mankind. If it represented us all, would there be need to talk of censorship?

The split personality of modern leaders, who being human, have many a time uttered global thoughts and expressed global ideals, and who yet limit themselves to national and ideological loyalties, entirely vitiates the pleasure we get from the great achievements of the scientists. It is disgraceful that these superior intelligences of science should be at the mercy of private interests (for national interests in the light of humanity are private interests). The scientist is the earthbound victim-robot of the most vulgar forms of propaganda. If we are able to think of humanity without division into rival camps, how else than with disgust can we turn to the daily newspaper, where we find, from every corner of the world, just the reiterated old yapping of blatant rivals unashamedly boasting of their power to conquer and kill each other. Though they claim to be superior to each other, in outlook they are identical. In power to tell lies and kill they are the same.

How is it possible for a free man to breathe this air of relativistic nonsense so easy to see in the newspapers? But free men are also troubled with the problem of an alternative. That is one reason why we offer a bold way out. Our approach is as scientific as any other discipline of science. If we could reach the ears of the mathematicians, of those who can deal with atomic physics and Luniks, we believe they would understand the contribution by Nataraja Guru in this issue. Leaders of states are apparently too busy with publicity campaigns to take time off to understand.

**Man the True Centre:** The religious people are little better than the nationalists and political ideologists. Each proclaims theirs to be "the" religion. Outside religion there are the eclectics, synthesists, humanists and others whose solution is no better than a patchwork mosaic, about as unitive for human needs as an encyclopedia. There is no hope in mere Aristotelian classification. We are still dealing with relativistic data.

Science has its ultimate reference in the hypothesis of an orderly cosmos where all facts are gathered up in a unity. Religions have their common reference in the communion of the relative self with the numinous unity called God. But both science and religions as well as all the other unitive disciplines of mankind, all the ways of interpretation and understanding of the wonder of life and the best conduct of human affairs have a common factor in the absolute self of man. Although this absolute self of man is all-comprehensive and therefore non-specialized, it is not negative. Positively it consists of pure knowledge or wisdom when it acts, and it remains itself the original unity, happiness, truth or certainty.

It is round this existential factor common to all men, that any proper integration with a frame of reference must orbit. Anything varying from this absolute central pivot must be of a relativistic detrimental character. And any orbital deviation from the Absolute self means unrest, disease and suffering. Man can have many planets and eccentric bodies taking their paths around his central sun-like self, but to that central self they are bound to look for their life, light and unity, even as their projection comes from the same undivided centre.

To get at the secret here requires only that sympathy which is also

common to all men, which is not mere sentimentalism. It is basic to all life and to man particularly. It is as *a priori* in its character as the axioms of Euclid or as the statements of atomic scientists who begin their textbooks with the statement that energy equates with matter, positing energy as "given." The source of all such axioms is man himself. If it is quite in order to accept these scientific axioms, it is even more in order to accept the intuitive character of man's own centre of being.

Everything refers back to man who has in the first place given the cosmos its names. When it comes to politics and religions, man is even more superior, more important than preaching dogmas about God or justice. Man is more important than ICBMs and Luniks and artificial Moons. It is almost jejune to have to say this. But this is the forgotten factor in our relativistic thinking.

**No Fools:** From time immemorial forgotten sages and known wise men have left precious testimony in their lives and writings. We have said plenty about them in VALUES. Not with a view to revivalism or mere copying. We do not want to go back to them. But that is no reason to ignore their evidence. Properly we take our stand in the world as it is today. But we still stand in truth in the same centre where these men stood. The vision we have is our own. The common ground however, is the same.

To say that these men have no relevance to our time is also wrong. To regard them as fools, to sneer at wisdom, means having a contempt for humanity, means abolishing at one stroke philosophy itself, which is the pursuit of wisdom. The low minds who care only for opportunist power and wealth would like this to happen. They want men to remain ignorant. It would add to their security. They would also like to abolish the "useless" humanities in education. They would like men to forget that in his own nature he is more important than the lust for power. They would like us to accept their own valuation of their separate interests.

To be globally or even cosmically synchronized with the wonderful achievements of scientists we need to orbit ourselves to the true perennial centre which is still there in our absolute selfhood. We do not need to be bound to the relativistic thought-world. It is possible with effort to be as wise as any of the old teachers. We dare to say, we can be as wise as Jesus, or the Buddha, or Mohammed, or Sankara or Narayana Guru. It is possible to rise completely free from our relativistic force-fields and escape for ever from the isolated systems. Not only is this possible, it is the only way out of the dilemma of the world today, where there is a smell of catastrophe and death in the air.

All that is needed is the vision. It is to that end that this issue of VALUES gives a clue. We offer a signpost and not another sticky spider-web system. Man has marched far and now sends actual material objects careering into solar space. It is his philosophical, ideological and religious structures which are insecure. Much of the archway of human understanding is completed. At the moment, however, it seems as if it might totter and fall calamitously down to wreck human society.

This need not be. It only requires the coping-stone of wisdom, about which Plato wrote 2500 years ago. That strange stone has lain forgotten in the corner. It is with reverence that humanity must bring it out of the dust and neglect and raise it so that it fits exactly in the centre as the crowning event of human understanding.

[END]

## WISDOM AND WONDER

If space is finite, our critics say, it must be possible to go out beyond this finite space, and what can we possibly find beyond it except more space, and so on, *ad infinitum*? — which proves that space cannot be finite. And again, they say, if space is expanding, what can it possibly expand into, if not into more space? which again proves that what is expanding can only be a part of space, so that the whole of space cannot expand.

The twentieth century critics who make these comments are still in the state of mind of the nineteenth-century scientists; they take it for granted that the universe must admit of material representation. If we grant their premisses, we must, I think, also grant their conclusion—that we are talking nonsense — for their logic is irrefutable. But modern science cannot possibly grant their conclusion; it insists on the finiteness of space at all costs. This of course means that we must deny the premisses which our critics unknowingly assume. The universe cannot admit of material representation, and the reason, I think, is that it has become a mere mental concept.

— SIR JAMES JEANS, *The Mysterious Universe*.

WISDOM in one thing. It is to know the *gnome* (knowledge, judgment, thought) by which all things are steered through all things.

The wise is one only. It is unwilling and willing to be called by the name of Zeus.

Men do not know how what is at variance agrees with itself. It is a dialectical concord (*harmonia*) of opposite tensions, like that of the bow and the lyre.

This cosmos which is the same for all, no one of the gods or men has made ; but it was ever, is now, and ever shall be an everliving fire, with measures of it kindling, and measures going out.

The way up and the way down is one and the same.

—HERACLITUS

A radiance of Light surrounds the world of the mind.  
We forget each other, quiet and pure, all-powerful and empty.  
Emptiness is lighted up by the radiance of the Heart of Heaven.  
The sea is smooth and mirrors the moon on its surface.  
The clouds vanish in blue space.  
The mountains shine clear.  
Consciousness dissolves itself in vision.  
The disc of the moon floats solitary.

—HUI MING CHING

IT is not the elevation of one sect or one religion that the world needs today, but the elevation of Humanity on altruistic grounds.

—The Ven. DHARMAPALA, Founder, Maha-Bodhi Society, in a Message to the World Fellowship of Faiths, Chicago, 1933.

# Wisdom Should Be Taught

By BERTRAND RUSSELL

*People who do not have any respect for what single non-public individuals have to say, may pay some attention to the opinion of a world personality like Bertrand Russell. What he has to say will probably carry more weight than the words of University Deans also, whether of Columbia or any other institute of education.*

Philosophy has, I believe, a certain perennial value, which is unchanging except in one respect; that some ages depart from wisdom more widely than others do and have, therefore, more need of philosophy combined with less willingness to accept it. Our age is in many respects one which has little wisdom, and which would therefore profit greatly by what philosophy has to teach.

— BERTRAND RUSSELL in a BBC broadcast

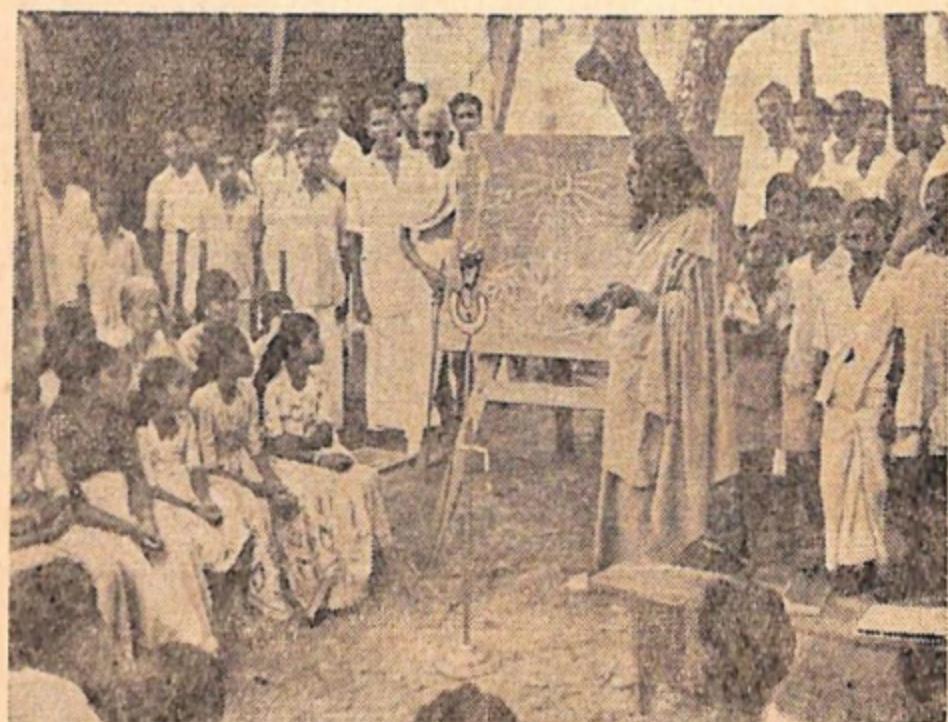
CAN wisdom in this sense be taught? And, if it can, should the teaching of it be one of the aims of education? I should answer both these questions in the affirmative. We are told on Sundays that we should love our neighbour as ourselves. On the other six days of the week, we are exhorted to hate him. You may say that this is nonsense, since it is not our neighbour whom we are exhorted to hate. But you will remember that the precept was exemplified by saying that the Samaritan was our neighbour. We no longer have any wish to hate Samaritans and so we are apt to miss the point of the parable. If you want to get its point you should substitute Communist or anti-Communist, as the case may be, for Samaritan. It might be objected that it is right to hate those who do harm. I do not think so. If you hate them, it is only too likely that you will become equally harmful; and it is very unlikely that you will induce them to abandon their evil ways. Hatred of evil is itself a kind of bondage to evil. The way out is through understanding, not through hate. I am not advocating non-resistance. But I am saying that resistance, if it is to be effective in preventing the spread of evil, should be combined with the greatest degree of understanding and the smallest degree of force that is compatible with the survival of the good things that we wish to preserve.

It is commonly urged that a point of view such as I have been advocating is incompatible with vigour in action. I do not think history bears out this view. Queen Elizabeth I of England and Henry IV in France lived in a world where almost everybody was fanatical, either on the Protestant or on the Catholic side. Both remained free from the errors

of their time and both, by remaining free, were beneficent and certainly not ineffective. Abraham Lincoln conducted a great war without ever departing from what I have been calling wisdom.

**World Citizens and World's Need of Wisdom:** I have said that in some degree wisdom can be taught. I think that this teaching should have a larger intellectual element than has been customary in what has been thought of as moral instruction. I think that the disastrous results of hatred and narrow-mindedness to those who feel them can be pointed out incidentally in the course of giving knowledge. I do not think that knowledge and morals ought to be too much separated. It is true that the kind of specialized knowledge which is required for various kinds of skill has very little to do with wisdom. But it should be supplemented in education by wider surveys calculated to put it in its place in the total of human activities. Even the best technicians should also be good citizens; and when I say "citizens", I mean citizens of the world and not of this or that sect or nation. With every increase of knowledge and skill, wisdom becomes more necessary, for every such increase augments our capacity of realizing our purposes, and therefore augments our capacity for evil, if our purposes are unwise. The world needs wisdom as it has never needed it before; and if knowledge continues to increase, the world will need wisdom in the future even more than it does now. [END]

(from *Portraits from Memory and other Essays*, Allen and Unwin, 1956)



YATI NITYA CHAITANYA TAKES A WISDOM-CLASS AT THE  
NARAYANA GURUKULA, VARKALA

# Wisdom's Frame of Reference

By NATARAJA GURU

*In this essay which completes many recent discussions on specific topics in our pages, the author here presents a solution, based on the forgotten method of unifying dialectics, of the problem of integrating all the sources and varieties of human knowledge. He shows how this can be done by having a proper notion of the Absolute and a schema which consists of a polarized axial frame of correlation. Into this schema every approach and discipline of knowledge can be fitted, inclusive of all the facts and theories, theologies and philosophical standpoints, ancient and modern, despite their oppositions and differences which, taken without reference to the Absolute, bewilder the common man today. This problem culminates in the present widespread concern about the reconciliation of atomic science with its awe-inspiring discoveries of destructive power, and the humanities involving the spiritual values of mankind. To span this vast field, with innumerable specialized vocabularies, even in the simplest way, bearing a minimum of supporting quotation and illustrative comparative proof, means very tough going, as might be expected. But the value of this unique contribution will be found most ample reward for the effort required.*

WISDOM refers to finalized knowledge. Such knowledge could result when the mind is properly focussed. The focussing involves a methodology, epistemology and theory of values (axiology) proper to it. Cosmology, psychology and theology are all implied together in wisdom. Physics and metaphysics, ethics and aesthetics lie within its scope. In its applicability a vast range of subjects of higher study, such as sociology, economics or politics come naturally within its range. Besides the searchlight of introspection, the worlds revealed to the telescope, spectroscope or the microscope can clarify wisdom and determine its limits or possibilities. Wisdom knows no distinction of personal attitudes such as optimist or pessimist, liberal or conservative, orthodox or heterodox, contemplative or active, Eastern or Western. The *a priori* and the *a posteriori*, analytic and synthetic tendencies, harmonize in a central norm in the wisdom-seeker's way. Ends and means tally unitively and universally when wisdom is fully finalized in terms of a self happiness which aims at general well-being.

at the same time.

Having covered certain specified aspects of wisdom, keeping in mind this unitive approach whose peculiarities we have already noted under the discussion of dialectical methodology (see *VALUES*, June 1958), it remains for us in the present and concluding article of the series to sum up the subject-matter and object matter of wisdom, taken together. A scheme of correlation or a frame of reference is here suggested, not to be looked upon as a fetish or magic key for all wisdom, but merely to serve as an aid for the guidance of seekers, so that thoughts may hang together coherently, comprehensively and completely. The apologetic hesitancy of the sceptic is here replaced by the confident hope in the highest possibilities of the Self in Man.

Wisdom which covers both science and philosophy has suffered from excess of departmentalization and specialization in recent years, especially in the West. There is therefore a legitimate cry for the unification and integration of the sciences. Some like Russell who stand for such, limit themselves to an empirico-logical attitude. There are others who, like Niels Bohr and Schroedinger, wish to bring both *a priori* and *a posteriori* fields under the aegis of a unified science. Bohr wrote: "... science is, according to its aims of enlarging human understanding, essentially a unity... above all it may help us to balance analysis and synthesis." (p. 28, *International Encyclopedia of United Science*, Vol. I, part I, Univ. of Chicago.)

A formula to bring both these disciplines within the scope of one schema is still only vaguely understood at present. Even those who adhere to empirico-logical reason have their orthodoxy which stresses the pragmatic as against the dogmatic predilections of those who can afford to wait longer for results. These lurking rival orthodoxies have to be brought out and fitted into a common frame of reference. This hard task is what we set before us here.

There is no use in rival schools calling one another various names such as solipsists, syncretists or eclectics. An easy lapse into any of these attitudes would be detrimental to the cause of unitive wisdom. Besides such labels as optimist, pessimist, hedonist or hylozoist, philosophers have been too easily open to attack by such expressions as pantheist, pluralist, animist, conceptualist, transcendentalist or personalist. These terms in their proper contexts need not necessarily be deprecatory. A unitive outlook would help to view the whole field without mutual mistrust.

When we remember that all wisdom is for man or even *vice versa*, and put the human personality in its proper central and neutral position without egocentric evil accruing to our modes of thinking and when we begin to view the whole matter of wisdom from its proper perspective round the normative notion of the Absolute, wisdom can then attain to the open, dynamic and public status of a science of sciences as against static closed random aggregates of esoteric doctrines, however old or respectable they may be in themselves. Such as absolutist outlook would reveal through wisdom that high value named Truth, the Truth which shall make us free. Existence, subsistence and values would meet in such a central Value in the name of common human happiness.

**The Total Content of Wisdom:** Wisdom concerns what humans feel, think or understand. Cognition, connation and affection

come into its frame. An initial examination of the content of philosophy or contemplative wisdom shows that when completely reviewed in any methodological order it comprises the following items at least, in any attempted inventory. We can take the list given by Prof. A. N. Whitehead for a basic consideration of the 'components of experience.'

"In order to discover some of the major categories under which we can classify the infinitely various components of experience, we must appeal to evidence relating to every variety of occasion. Nothing can be omitted, experience drunk and experience sober, experience sleeping and experience waking, experience drowsy and experience wide awake, experience self-conscious and experience self-forgetful, experience intellectual and experience physical, experience religious and experience sceptical, experience anxious and experience care-free, experience anticipatory and experience retrospective, experience happy and experience grieving, experience dominated by emotion and experience under self-restraint, experience in the dark, experience normal and experience abnormal."

(p. 262, *Adventures of Ideas*, Pelican, London, 1948).

Sankaracharya's method is more thorough-going still in this matter of determining the content of consciousness. Anything not given to any of the three states of waking, dreaming or deep sleep has for that reason to be omitted from the true content of experience. If we should turn to another Eastern source we find in the *Bhagavad Gita* an enumeration which is more realistically and less solipsistically conceived. Here the levels of personal life are touched in a graded order in two sets, in the second of which personal attitudes rather than conscious reason count. In all the three sources cited, contrasted states like waking or sleeping are brought in and we see that antinomian pairs of another order, such as fear and fearlessness, honour and dishonour, figure at least partially in the *Bhagavad Gita* and wholly as in the list of Whitehead above.

The scale of personal values from the positive head-end to the negative heart-end of consciousness conceived vertically, and in two sets, reads as follows in the Gita (Chapter X. verses 4-5) :

"Intelligence, awareness, unerring clarity, persistence, control, calmness, pleasure-pain, being-nonbeing, fear and fearlessness;

"Non-hurting, equality, pleasantness, discipline, generosity, honour and dishonour too

"Are the various states of living beings as they refer to me."

Through a close scrutiny of the two lists enumerated, the one by a modern Western thinker, and the other by an ancient sage of the orient like Vyasa, it should be possible at least to concede initially that consciousness is the meeting place of two sets of value-experiences. There are some that admit of conflict as between antinomies of the same order, and others more unitively understood. Pure awareness, which is identified with the Absolute Self in Sankaracharya, is more solipsist than the other two cases referred to above. As between the series of items of the modern Western philosopher and the Eastern sage we should also notice that Vyasa reduces antinomies to the minimum while Whitehead retains dual possibility of experience throughout the series. The Eastern analysis is

more contemplatively conceived.

**Two Intersecting Axes of Correlation:** Even to justify such broad generalizations as the above it is necessary that a frame of reference for the whole of wisdom should be visualized simply and even schematically to start with; hence its justification. The map helps a navigator and geometry and graph by designs the symbolic world that mathematics builds up through actual counting or measuring things or movements. Second or third degree abstractions of different mathematical arguments, operations, functions and equations help relational coherences. Propositional calculus and syntactical analysis of language have also now entered the field to analyze the strange "togetherness" of things or concepts in consciousness.

When we remember further that all the words of the dictionary of any language are capable of being arranged in two columns of synonymns and their antonymns, as has been so ably demonstrated for English in Roget's *Thesaurus*, we can generalize initially here with justice in saying that a polarity underlies thought generally.

Further, when specific and generic counterparts of a concept show the same dialectical or ambivalent inter-relatedness, the stage is set for us to think in terms of a frame of reference within which to fit all types of events, movements or tendencies in experience together in what constitutes experience or consciousness which is none other than wisdom itself.

When the mind is focussed more clearly it is possible to discover two sets of pairs, some that refer to pure antinomies and others belonging to the world of practical values. The former may be said to refer to the vertical axis and the latter to the horizontal axis. There is a principle of contradiction with a possibility of unity which neutralizes these pairs of antinomies where the two axes meet. The "Being" of Parmenides and the "Becoming" of Heraclitus may be said to have common ground at this core of experience.

**"Limits of Empiricism":** Empirico-logical reasoning may lead us to the limits of scepticism which can perhaps have its own uses like the uses of adversity which Shakespeare refers to. Bertrand Russell concludes his book on *Human Knowledge* (Unwin, 1948) with a whole chapter devoted to "The Limits of Empiricism" wherein he admits finally :

"... it must be admitted, empiricism as a theory of knowledge has proved inadequate, though less so than any other previous theory of knowledge. Indeed, such inadequacies as we have seemed to find in empiricism have been discovered by strict adherence to a doctrine by which empiricist philosophy has been inspired: that all human knowledge is uncertain, inexact and partial. To this doctrine we have not found any limitation whatever."

(p. 527)

In short, Russell here relies on a certain type of philosophical inspiration to deny the limits he himself admits. Empiricism failing by its strict standards justifies itself by a form of reasoning which resembles the problems such as that between being and becoming of Parmenides.

**Dialectics to the Rescue:** Plato treats of the implications of such a way of philosophizing, bringing out its full dialectical implications through examination of paradoxes such as between the one and the many,

motion and rest, "These are like yet unlike, in contact yet not in contact." The idea of the moment is postulated. It is defined as "something out of which change takes place into either of two states" of motion or rest, being or non-being. (cf. p. 126, *Plato's Dialogues*, Vol. 2, Jowett, Random House, New York).

We know this same type of reasoning in the Tarka Sastra of India where non-being (*abhava*) itself is treated as a substance (*padartha*). The five other systems besides the Nyaya system to which this style belongs accept this way of reasoning overtly or tacitly. Without full recognition this way of thinking has never been abandoned by man and even to the present day philosophers lapse into it inadvertently as it were. Let us quote from Prof. Whitehead again to see how highly reminiscent of the tradition started by the paradoxes of Parmenides and Zeno it reads:

"A pure physical prehension is how an occasion in its immediacy of being absorbs another occasion which has passed into the objective immortality of its not-being. It is how the past lives in the present. It is causation. It is memory. It is perception of derivation. It is emotional conformation to a given situation, an emotional continuity of past with present. It is a basic element from which springs the self-creation of each temporal occasion. Thus perishing is the initiation of becoming. How the past perishes is how the future becomes." (p. 276, *Adventures of Ideas*, Pelican, 1948)

**Dialectics not Old, New, Eastern or Western:** The same author admits the essentially dialectical nature of this kind of approach to wisdom which is both modern and ancient and common to the East as well as to the West when he writes:

"European philosophy is founded upon Plato's dialogues, which in their methods are mainly an endeavour to elicit philosophic categories from a dialectic discussion of the meanings of language taken in combination with shrewd observation of the actions of man and of the forces of nature." (p. 265, *ibid*).

The yoga of the *Bhagavad Gita* and the dialectics of Plato, which latter Whitehead himself comes to the verge of accepting, have thus their common ground in wisdom which is the highest knowledge of "homo sapiens."

Thus understood, wisdom could be taught and should be taught in all universities of the present day if the human heritage is not to perish. Unified wisdom as a science could be formulated better when the general plan, scheme, pattern, structure or frame of reference which relates aspects of wisdom conceived both subjectively and objectively become better visualized globally or unitively. Empiricism and the scepticism it upholds need not be adhered to as a modern surrogate of religion for its own sake. Wisdom rises above mere orthodoxies and soars above all limitations of thought.

**Common Knowledge Vs. Modern Theories:** How the common-sense notion of the nature of the physical world has been rudely displaced by modern theories and totally distorted out of all shape is amply evidenced in a single paragraph from Eddington's work, *The Nature of the Physical World*:

"I am standing on the threshold about to enter a room. It is a complicated business. In the first place I must shove against an atmosphere pressing with a force of fourteen pounds on every square inch of my body. I must make sure of landing on a plank travelling at twenty miles a second round the sun — a fraction of a second too early or too late the plank would be miles away . . . the plank has no solidity of substance. To step on it is like stepping on a swarm of fleas . . . if unfortunately I should slip through the floor or be boosted too violently up the ceiling the occurrence would be not a violation of the laws of Nature, but a rare coincidence. These are some of the minor difficulties. I ought really to look at the problem four dimensionally as concerning the intersection of my world-line with that of the plank. Then again it is necessary to determine in which direction the entropy of the world is increasing in order to make sure that my passage over the threshold is an advance, not an exit." (p. 467-468)

The man of common-sense is sure to feel bewildered but if he is clever enough could still ask the scientist some very simple, seemingly silly, yet fully pertinent questions, three of which could be put down as examples here at least to show how a revised scheme of reference where the expert scientist could converse with the man-in-the-street may still be possible.

1. How could the Empire State Building of New York still stand if the Euclidean geometry and Newtonian physics on which it was built have been replaced by relativistic notions?

2. In the light of the abolition even of the theory of parity of particles in the atom, how is the stability of terra firma to be understood at all? Even the picture of the swarm of fleas of Eddington above (1926) has now (1959) to be modified completely.

3. If experimental psychology has displaced faculty psychology, why is it that a waking man cannot pacify a man who is talking in his sleep and who shouts for help during a nightmare?

Two men in a dark room who ask each other "Who are you there?" can both be equally satisfied with the common response of "I" coming from either side, revealing the common content of the first person singular, which behaviourists and the experimental or empirico-pragmatic psychologists of the stimulus-response school tend to deny. How is this possible?

Such questions could be multiplied with reference to other branches of science. Even Western philosophers like Prof. Whitehead feel the need for a new doctrine and a revised frame of reference when they go so far as to say:

"The field is now open for the introduction of some new doctrine of organism which may take the place of the materialism with which, since the seventeenth century, science has saddled philosophy." (p. 31, *Science and the Modern World*, Pelican, 1938)

### **Platonism and Aristotelianism Really Complementary:**

The zig-zag course of the history of philosophy in the West may be looked upon as the alternating swinging of the pendulum as between the truth understood by Plato and by his disciple Aristotle. They were both

dialecticians, the former employing ascent into the intelligible world and the latter preferring descending dialectics entering into the Prime Mover behind both matter and form. The hylozoism of the Eleatic pre-Socratic philosophers was directly continued in Aristotle, and the paradoxes of Parmenides and Zeno entered into the subtle dialectics common to this teacher-disciple couple who, between them, may be said to have set the pattern for philosophical or theological thinking, with their influence reaching down to our own times. Academic, peripatetic, scholastic, and patristic traditions blended with the background of Dionysiac mysteries to shape and direct European thought.

On the Indian soil a corresponding phenomenon in the history of thought is in the six systems (*shad darshanas*) which together constitute a winding staircase of thought divided between what is called *jnana* (Reason) and *Karma* (Action). Their dualistic treatment was unitively revalued in the *Bhagavad Gita* which stated V. 4-5 categorically that Sankhya rationalism and Yoga disciplines were one, and that those who saw them as two were "children, not pundits."

Once philosophy is properly related to its norm in the notion of the Absolute, and when it refers to self-realization as a high value for man, a certain coherence and order becomes evident. Truth or wisdom in general would then attain to a unitive status where subjectivity and mere objectivity are merged in the neutral core of the personality of man himself. If we could supply this central notion as a substance, a monad, or as a conscious experience, holding together ambivalent polarities, the task of understanding together both Plato and Aristotle and all lesser philosophers would be easy. In fact such is the task that the schematic correlation suggested here is meant to accomplish.

**The Vertical Axis Implied in Plato:** In Book VI of Plato's *Republic* we read the following dialogue:

"SOCRATES: Now take a line which has been cut into two unequal parts and divide each of them again in the same proportion, and suppose the two main divisions answer one to the visible and the other to the intelligible, and then compare the subdivisions in respect of their clearness, and you will find that the first section in the sphere of the visible consists of images, and by images I mean in the first place shadows, and in the second place reflections in water and in solid, smooth and polished bodies and the like. Do you understand?"

GLAUCON: Yes—I understand.

S.: Imagine now the other section of which this is only the resemblance, to include the animals which we see and everything that grows or is made.

G.: Very good.

S.: Would you not admit that both the sections of the division have different degrees of truth and that copy is to the original as the sphere of opinion is to the sphere of knowledge?

G.: Most undoubtedly.

S.: Next proceed to consider the manner in which the sphere of the intellectual is to be divided.

G.: In what manner?

S. : Thus : There are two subdivisions, in the lower of which the soul uses the figures given by the former division as images ; the enquiry can only be hypothetical and instead of going upwards to the principle, descends to the other end ; in the higher of the two, the soul passes out of hypotheses, making no use of images as in the former case, but proceeding only in and through ideas themselves." (p. 771, Jowett's translation, Random Books, New York).

The vertical axis with the ascent of dialectical thought thus finds clear description in Plato, which he further finalizes in a later section in the following significant words :

" You have quite conceived my meaning ; I said, and now corresponding to these four divisions, let there be four faculties of the soul—reason answering to the highest, understanding to the second, faith or conviction to the third and perception of shadows to the last—and let there be a scale of them, and let us suppose that the several faculties have clearness in the same degree as the objects have truth." (p. 773, *ibid.*)

Further, we read again :

" And so, Glaucon, I said, we have at last arrived at the hymn of dialectic which is that strain of the intellect only, but which the faculty of sight will nevertheless be found to imitate, for sight as you may remember, was imagined by us after a while to behold the real animals and stars, and last of all the sun himself. And so with dialectic, when the person starts on the discovery of the Absolute by the light of reason only, and without any assistance of the sense, and perseveres until by pure intelligence he arrives at the perception of Absolute Good, he at last finds himself at the end of the intellectual world, as in the case of sight at the end of the visible." (p. 791, *ibid.*)

We have quoted Plato full length here as by doing so we can cover what is represented by the vertical positive aspect of wisdom with as few additional remarks of our own. If the description could be made to correspond to subjective aspects of self-realization and objective aspects of cosmology, avoiding prejudices arising out of what in India is referred to as *triputi* (tri-basic partiality) of objectivity, subjectivity or conceptualism, the notion of the vertical axis will have been fully described for the schema we have here in mind.

**Mathematical Version of Dialectical Descent:** Prof. A. N. Whitehead, who has been described as " the latest and greatest of Cambridge Platonists," has a mathematically conceived version of the implications of what we have called the vertical positive of our suggested schema of correlation. Explaining that what he calls " eternal objects " are the " Universals " as understood in European philosophy generally, and that it is an abstraction, he says :

" By ' abstract ' I mean that what an eternal object is in itself — that is to say, its essence — is comprehensible without reference to some one particular occasion of experience." (p. 186, *Science and the Modern World*)

He goes on to say that an ' eternal object ' " is to be comprehended

by acquaintance with (i) its particular individuality, (ii) its general relationships to other eternal objects as apt for realization in actual occasions, and (iii) the general principle which expresses its ingressions in particular actual occasions." (p. 186, *ibid.*)

Explaining the nature of the 'connexity' between grades of 'eternal objects' which form a hierarchy between themselves at different levels, the professor enters into mathematical speculations as follows:

"Any set of eternal objects belonging to the hierarchy, whether all of the same grade or whether differing among themselves as to grade, are jointly among the components or derivative components of at least one eternal object which also belongs to the hierarchy." (p. 196, *ibid.*)

We quote below the full paragraph referring to the abstractive hierarchy of eternal objects which is what we have tried to represent in the vertical positive of our schematic representation. The schema is capable of avoiding poetic embellishments of the Platonic language as well as the dry mechanistic logic-chopping of its mathematical version in a manner appealing to common-sense. The mathematically conceived description of the vertical axis of values reads as follows:

"A finite abstractive hierarchy will, by definition, possess a grade of maximum complexity. It is characteristic of this grade that a member of it is a component of no other eternal object belonging to any grade of the hierarchy. Also it is evident that this grade of maximum complexity must possess only one member; for otherwise the condition of connexity would not be satisfied. Conversely any complex eternal object defines a finite abstractive hierarchy to be discovered by a process of analysis. This complex eternal object from which we start will be called the 'vertex' of the abstractive hierarchy: it is the sole member of the grade of maximum complexity. In the first stage of the analysis we obtain the components of the vertex. These components may be of varying complexity; but there must be among them at least one member whose complexity is of a grade one lower than that of the vertex. A grade which is one lower than that of a given eternal object will be called the 'proximate grade' for that object. We take then these components of the vertex which belong to its proximate grade; and as the second stage we analyse them into their components. Among these components there must be some belonging to the proximate grade for the objects thus analysed. Add to them the components of the vertex which also belong to this grade of 'second proximation' from the vertex; and, at the third stage, analyse as before. We thus find objects belonging to the grade of third proximation from the vertex; and we add to them the components belonging to this grade, which have been left over from the preceding stages of the analysis. We proceed in this way through successive stages, till we reach the grade of simple objects. This grade forms the base of the hierarchy." (p. 197, *ibid.*)

Here the "ingression" into the "particular" is a descent instead of

Continued on page 146

# Narayana Gurukula Convention

THE Narayana Gurukula (*Guru*—"Dispeller of Darkness"; *Kula*—"Family of Disciples") is a Teacher-Pupil body of unlimited liability of members which depends on outright support entirely free of public or social commitments, for the preservation and representation throughout the world of the Wisdom of the Absolute as taught and handed down by the unitive teachers of mankind, and as restated and revalued by Narayana Guru, the teacher of Nataraja Guru, his successor and Founder of the institution, under the motto: "One in Deity, One in Faith and One in Kind is Man."

At the annual Convention held at the lovely palmy resort of Varkala in the south of Travancore (Kerala State), during the last week of 1958, delegates and disciples came from many parts of India and abroad. There were several friends from Singapore and Borneo, and just prior to the opening, Dr. Marc Gevaert paid a hurried visit before leaving to embark for Europe. He is now back in Belgium. Two friends from New York Mr. and Mrs. Rankin, spent a few days at the Gurukula.

Yati Nitya Chaitanya came from Bombay where he is Secretary of the Bharat Sadhu Samaj for Bombay State. Mr. K. Dharmadas, Head of the Gurukula for South East Asia, was over from Singapore. Others present included Trichy disciples Mr. O. K. Shanmukham and Mr. Anandan, Sri Arulananda from Erode and a group of ladies including Miss Anandalakshmi from Trivandrum.

The absence of Swami Mangalananda was greatly felt. Early in December he had a sudden heart attack and had been ordered complete rest for six weeks at least.

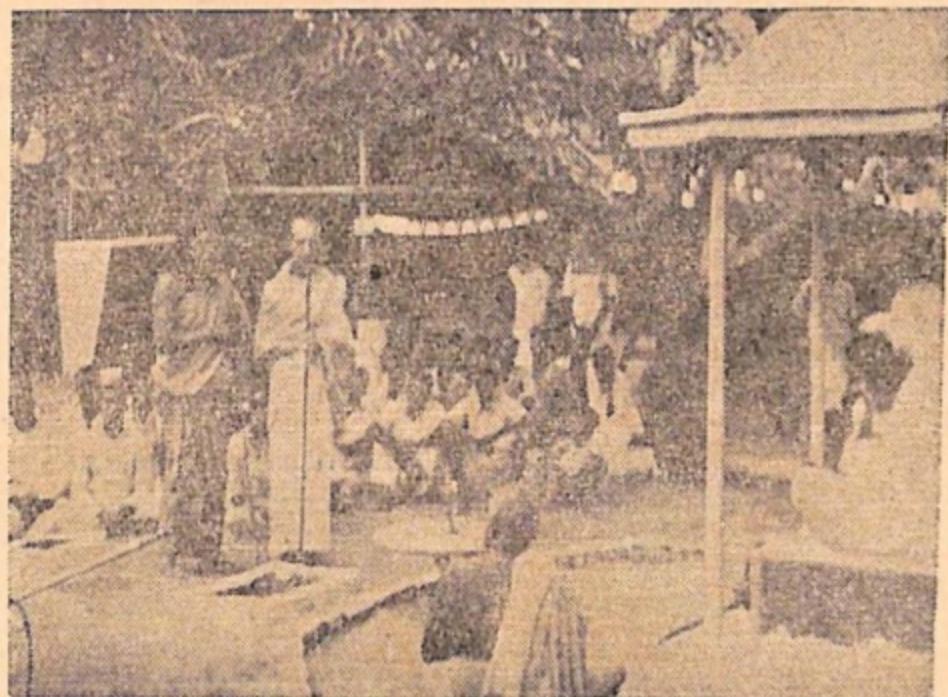
The culminating event of the Convention this year was the naming of the successor disciples as mentioned in the following declaration made by Nataraja Guru.

## ANNOUNCEMENT

made at the Narayana Gurukula, Varkala, Kerala State, India, Jan. 1, 1958

REITERATING the declarations made on New Year's Days of 1953, 1954, 1955 and 1956, the present announcement also endorses the Narayana Gurukula Foundation Memorandum published in the Gurukula Magazine December 1955, as well as upholding the various precedents to be found in the records of the Narayana Gurukula such as the Log-Book and Book of Standing Orders kept at the Central Office at Varkala, so as to consolidate the status of the Narayana Gurukula Foundation and its institutional character.

After the completion of the last seven years of consolidation of the work of the Narayana Gurukula, and in view of the possibility of my visit to places outside India during the present year, this announcement is also intended to make known that the three disciples named below constitute the *parampara* or line of hierarchical descent in the sense understood in the Will of Narayana Guru and in the spirit of his writings, such as the compositions called *The Ashrama* and *The Narayana Smrithi*.



SUCCESSION NAMING CEREMONY AT VARKALA. YATI NITYA CHAITANYA AND JOHN SPIERS STAND BEFORE NATARAJA GURU WITH STAVES OF OFFICE (*Danda*) IN THEIR HANDS.  
STATUE ON RIGHT IS THAT OF NARAYANA GURU.  
(Below) SWAMI MANGALANANDA — TAKEN RECENTLY DURING CONVALESCENCE AT ALLEPPEY.

The names of the disciples are given in the order of their seniority and status in the vertical hierarchy of the Narayana Gurukula, to which other names can be added in due course by me or by my successors in Guruhood.

John Spiers is here named first, Swami Mangalananda is named second and Yati Nitya Chaitanya is named third.

These three disciples are here authorized to exercise their authority in the Narayana Gurukula in the order of their precedence. It is my prayer that the succession of disciples thus initiated will function for ever. The spirit of the Absolute is here invoked.

NATARAJA GURU



## Wisdom's Frame of Reference

Continued from page 143

the ascent in the method of Plato himself.

**The Ascent from *Prius Nobis* to *Entelecheia*:** From hypothetical constructions reaching upwards to the supreme good we descend into the real of Plato. It is possible to descend by a process of inverse abstraction into the very heart of the specific prime mover of Aristotle, which would represent his God as the source of all things. What corresponds to the real in Platonic dialectic corresponds to the *entelecheia* in Aristotle. Here the real becomes an abstraction and a universal or unitive concept. Priority and specificity characterize the prime mover. What is anterior to all knowledge is referred to by Aristotle as the *prius nobis*. Before we can attain to this final term of priority we have to pass through what Aristotle would call *prius natura* and *prius natura intende* (priority of the perfect) where form passes into matter itself in its inmost essence and uniqueness. If we should start the abstractive hierarchy from the 'vertex' of this specific yet eternal object we can ascend through grades of lesser and lesser degrees of specificity to the point where as *entelecheia* specificity partakes of universality. *Entelecheia* may therefore be said to lie at the moment where the one and the many change over in terms of each other.

That such are some of the implications of the dialectics in Aristotle's philosophy can be corroborated by a brief quotation from Baldwin's *Dictionary of Philosophy* which explains the notion of *Entelechy* as follows:

"By this conception of passive power the attempt is made to explain why a specific effect such as melting in the case of wax is produced by the same cause, heat, which produces an opposite effect upon other substances. This ground we conceive must lie in the thing acted upon. It is therefore not inappropriately named a power, since it is an intrinsic state which determines (in part) the effect. Power is opposed on the one hand to actual activity; on the other to the certainty of nonactivity. It is therefore a mediating concept between non-action and action."

Between the *prius nobis* and the actualized principle of the *entelechy* thus understood there is therefore a possibility of a dialectical movement in thought similar to that between the real and the *intelligibles* of Plato. If the extreme points of abstraction in both are joined by a vertical line, *entelecheia* and the real may be understood as the point of intersection between the vertical and the horizontal axes.

Such a neutral core of consciousness is implied in the dialectics of "identity and non-identity" or of "one and the many" as explained in the *Parmenides* of Plato where we read:

"The One is neither other than itself nor the same with itself." (pp. 102-103, *Plato's Dialogues*, Vol. II, Jowett, Random House, New York.)

"The contradiction involved in ascribing any relation to unity leads to the denial of it." (p. 112-113, *ibid.*)

In terms of pure time this neutral core of consciousness corresponds to the concept of the moment as described by Plato in the same context as follows:

"....the moment seems to imply a something out of which

change takes place into either of two states ; for the change is not from the state of rest as such, nor from the state of motion as such ; but there is this curious nature which we call the moment lying between rest and motion, being and non-being in any time ; and into this and out of this what is motion changes into rest and what is at rest into motion." (p. 126, *ibid.*)

The 'moment' is thus the meeting place of the real and the entelechy of which nothing can be predicated. In short, Western philosophy arrives at the position enunciated by Narayana Guru in the following simple verse of his *Atmopadesha Satakam* (Centiloquy of the Self) :

" Of one thing there are many  
As many things have one meaning too ;  
In consciousness is comprised all this differenceless ;  
All know not this, most secret it is ! " (verse 73)

**The Central Locus of Paradoxes :** The notion of the Absolute is the locus of all possible paradoxes. As the Upanishadic imagery would put it, the Absolute in itself is the hub of the wheel where all predication meet in the living moment at the pure core of life. This core is to be connected peripherally to actual practical aspects through successive concentric zones of concretion, virtual or actual, by means of what would correspond to spokes of a wheel, each of which would have its counterpart on the opposite side of the hub. The primary function of the core of consciousness is to hold the spokes together centripetally, when they tend to be centrifugal. The thousands of possible syllogisms possible according to Aristotelian logic are movements of thought between the general and the particular in the pure and practical domains of life activities, innate or overt.

Such a wheel would be given in a cross section view, while in a long section view the Absolute, though truly confined to what constitutes a 'moment' as defined above, would reveal a vertical scale of values, the most primary of them based on simple direct sensations where reflex-actions and stimulus-response functions hold good. Here man feels rather than thinks. The second level of this vertical axis would contain the loci of all formally logical functions of thought. In the third or final level, mere relatedness to multiplicity of interests yields place to intense attraction or adoration to a unitive and pure value.

The circulation of thought takes place as between the centre and the periphery, solving paradoxes of different degrees of interest. According to life interests there is a movement of the personal interests up or down the scale of general human interests till they find their term in full self-realization. Each such unit of consciousness may be thought of on the lines of a 'monad'—with possible centrally unitive monads belonging to the three levels in the vertical scale.

**The Monad Fitted into the Frame :** The concept of the monad can be traced back in Western philosophy as far as Pythagoras. Through its successive use by Ephantus, Aristotle, Euclid, Augustine and many others, it has a sufficiently general and recognized status as a philosophical concept of great antiquity and respectability. Plato himself referred to his ideas as monads. Cusanus and Bruno among later philosophers have led up to its legitimate founder in Leibnitz whose monado-

logy marks an important stage in modern philosophical tradition. Its persistence as applicable to the human personality in Renouvier proves how hauntingly the notion persists.

When we read that, according to Leibnitzian monadology : "God is the monad of monads whose being is in harmony with all other beings, whose pure activity only is the source of all activities, and whose sufficiency is the ultimate ground of reason," (fn. p. 55, *History of Philosophy*, Thilly) and also such descriptions as :

"The monad is a simple substance, completely different from a material atom. It has neither extension, nor shape nor divisibility. Nor is it perishable . . . They 'have no windows' . . . The universe is the aggregate, the ideal bond of the monads, constituting a harmonious unity, pre-established by God who is the highest in the hierarchy of monads. The bond of all things to each, enables every simple substance to have relations which express all the others, every monad being a perpetual living mirror of the universe . . . The highest monad, God, appears to be both the creator and the unified totality and harmony of self-active and self-subsistent monads." (Joseph Maier in *Dict. of Philosophy*, D. D. Runes),

and when we analyse the implications of monadology under items such as (1) continuity of monads, (2) their dynamic substance, (3) their consisting of infinitesimal *petites perceptions* which are subconscious, (4) the interrelatedness of monads, (5) their life as non-spatial, (6) that though finite they are infinite and belonging to a self-representative system, (7) conservation of the energy of the monad, and (8) as leading to perfection,—we are sure to feel the need of fitting all these into a coherent frame of reference such as the one we have been developing.

In appraising the validity or status of such an elaborate system which is perhaps the most intuitively realistic picture combining cosmology, psychology and theology, with a dialectical method supported by the language of universal mathematics of which Leibnitz himself was the promoter in his day, the frame of reference we have employed would be of service. We could sum up our criticism with its aid by simply stating that monadology is stronger on the negative vertical aspects of the Absolute. By its omission of space it has no horizontal axis of reference. The vertical plus side is only vaguely touched upon by such terms as "pre-established harmony" or "self-representative system", which could be clarified further in the light of the dialectics of Plato.

In spite of these drawbacks, monadology when supported by the universal mathematics of Leibnitz, could be looked upon as the best pointer to an integrated or unified notion of reality compatible with notions of modern biology and radio-active matter. In the monad as the specific source of the universe, the monad as the universal goal or term of perfection and, at the same time, as Thilly puts it (above) "God is the monad of monads whose being is in harmony with all other beings", we find three different concepts of God all lying in one and the same vertical scale. The first corresponds to the prime mover of Aristotle, the second to the supreme good of Plato and the third to where the real meets entelechy in the moment at the point of intersection of the two axes of our schema.

Leibnitz himself refers to the three grades as “ *in esse, in intellectu et in re* ” respectively. These technical terms of monadology would correspond to the terms *sat, chit* and *ananda* of the Indian philosophical context. The schema could thus be used for comparison of systems of thought as within themselves between rival types or sets. The overall plan and the most intimate structure of thought or wisdom generally conforms to the schema suggested here.

We shall pass on to examine this claim in a certain order as applied to different departments of thought.

**Cosmological Correlation :** The nature of the physical world has been the subject of theorization and philosophical discussion from the most ancient times. From Pythagoras to Eddington in the West and through chapters corresponding to Genesis in the scriptures of the world, we have had various theories. If you believe in the Bible, some think you should not believe in the Darwinian theory of evolution. Creation of the cosmos at one stroke is opposed to gradual creation and the co-existence of rival theories is ruled out as totally impossible. Newton and Einstein are popularly thought to be mutually exclusive but then so also is the Cartesian theory of “ vortices ” and “ occasionalism ” which brings brute matter and subtle mind as dual entities together, giving us a picture of the universe which is supposed to be basically different from the monadology of Leibnitz. The planetissimal hypothesis and the nebular theory are discredited, one in favour of the other. While the readers differ, it is strange to find that between those who put forward theories themselves there is willingness to allow each theory its freedom to exist by the side of the other. Einstein himself has his own two theories, the general and the particular theories of relativity, both valid together. The Hegelian principle itself is that when a new theory is formulated the truth of the anterior stage in thought is preserved in the posterior. The following quotation from Einstein would be of interest :

“ No one must think that Newton’s great creation can be overcome in any real sense by this or that theory. His clear and wide ideas will forever retain their significance as the foundation on which our modern conceptions of physics have been built.”

(quoted by F. Cajori in *History of Physics*, Macmillan 1938.)

The possibility of a vertical scale of theories one dialectically anterior to the other is thus admitted as possible. Theories correctly formulated can co-exist and even contribute to the general over-all epistemological scheme instead of disrupting it. Overstress on the horizontal applicability would tend to place one theory as the rival of the others, but vertically understood they can absorb one another unitively.

Thus from Pythagoras to Eddington we have had a string of theories through antiquity, each to be looked upon as a particular view of verity. For reference see *Le Systeme du Monde de Pythagore a Eddington*, Jules Sageret, Payot, Paris, 1931.

The latest position here can be surmised from the following pronouncement of Dr. A. C. B. Lowell who said in a BBC broadcast dated 15 Dec. 1958 : “ I do not believe that there exists any observational date which are decisively in favour of any particular contemporary cosmology.”

The possibility of such co-existent and equally respectable theories

without rivalry has been recognized in the *Darshana* sastra of India, culminating in the *Darshana Mala* of Narayana Guru, where it has been shown that all facets of the vision of truth can be strung together so as to make a garland of visions which as an ornament can adorn the fully wise man. The harmony between the vertical and horizontal aspects involved is the secret by which the global relation of theories can be conceived.

**Correlation in Particle Physics :** The same dialectical revaluation and harmonizing process among theories pertaining to the atom can be noticed in particle physics. Thus we read in Cajori:

“While physicists and mathematicians were busy celebrating the dynamics of the Bohr atom, another atomic model was invented by chemists which was a ‘static’ atom in contrast to the ‘kinetic atom of the physicists.’ A compromise was effected between them.”

Later in the history of modern physics we read :

“De Broglie’s wave mechanics was made the starting point of new theoretical developments by Schroedinger (1926) who raised the question, what need is there in a group of waves of the mass particle? Thus arose the theory of the ‘wave’ atom.”

From the time the quantum theory came into the field the picture of the material atom has been revised. That a human being can still touch and directly experience something which is described though even superstitiously it may be as ‘material’ remains true. It is therefore necessary to conceive of particle physics as having an empirico-logical or practical (horizontal) principle and a non-empirical or pure (vertical) principle of reference within itself. The theories of Drs. Yang and Lee tend to support such a view as we have seen in in our last article in *VALUES* (Jan. 1959).

**Biological Correlation :** The monad and the living cell conform in many respects to the schema here outlined. The space-time continuum could refer to the life history of an organism in terms of horizontal “a-periodic” or “periodic” bodies, the latter containing the principles of continuity. Salt crystals multiply a-periodically while chromosomes supply the factors of continuity of the species. Multiplication of cells and their growth have to be balanced to regulate the general harmony and individuality of the species. Erwin Schroedinger in his book *What is Life?* goes into the difference between periodic and a-periodic solids which multiply in different ways, one of which could be called horizontal (periodic) and the other vertical (a-periodic) The difference is described by the scientist as follows :

“A small particle might be called the ‘germ of the solid.’ Starting from such a small solid germ, there seem to be two different ways of building up larger associations. One is the comparatively dull way of repeating the same structure in three directions again and again. That is the way followed in a growing crystal. Once the periodicity is established, there is no definite limit to the size of the aggregate. The other way is that of building up a more and more extended aggregate without the full device of repetition . . . We might quite properly call that an a-periodic crystal or solid and express our hypothesis by saying: ‘We believe a gene—or perhaps the whole chromosome

fibre an a-periodic solid.' (p. 60, *What is Life?* Erwin Schrödinger, Macmillan, New York.)

We have already gone into other aspects of life in the light of our schema in the *Education Manifesto* (VALUES Vol. II, No. 12, pp. 372-373). It is interesting to note further that Schrödinger was inclined to call De Vries' theory mutation in biology figuratively as "the quantum theory of biology." The integration of life and matter is thus in the minds of scientists themselves. We have suggested also in VALUES (Jan. 1959) that the latest discoveries in particle physics tend to suggest a vertical axis in respect of the transformations of mass and energy aspects in right-and left-handed particles.

**Theological Correlation:** When God has been called the monad of monads and if the monad covers the common ground with the living unit and the basis of quantum pulsations it should be easy to conceive of an overall frame of reference which would form the basis of comparative theology and reveal the structure of any single religious growth. We have already devoted some attention to this aspect of unitive understanding in VALUES (Jan. 1959). God is the central normative notion in theology and the problem here is to transcend the paradox as between God and Nature by means of the neutral principle of the Absolute underlying all science.

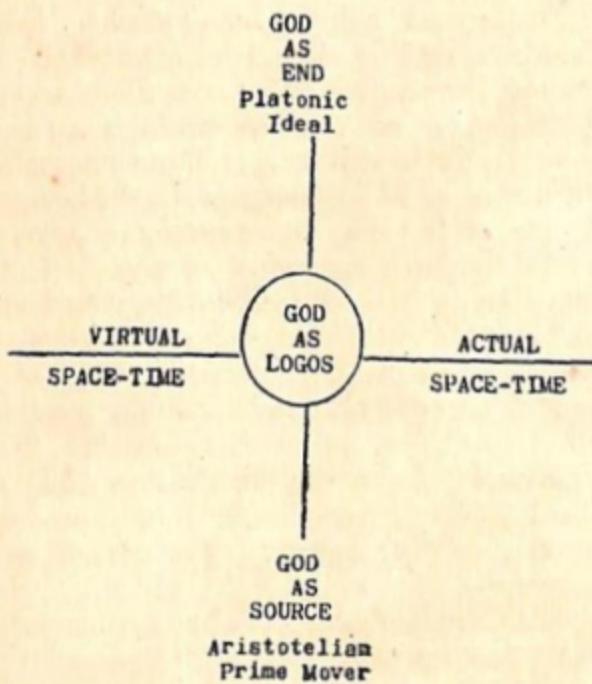
The theology of John Scotus Eriugena lends itself admirably for treatment as an example here along the lines of our schema. The following four divisions relating the subject matter and the object matter of theology have been presented by Eriugena. As combining the best in the Dionysian tradition and that of St. Augustine, Eriugena may be considered representative of theologians in general. The four divisions are:

- (1) That which creates and is not created—God; origin and principle of things;
- (2) That which is created and creates—Logos; Primordial causes or types of things existent in the matter of God and co-existent with God;
- (3) That which is created and does not create—Phenomenal world of space-time (Platonic reals);
- (4) That which neither creates nor is created—God again—but as the end of all things (for Eriugena held that just as creatures have emanated from God, so all will return to Him by an ascent.)

The correlations will become clear at once if graphically represented as in the diagram on page 152 (overleaf).

**Psychological Correlation:** Modern psychology, which claims to have abandoned the faculty psychology of classical times, is based on the primacy of the stimulus-response approach depending on various brass instrument measurements and statistical studies. The discovery of the cardio-encephalograph has pushed the possibilities of such a method to extreme limits, but beyond the reaches of such study it is being increasingly recognized that whole unexplored regions still remain to be investigated.

The cardio-encephalograph has revealed the astounding fact that there are two sets of mental activities, some of which show great expenditure of physical energy and others which are sharply different from them.



#### COSMO-THEOLOGICAL FRAME OF REFERENCE

Educationists and philosophers like John Dewey have incessantly complained that "the whole man" has not yet been brought into cultivation or use by educators or psychologists. Dewey says:

"Particular S-R connections interpreted on the basis of isolated reflexes, are viewed as static *cross sections*, and the factor most important in education, namely, the longitudinal, the temporal span of growth and change, is neglected." (pp. 67-68, *The Sources of a Science of Education*, New York, 1929.)

More elaborate implications of psychological correlation along the lines implied in Dewey's complaint have been worked out in our *Education Manifesto* (see *VALUES* Vol. II, No. 12, and Vol. III, No. 1.)

**Ethical and Aesthetic Correlations:** Where value-judgments in life are directly involved as in ethics or aesthetics generally the vertical and horizontal components of morality or art require a subtler insight to discern.

Generally speaking, tragedy has a movement along the vertical axis and plays on human feelings at their negative levels. To avoid tragedy would be the purpose of ethics and in doing so we would have to avoid horizontal interests in life and cultivate vertical interests instead. Such are some of the ideas of the Nichomachean Ethics of Aristotle. The further implications of this statement can be found in Henri Bergson's epoch-making work, *The Two Sources of Morality and Religion* in which the vertical world of open dynamic values is contrasted with the horizontal world of closed static or socialized values where obligations prevail.

**Logical and Mathematical Correlation:** Two volumes (*International Encyclopedia of United Science*, Univ. of Chicago) of a branch of study which aims at the unification or integration of all sciences into a science of sciences, out of a large series of volumes contemplated, have

been published. At present they contain interesting pointers in the direction of effectively correlating all branches of knowledge.

At present all that we can say about such efforts is that when the attitude of empirico-logical orthodoxy still persisting in most of them is discarded in favour of a bolder dialectical revaluation of the two positions round the common norm of all thinking, which could be none other than the Absolute, logistic and semiotics can be expected to usher in an era of truly united science instead of the ideal of a mosaic which its present sponsors including Carnap, Bohr, Russell, Morris, Northrop and others set before themselves as their goal for their International Encyclopedia.

The structure of logical thought however, is capable of being correlated to conform to our schematic pattern in the meanwhile on the following lines :

The four figures of logical modes, three recognized by Aristotle and the fourth by Galen may be seen to conform to the four aspects of the axes of reference that we have suggested. The descriptions of the four figures are :

Figure I: Middle term is subject in major premiss and predicate in the minor premiss.

Figure II: Middle term is predicate in both premisses.

Figure III: Middle term is subject in both premisses.

Figure IV: Middle term is predicate in major premiss and subject in minor premiss.

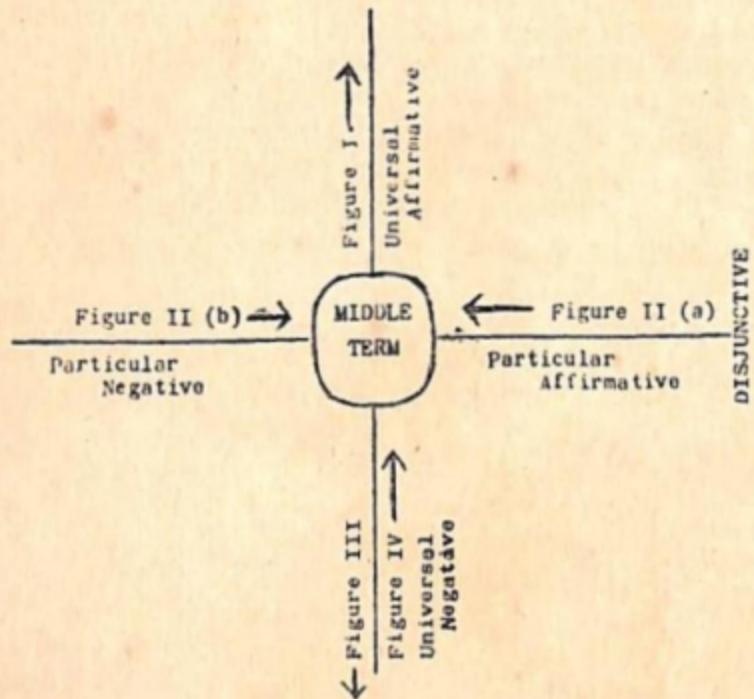
When we remember that the middle term is defined as "what occurs twice in the premisses but is omitted in the conclusion, and that syllogistic logic is based on the laws of thought of which the excluded middle is a rule in judgments envisaged by this kind of logic, it is easy to see how it is meant for scientific reasoning of the empirico-pragmatic order. It works best in hypothetical and disjunctive forms of syllogistic reasoning. When we come to categorical forms of the syllogism the reasoning seems to serve no pragmatic end, but has the nature of a truism merely. The scheme of correlation would present the plan shown on p. 154 (overleaf).

**Logical Syntax and Correlation:** "The last word on these matters has almost certainly not been said," concludes the article on Formal Logic by Alonzo Church in Runes' *Dictionary of Philosophy* (Phil. Library, New York). That new branches of study such as semantics, semiotic or even logical syntax do not lead us far enough for a bolder attempt at the unification of all science is evidenced by the controversy prevailing over the positions of two philosophers of modern times, Whitehead and Bradley about which the former writes :

"There are various controversies about relations which need not be explicitly referred to. But there is one discussion which illustrates our immediate topic....

"For example, New York lies between Boston and Philadelphia. But the connectedness of the three towns is a real particular fact on the earth's surface. It is not the universal 'between'. It is a complex actual fact which, among other things, exemplifies the abstract universal 'betweenness'.

"This consideration is the basis of Bradley's objection that relations do not relate. Three towns and an abstract universal



AXIAL FRAME OF REFERENCE OF SYLLOGISMS

Arrows point to major predicate in each logical mode

are not three connected towns. A doctrine of connectedness is wanted. Bradley (*Essays on Truth and Reality* Chapter VI, *On our Knowledge of Immediate Experience*, Appendix, p. 193) writes: 'Is there, in the end, such a thing as a relation which is merely *between* terms? Or, on the other hand, does not a relation imply an underlying unity and an inclusive whole?' (pp. 267-268, *Adventures of Ideas*, Whitehead, Pelican, 1948).

Bradley himself answers:

"At every moment my stage of experience, whatever else it is, is a whole of which I am immediately aware. It is an experienced non-relational unity of many in one." (quoted from *loc.cit.* p. 175 by Whitehead, p. 270, *ibid.*)

The trouble here is that Western philosophy has not made the distinction sufficiently clear as between the actual and the perceptual aspects of reality.

Prof. Whitehead sums up for us the position of modern philosophy.

"... each event, viewed in its separate individuality, is a passage between two ideal termini, namely, its components in their ideal disjunctive diversity passing into these same components in their concrete togetherness." (p. 273, *ibid.*)

The line joining the two termini referred to above would come most near as can be to the acceptance of the vertical axis of reference in modern philosophy. The double reference required here and the unitive resolution implied is of the essence of dialectics which is higher than mere logical thought. We have already covered the peculiarities of dialectical methodology (in *VALUES*, June 1958) and dealt with its implications in our article on the Absolute and the relative (*VALUES*, March 1958).

## Mystical or Contemplative Correlation of Wisdom :

Our consideration of possible applications of our schema for purposes of correlated factors in various aspects of wisdom would be incomplete without reference to its mystical or contemplative implications. In the following passage quoted from the *Taittiriya Upanishad* (1, iii, 1-4) we have evidently the foreshadowing of the four aspects of correlation which we have adopted throughout. This is but one of many passages suggestive of a scheme of correlation like our own which can be found throughout the Upanishads (cf. under 'Correlation' in *The Thirteen Principal Upanishads*, R.E. Hume, Oxford Press, 1934.) :

" Now next we expound the wisdom import (*upanishad*) of the togetherness (*samhita*) under five aspects: the world, the luminous, knowledge, progeny, self :

" Regarding the world: The earth is the prior; the heaven the posterior; space their medium; wind the link.

" Regarding the luminous; Fire is the prior; the sun is the posterior; water the medium; lightning the link.

" Regarding knowledge; the teacher is the prior; the pupil the posterior; knowledge is the medium; teaching the link.

" Regarding progeny; the mother is the prior; the father the posterior; progeny the medium; sex union the link.

" Regarding the self; the lower palate is the prior; the upper palate the posterior; speech is the medium; the tongue is the link." (slightly adapted from Hume's translation.)

The principal findings of our discussion here and in allied articles published in *VALUES* could be set down tentatively and independently of topics, as follows:

That the wisdom-function in consciousness has two axes of reference, the vertical and the horizontal and, with reference to either or both of which thought circulates organically within its normal limits subjectively and objectively at once;

That each of these axes presents a polarity with plus and minus with a neutral point between each;

That a subtle reciprocity or ambivalence relates these with the common neutral point;

That wisdom as subject-matter and wisdom as object-matter should tally to finalize a wisdom experience;

That units of wisdom given *a priori* or *a posteriori* have a dialectical relation between them;

That theories (physical, cosmological, theological, psychological or even mystical) can represent endless dialectical revaluations of aspects of Absolute Truth;

That endless serial inner or outer worlds can co-exist non-exclusively and non-conflictingly, but inclusively absorbing one another;

That the Self and the Absolute can be treated as interchangeable terms; and

That human happiness which is a worthy ideal even for a dispassionate scientist is to be conceived in terms of unitive understanding which is none other than wisdom.

[ END ]

## The Columbia Case

By ROY JACOBSEN

This is the final instalment of this documentation, in which a unique case in the history of law has been presented. Properly the real court has been the readers of *VALUES* and others who have been able to follow the evasions and deceits, the wriggles and double-talk, of the inflated racketeers of commercialized education when for the very first time challenged by a courageous, indignant young man. The case does not stop merely because of the decision of a judge whose integrity is suspected by the defendant. There are thousands of students who will understand the principles involved, and if even one thing is achieved, namely, that Columbia hereafter is bound to be very, very careful in its advertisement blurbs in self-praise of its qualifications to teach honesty and wisdom, this exposure will have served the cause of truth and justice.

On Friday, the 13th of June, 1958, Judge Foley came into court and gave his final decision in the Columbia case. The session began with the following dialogue, taken from the court stenographer's transcript. I had no doubts that the judge was trying to get me to say something by which he could charge me with contempt of court.

The Court: I will hear the Columbia University matter.

(Counsel present)

The Court: Mr. Jacobsen, you have a motion in which you ask the Court to disqualify itself, so I will hear that motion first. You may proceed.

Mr. Jacobsen: Your Honour, I have stated everything that I wish to make clear in the motion written, because I realize it is a very delicate matter and must be weighed carefully.

The Court: It isn't delicate at all. You may feel free to say whatever you please. I am completely objective about it, it is entirely impersonal.

Mr. Jacobsen: All I ask is some assurance that the Court will abide by the Canons of Judicial Ethics—

The Court: You will receive no assurance from me, because when I was sworn as a judge I took an oath, and I took it once and I don't intend to assure individual litigants that I intend to live up to my oath. Is there anything else you wish to say?

Mr. Jacobsen: No, your Honor.

The Court: I have examined the motion made by Mr. Jacobsen in which he asks me to disqualify myself. The motion is denied. Six reasons are cited for my presumed disqualification but only one warrants comment and that is the first one, which reads as follows: "Judge Foley rendered a premature judgment after hearing only the plaintiff's side of the controversy."

The very fact that the motion for Summary Judgment—the counter-

motions for Summary Judgment are to be heard this morning is indication enough that no judgment has been rendered. I believe what Mr. Jacobsen has reference to is an observation that I made at the occasion of the last hearing on this motion.

Mr. Egan proceeded with his argument when the case was called, and after he had presented it at length the Court asked Mr. Jacobsen if he wished to reply. At that time Mr. Jacobsen rose and said to the Court, in words to this effect: "If there is any possibility that this motion will be granted, I would like to have leave to file a brief." Whereupon the Court said that upon the basis of what Mr. Egan had said, and upon the basis of the papers which the Court had already read, there was indeed a strong likelihood the motion would be granted.

The Court went on to say that if it were not for the fact that Mr. Jacobsen was a layman, the application for leave to file a brief would have been denied since under the rules the brief was supposed to have been filed prior to the hearing of the motion for Summary Judgment. But the Court also said that since Mr. Jacobsen was a layman, since the Court was desirous of affording Mr. Jacobsen every opportunity to present his side of the case, the matter would be adjourned even though such adjournment would inconvenience Mr. Egan who had, as I said, come fully prepared to argue the case. Thereupon the Court adjourned the matter for two weeks in order to give Mr. Jacobsen the opportunity to prepare his brief and to file affidavits which, incidentally, had not been filed up until the time that the motion was first heard.

The Court has not rendered any judgment or come to any conclusion in the matter, and the statement that the Court has rendered a premature judgment is entirely without foundation.

The other grounds urged are without merit and do not require further comment. The motion is denied.

While Judge Foley was elaborating on his denial of having made a premature judgment, he had his final decision already written and in his hands—before I even began to present my oral arguments. Mr. Egan had stated Columbia's oral arguments on May 23rd. But I did not realize the Court was so obviously "rigged" until after I had finished. I spoke for half an hour, summarizing, emphasizing, and showing the significance of the important points of the case. I read to the Court, directly from the March '58 issue of VALUES, my letter to President Kirk dated February 16, 1957. When I reached the last paragraph in that letter I was unable to keep some tears from forming, and I choked a little. I had intended to say much more, but there was nothing more I could say. I sat down.

Judge Foley casually took out the decision which had been written in advance, and read it in a voice barely loud enough for the Court stenographer to hear.

## DECISION OF THE COURT

**THE COURT:** The plaintiff moves to dismiss the counterclaim of the defendant Jacobsen, who appears pro se, upon the ground that the pleading fails to set forth a claim upon which relief may be granted. The defendant in turn moves for Summary Judgment on the pleadings.

The counterclaim purports to be in fifty "counts." However, the tedium of treating with each separately may be avoided by adverting to the defendant's pleaded concession in paragraph four.

"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."

**Mr. JACOBSEN:** Your Honor—

**THE COURT:** Don't interrupt. You have had your opportunity to speak.

This is preceded in paragraph one of this count by the allegation that "Columbia has claimed or implied the teaching of wisdom through statements in Schedules A, C and V in addition to the aforesaid Schedule AA." And it is followed in the sixth paragraph by the averment that "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." The remaining forty-nine counts charge *seriatim* Columbia's allegedly unfounded claims to teach what the defendant conceives to be the components of wisdom — truth, character, enlightenment, understanding, justice, liberty, development of the whole man, honesty, courage, critical judgment, personal and social responsibility, *et cetera*.

As factual support from his claim, the defendant appropriates excerpts from brochures and publications of the college and from public utterances of members of its faculty. A careful examination of this material does not reveal any instance in which either the college or its faculty represented that it could or would teach "wisdom." Rather it appears that the college represented itself as being an institution which is dedicated to the task of fostering the eternal search for wisdom which has been at once man's joy and frustration since the beginning of recorded time.

The first consideration is the sufficiency of the complaints in point of form. I am not unaware of the fact that the defendant is a layman and I shall not hold him to the artistry in pleading which would be expected of a member of the Bar. On the other hand his appearance pro se is a matter of his own volition and his will to act in his own behalf must not be permitted to visit disadvantage upon the party he has chosen to sue.

As was said by Mr. Justice Burling in *Schlesinger versus Wilson*, 22 N.J. 576 (1956):

"The necessary constituents of an action in deceit are proverbial: a false representation, knowledge or belief of the defendant of the falsity, and intention that the plaintiff act thereon, reasonable reliance

in acting thereon by the plaintiff, and resultant damage."

The representation of course must be of a past or present material fact. *Schoharie versus Eisenstein*, 22 N. J. Super 503 (Appellate Division 1952).

Thus in an action of deceit a complaint in which any of the five elements enunciated is absent cannot withstand attack any more than a proven case which fails to establish all of these elements can survive a motion for dismissal. The most casual reading of each of the fifty counts of the counterclaim immediately discloses the absence of an allegation that the college knew its representations to be false, that it intended that the defendant act upon them or that he relied upon them and was induced thereby to act upon them.

The action of deceit does not rest merely upon the falsity of a statement. It is addressed to the malevolence of one who successfully employs a deliberate lie to persuade another to take a course he would not otherwise have taken.

This fatal deficiency in the pleading is reason enough to grant the motion. But I am unwilling to let the matter rest here since by so doing I may merely be postponing to another day, upon another complaint more adequately drawn, the determination of the basic merit of the defendant's claim as a matter of law.

The real question here is this: Do any of the statements attributed to the plaintiff and admitted by it constitute a false representation in that they convey to the public the notion that the college asserted expressly or impliedly that it would teach wisdom.

When words are under legal scrutiny they must be given their ordinary meaning and when inferences are sought to be drawn from them which connote wrongdoing such inferences must be reasonable and such as the ordinary rational individual would draw.

If there is one thing the person of ordinary intelligence knows, it is that wisdom cannot be taught if indeed it can even be defined. It is knowledge so common as to be axiomatic that this rarest of qualities is found in few and widely scattered places. The ordinary experiences of life teach all of us that its attainment cannot result alone from the writings of scholars or the words of professors, for all of us have heard words in wisdom from the mouths of those who had yet to see the interior of an institution of higher learning. No rational person would accept the claim of any man or institution that, of all things, wisdom can be taught, and so no rational person would draw from the material contained in the schedules attached to the complaint, and in the affidavit and in the exhibits offered on this motion, that Columbia thereby conveyed the impression that it could or would teach wisdom.

Thus the edifice which the defendant has erected with elaborate argument is lacking of an indispensable cornerstone.

No palpably genuine issue of fact being found to exist the plaintiff's motion for Summary Judgment is granted and that of the defendant is denied, both with costs to the plaintiff. A judgment may be submitted.

And so the judge disqualified himself anyway, by maintaining that he had never been taught, at law school

or elsewhere, to exercise wise judgment. That much he proved conclusively.

Meanwhile Columbia University continues to "educate" thousands of young students who do not have the faintest idea of the conscious fraud which is being imposed on them and which is being concealed from the public as much as possible; meanwhile true education is almost totally ignored.

[ END ]

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## COSMIC WONDER

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— SIR JAMES JEANS, *The Stars in Their Courses.*

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