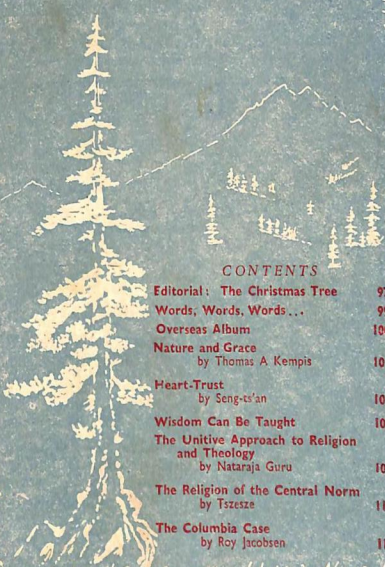


VALUES

1959 Bonne Année! ein glückliches neues Jahr! 1959

Happy New Year! Felice Nova Taro! Gelukkig Nieuw Jaar! 1959



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Happy New Year! Buon Capo d'Anno! Lykkelig Nytt år! 1959

**THE UNITIVE APPROACH TO
RELIGION AND THEOLOGY**

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

NEXT MONTH
WISDOM'S FRAME OF
REFERENCE

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Editorial :

THE CHRISTMAS TREE

IN the high Himalaya there is found the Deva-Taru. commonly known as the Deodar, it is a close relation of the cedars of Lebanon and Atlas. Its name means the Divine Tree from which Indian legend says one can pluck any fruit one desires. One is reminded of the Christmas Tree of the Western world, not only because the Deva-Taru is a conifer, but because it represents a donor of shining values to gladden the human heart.

If we are to understand the unitive revaluation of religion which is our topic this month, as a natural follow-up of the unitive treatment of caste last month, we cannot do better than treat the Christmas Tree itself as a good symbol of what we mean.

On the grand Tree of Life humans are its leaves and buds. Then there is the mysterious living sap which fills the whole of the tree. It is drawn upwards by that Absolute called the sun. This sun-drawn sap wells up from equally mysterious earthy roots. It rises through the trunk, spreading nourishment through every branch and twig. The same sap ascends to the very tip where the tree touches the sky.

The many religions and ideological faiths of the world are its spreading branches and boughs. These hardened supports of so many leaves and twigs stem out laterally from the main central trunk. Between each branch with its myriad forkings and leaves there is a certain rivalry and struggle for the sunlight streaming down from above. It is here, viewed horizontally, that one creed clashes with another, dogma with dogma, faith with faith, ideology with ideology. Close to the trunk itself one may find purer forms of religion. Individual formulations of belief correspond with positions on this symbolical Tree of Faiths.

Vertical Nourishment and Horizontal Hardening :

It is true in a sense that there can be as many religions as there are human beings. The further the leaf is removed from the central knowledge of the sap and trunk the more its memory of them is diffused and lost. The leaf knows only its little twig and the great branch. Religions and ideologies becomes

idees fixes, fixed notions, hardened knobs and crusty wooden limitations. And yet the sap is there all the time, though its common source is forgotten.

Yet one must ask why there is common agreement by contemplatives everywhere, an agreement of Sufi with Christian Mystic, of Zen Masters with Upanishadic Yogis, of Tao Abbots with Hassidic Rabbis. This phenomenon can be explained by thinking of them as being at that point on the tree which is close to the central vertical trunk. While they are affiliated to some particular specialized branch of religion, they have also an awareness of the unitive common nourishment that flows through the main artery of the tree. Being at that point where trunk meets branch, they know the relationship between the vertically rising sap and the horizontal hardening of the branch. Thus they are able to be unitive revaluators of religion.

No value on this tree is to be despised. The same living sap feeds the heavy earthy formations where Pagan idols reside and where hylozoism flourishes, as it also feeds the absolutist sun-seeking idealisms symbolized by the soaring tip. The tip would not be there, nor even the heavy hard leaf-laden branches were it not for the mighty earthy foundations and the immense roots which, far down below, grip the earth with unshakeable tenacity.

Wisdom here means recognition of the single nature of the tree, this Yggdrasil of legend, this Holy Cross, this Sacred Fig or Bo-Tree, this Pagan Tree of Christmas, this Tree of Values, Deva-Taru, well known to all ancient civilizations and the Tree of Wisdom of the Garden of Eden.

It is the Gift-Tree upon which all worthwhile shining Values for which humans live and for which they will even die, can be found. The wise man does not dispute another's choice, although he does seek to understand each choice whether called religious or ideological, whether it is a scientific or non-scientific belief, in terms of the Tree as a whole. Although he will also seek to rid the tree of absurd parasitical growths, he will avoid cross-interference, remembering always the singleness of the Tree and its common nourishment and its dialectical fulfilment in eventual flowering under the glorious sun. Without some faith a man is lifeless. Like a leaf without sap and sunshine—for both are necessary—the man bereft of values in life withers and falls.

The Dialectical Wonder : Nor will the wise man start a new religion. There is no need. Any religion, any faith, strictly held, serves, when it is properly correlated to the whole, to the Absolute, to the situation represented by the entire Tree and Earth and Sun. The supreme One Religion requires no manifestation. It is merely the recognition of the common nature of the flowing wine of life which, in reaching to the Absolute, brings happiness to all. Both Pagan roots and philosophical crown to such a seer of unity have a common vertical relationship.

The greatest gift we can offer our readers is this vision of the unity of all values, of all faiths, under one supreme Value. Where the earth-drawn Sapidity meets the Sunlight the most wonderful flowering of spirituality takes place. This is the vision of that wonderful Cruciform Tree whereon values in endless profusion for all may be found. The religious sense is just the apprehension of the dialectical wonder of the communion of the living sap and the sun which mysteriously supports all life. [END]

Words, Words, Words . . .

This list includes the tough words used in Nataraja Guru's article this month. It is given in response to repeated requests. If you are clever you can skip it!

ACTUAL: Real or factual as opposed to *unreal, apparent, mental, or perceptual*.

AMBIVALENCY: Simultaneous attraction towards and repulsion from an object, person, or thing.

ANIMISM: Belief that all objects have souls, including men, animals plants and stones.

A POSTERORI: Knowledge derived from the observation of effects.

A PRIORI: Knowledge intuitively understood without recourse to inductive proof. The given.

AXIOLOGY: Modern term for theory of values.

CONSUBSTANTIALISM: Belief that the Christian Trinity have the same essence, and that the substance of the wafer and wine used in the Eucharist ceremony is the same as that of Christ's body and blood.

CORRELATION: Bringing (usually two) things together in mutually dependent relationship with each other.

COSMOLOGY: Treatment of the universe as an ordered whole.

EMPIRICISM: Philosophy based entirely upon experiment and experience.

EPISTEMOLOGY: Study of the ways of knowing.

EUCHARIST: Christian rites stemming from the Last Supper that Jesus had with his disciples; usually involving consecration and distribution of bread and wine; the elements of bread and wine themselves.

HIJEROPHANTIC: Pertaining to the visible display of the divine, usually by a priest.

HYLOZOISM: The doctrine that all matter is alive.

HYPOSTATIC: Pertaining to the essence with underlies all appearances, names or attributes, etc.

METHODOLOGY: Science of arrangement.

MONOTHEISM: Doctrine that there is but one God.

NOMINALISM: Theory that abstract terms are just names.

ONTOLOGY: Treatment of the nature of being or existence.

PANTHEISM: Belief that the universe as a whole is God; also worship of all gods indifferently.

PERCEPTUAL: Conscious awareness as opposed to *real or actual*.

PLURALISM: Doctrine that there is not one (Monism) not two (Dualism) but many ultimate substances.

PRAGMATISM: Doctrine that meaning and belief in conceptions is to be sought in their practical bearings, results or consequences.

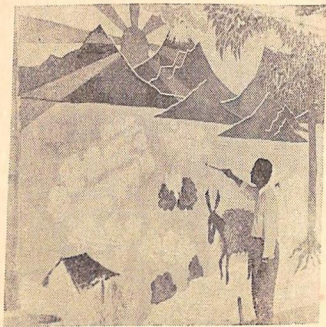
QUANTUM THEORY: Theory in physics that in the emission or absorption of energy by atoms or molecules the process is not continuous but takes place by steps, each step being the emission or absorption of an amount of energy called the *quantum*.

RECIPROCITY: State of being in a back and forth movement, usually alternately, implying correspondence or equivalence.

TELEOLOGY: Doctrines that all things in nature were created to fulfil a specific purpose.

[END]

RAJAGOPAL IN MEXICO : From Bangalore, India to a village school in Mexico is a long way. Pictured here is G. Rajagopal, Narayana Gurukula member, at work on a fresco for a school at San Rafael, Tlaxcala.



GURU AND SISHYA, U.S.A.: The Viking on the left is Norwegian-born Harry S. Jakobsen, Head of the Gurukula, N.J., U.S.A. On the right is his pupil Roy Jacobsen, who challenged Columbia University's tall claims to teach wisdom.



THE CHINESE TOUCH : Professors Tsung Dao Lee (*left*) and Chen Ning Yang (*right*), the two young physicists whose work on tau and theta K mesons won them the Nobel Prize—see Nataraja Guru's essay on page 107



Nature and Grace

By THOMAS A KEMPIS

Here is a Christian statement of the two axes of values in life, the horizontal—called here nature—and the vertical—called here grace. Working on the idiom, mainly biblical and theological, of the 14th century western Europe of his time, the author, who was a Canon Regular of St. Augustine in the Abbey near Zwolle in Holland, presents his subject in a disarming way which has consoled Christians of all sects. This passage is from his famous treatise, The Imitation of Christ. Here Christ as the Guru is speaking to the disciple.

MY SON, Carefully observe the impulses of nature and grace, for these are opposed one to another, and work in so subtle a manner that even a spiritual, holy and enlightened man can hardly distinguish them. All men do in fact desire what is good, and in what they say and do pretend to some kind of goodness, so that many are deceived by their appearance of virtue.

Nature is crafty, and seduces many, snaring and deceiving them, and always works for her own ends. But Grace moves in simplicity, avoiding every appearance of evil. She makes no attempt to deceive, and does all things purely for love of God, in whom she rests as her final goal.

Nature is unwilling to be mortified, checked or overcome, obedient or willingly subject. Grace mortifies herself, resists sensuality, submits to control, seeks to be overcome. She does not aim at enjoying her own liberty, but loves to be under discipline; and does not wish to lord it over anyone. Rather does she desire to live, abide and exist always under God's rule, and for His sake she is ever ready to submit it to all men.¹

Nature works for her own interest, and estimates what profit she may derive from others. Grace does not consider what may be useful or convenient to herself, but only what may be to the good of many.² Nature is eager to receive honour and reward: Grace faithfully ascribes all honour and glory to God.³ Nature fears shame and contempt: Grace is glad to suffer reproach for the Name of Jesus.⁴ Nature loves ease and rest for the body; Grace cannot be idle, but welcomes work cheerfully.

Nature loves to enjoy rare and beautiful things, and hates the cheap and clumsy. Grace takes pleasure in simple and humble things, neither despising the rough, nor refusing to wear the old and ragged. Nature pays regard to temporal affairs, takes pleasure in this world's wealth, grieves at any loss, and is angered by a slighting remark. But Grace pays attention to things eternal, and is not attached to the temporal. The loss of goods fails to move her, or hard words to anger her, for she lays up her treasure and joy in Heaven, where none of it can be lost.⁵

Nature is greedy, and grasps more readily than she gives, loving to

¹ 1 Pet. ii, 13.

² 1 Cor. x, 33.

³ Ps. xxix, 2; xcvi, 7.

⁴ Acts. v, 41.

⁵ Matt. vi, 20.

retain things for her personal use. But Grace is kind and generous, shuns private interest, is contented with little, and esteems it more blessed to give than to receive.¹ Nature inclines a man towards creatures—to the body, to vanities, to restlessness. But Grace draws a man towards God and virtue. Renouncing creatures, she flees the world, loathes the lusts of the flesh, limits her wanderings, and shuns public appearances. Nature is eager to enjoy any outward comfort that will gratify the senses. Grace seeks comfort in God alone, and delights in the Sovereign Good above all visible things.

Nature does everything for her own gain and interest; she does nothing without fee, hoping either to obtain some equal or greater return for her services, or else praise and favour. But Grace seeks no worldly return, and asks for no reward, but God alone. She desires no more of the necessities of life than will serve her to obtain the things of eternity.

Nature takes pleasure in a host of friends and relations; she boasts of noble rank and high birth; makes herself agreeable to the powerful, flatters the rich, and acclaims those who are like herself. But Grace loves even her enemies,² takes no pride in the number of her friends, and thinks little of high birth unless it be allied to the greater virtue. She favours the poor rather than the rich, and has more in common with the honorable than with the powerful. She takes pleasure in an honest man, not in a deceiver; she constantly encourages good men to labour earnestly for the better gifts,³ and by means of these virtues to become like the Son of God.

Nature is quick to complain of want and hardship; but Grace bears poverty with courage. Nature, struggling and striving on her own behalf, turns everything to her own interest: but Grace refers all things to God, from whom they come. She attributes no good to herself; she is not arrogant and presumptuous. She does not argue and exalt her own opinions before others, but submits all her powers of mind and perception to the eternal wisdom and judgment of God. Nature is curious to know secrets and to hear news; she loves to be seen in public, and to enjoy sensations. She desires recognition, and to do such things as win praise and admiration. But Grace does not care for news and novelties, because all these things spring from the age-old corruption of man, for there is nothing new or lasting in this world.

Grace therefore teaches us how the senses are to be disciplined and vain complacency avoided; how anything likely to excite praise and admiration should be humbly concealed; and how in all things and in all knowledge some useful fruit should be sought, together with the praise and honour of God. She wants no praise for herself or her doings, but desires that God may be blessed in his gifts, who out of pure love bestows all things.

Grace is a supernatural light, and the especial gift of God,⁴ the seal of His chosen and the pledge of salvation,⁵ which raises man from earthly things to love the heavenly, and from worldly makes him spiritual. The more, therefore, that Nature is controlled and overcome, the richer is the grace bestowed, while man is daily renewed by fresh visitations after the likeness of God.⁶

[END]

¹ Acts. xx, 35.

² Matt. v, 44; Luke vi, 27.

³ 1 Cor. iv, 16.

⁴ Eph. ii, 8.

⁵ Eph. i, 14.

⁶ 2 Cor. iv, 16.

Heart-Trust

By SENG-TS'AN

The following wonderful poem was composed by the Third Patriarch of Zen (Ch'an=Dhyana=Contemplative) Buddhism in the 6th century A.D. The First Patriarch was the famous Bodhi-Dharma, who was an Indian from Kanchipuram (Conjeevaram), near Madras. He was the 28th Patriarch in direct succession from the Buddha, and reached China in the 5th century A.D. The two words in Chinese, Hsin-Hsin, (they look alike in English but are "toned" differently) mean respectively "heart, mind, inmost absolute self" and "belief, trust, faith." The title could be "Trust in the Absolute in the Self of Man, in your Self." It is a clear statement of pure religion, in which all duality is abolished. In essence, here is the "doctrine" of Zen.

THE Perfect Way is only difficult for those who pick and choose ;
Do not like, do not dislike ; all will then be clear.
Make a hairbreadth difference, and Heaven and Earth are set apart ;
If you want the truth to stand clear before you, never be for or against.
The struggle between "for" and "against" is the mind's worst disease ;
While the deep meaning is misunderstood, it is useless to meditate on Rest.
It (the Buddha-nature) is blank and featureless as space ; it has no
"too little" or "too much" ;
Only because we take and reject does it seem to us not to be so.
Do not chase after Entanglements as though they were real things ;
Do not try to drive pain away by pretending that it is not real ;
Pain, if you seek serenity in Oneness, will vanish of its own accord.
Stop all movement in order to get rest, and rest will itself be restless ;
Linger over either extreme, and Oneness is forever lost.
Those who cannot attain to Oneness in either case will fail.
To banish Reality is to sink deeper into the Real ;
Allegiance to the Void implies denial of its voidness.
The more you talk about It, the more you think about It, the further
from It you go ;
Stop talking, stop thinking, and there is nothing you will not understand
Return to the Root and you will find the Meaning ;
Pursue the Light, and you will lose its source ;
Look inward, and in a flash you will conquer the Apparent and the Void.
For the whirligigs of Apparent and Void all come from mistaken views ;
There is no need to seek Truth ; only stop having views.
Do not accept either position (adoption or rejection), examine it or
pursue it ;
At the least thought of "Is" and "Isn't", there is chaos and the Heart
(Mind) is lost.
Though the two exist because of the One, do not cling to the One ;

Only when no thought arises are the Dharmas (ways of right action) without blame.

No blame, no Dharmas ; no arising, no thought.

The " doer " vanishes along with the deed,

The deed disappears when the doer is annihilated.

The deed has no function apart from the doer ;

The doer has no function apart from the deed.

The ultimate Truth about both Extremes is that they are One Void.

In that One Void the two are not distinguished ;

Each contains complete within itself the Ten Thousand Forms.

Only if we boggle over fine and coarse are we tempted to take sides.

In its essence the Great Way is all-embracing ;

It is as wrong to call it easy as to call it hard.

Partial views are irresolute and insecure,

Now at a gallop, now lagging in the rear.

Clinging to this or to that beyond measure,

The heart (mind) trusts to bypaths that lead it astray.

Let things take their own course ; know that the Essence will neither go nor stay ;

Let your nature blend with the Way and wander in it free from care.

Thoughts that are fettered turn from Truth,

Sink not into the unwise habit of " not liking."

" Not liking " brings weariness of spirit ; estrangements serve no purpose.

If you want to follow the doctrine of the One, do not rage against the World of the Senses.

Only by accepting the World of the Senses can you share in the True Perception.

Those who know most, do least ; folly ties its own bonds.

In the Dharma (way of the Absolute) there are no separate dharmas, only the foolish cleave to their own preferences and attachments.

To use Thought to devise thoughts—what more misguided than this ?

Ignorance creates Rest and Unrest ; Wisdom neither loves nor hates.

All that belongs to the Two Extremes is inference falsely drawn—a dream-phantom, a flower in the air (a pure fantasy). Why strive to grasp it in the hand ?

" Is " and " Isn't ", gain and loss, banish once for all !

If the eyes do not close in sleep there can be no evil dreams ;

If the mind (heart) makes no distinctions, all Dharmas (individual absolutist ways) become one.

Let the One with its mystery blot out all memory of complications.

Let the thought of the Dharmas (ways of the Absolute) as all-One bring you to the Such-in-itself (the Absolute).

Thus their origin is forgotten and nothing is left to make us pit one against the other.

Regard motion as though it were stationary, and what becomes of motion ?

Treat the stationary as though it moved, and that disposes of the stationary.

Both these having been disposed of, what becomes of the One ?

At the ultimate point, beyond which you can go no further,

You get to where there are no rules, no standards,

To where thought can accept Impartiality,

To where effect of action ceases ;
 Doubt is washed away, belief has no obstacle.
 Nothing is left over, nothing remembered ;
 Space is bright, but self-illuminated ; no power of mind is exerted.
 Nor indeed could mere thought bring us to such a place.
 Nor could sense or feeling comprehend it.
 It is the Truly-so, the Absolute, the Transcendent Sphere, where there
 is neither He nor I.
 For swift converse with this sphere use the concept " Not Two " ;
 In the " Not Two " are no separate things, yet all things are included.
 The wise throughout the ten quarters have had access to this primal Truth ;
 For it is not a thing with extension in Time or Space ;
 A moment and an aeon for it are one.
 Whether you see it or fail to see it, it is manifest always and everywhere.
 The very small is as the very large when boundaries are forgotten ;
 The very large is as the very small when its outlines are not seen.
 Being is an aspect of Non-being, Non-being is an aspect of Being.
 In climes of thought where it is not so. the mind does ill to dwell.
 The One is none other than the All, the All none other than the One.
 Take your stand on this, and the rest will follow of its own accord ;
 To trust in the Heart (the Absolute Core in yourself) is the " Not Two,"
 the " Not Two " is to trust in the Heart.
 I have spoken, but in vain ; for what can words tell of things that have no
 yesterday, tomorrow, or today ?

[END]

So far as the modern European sees God he
 sees through Plato with one eye and through
 the Hebrew prophets with the other.—PROF.
 A. D. RITCHIE (*Civilization, Science and Religion*)

It would perhaps be true to say that the more
 powerful and original a mind, the more it will
 incline towards the religion of solitude, the less
 it will be drawn towards social religion or be
 moved by its practices.—ALDOUS HUXLEY
 (*Proper Studies*)

Wisdom Can Be Taught !

IN the Roy Jacobsen case which we have been reporting in VALUES, Columbia University has delivered the dictum that wisdom cannot be taught. How then do they explain the following passages taken directly from books found on shelves in the various libraries at Columbia itself ?

Should one see a wise man who shows what is to be avoided, who administers reproofs intelligently, let one associate with such a person ; it will be better, not worse, for him who associates with such a one. Let him advise, let him instruct ; regard him as a revealer of hidden treasures. He will be loved by the true, he will be despised by the false.—DHAMMAPADA (TEACHINGS OF BUDDHA) VERSES 76-77. (CA. 500 B.C.)

The wise man is informed in what is right ; the man of less understanding is informed in what will pay.—ANALECTS OF CONFUCIUS 4 : 16. (CA. 480 B.C.)

One wise counsel is better than the strength of many.—EURIPIDES, AEGEUS FRAGMENT 7. (CA. 400 B.C.)

The Athenians do not mind a man being clever, provided that he does not impart his wisdom to others.—PLATO, EUTHYPHRO, SEG. 3. (CA. 350 B.C.)

Who with the wise consorts will wise become.—MENANDER, MONOSTOKOI, NO. 475. (CA. 300 B.C.)

In the teachings of all the wise men there is a sameness of meaning.—THE LANKAVATARA SUTRA, CHAPTER 12. (CA. 100 A.D.)

Learn thou this by discipleship, by investigation, and by service. The wise, seers of the essence of things, will instruct thee in wisdom.—BHAGAVAD GITA, 4 : 34 (CA. 500 A.D.)

Such a wise teacher, to one who has approached properly, . . . teaches in its very truth that understanding of Brahman whereby one knows the Imperishable, the All embracing the true.—MUNDAKA UPANISHAD, 1 : 2 : 13. (CA. 500 A.D.)

He to whom wisdom is taught

Hath much good given him ;

But none will thus grow wise

Except the wise of heart.—KORAN 2 : 272. (CA. 660 A.D.)

Only through right desire do we obtain those three rarest advantages: human birth, the longing for liberation, and discipleship to an illumined teacher.—SHANKARACHARYA, VIVEKA-CHUDAMANI, (CA. 700 A.D.)

For God will not except any man's person, neither will he stand in awe of any man's greatness ; for he made the little and the great, and he hath equally care of all. But a greater punishment is ready for the more mighty. To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.—BOOK OF WISDOM 6 : 8 : 10. (APOCRYPHA, DOUAY-RHEIMS VERSION.)

If thou hast any thing to say, answer me ; speak, for I desire to justify thee. If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.—JOB 33 : 32-33. (KING JAMES VERSION.)

For I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.—JESUS TO HIS STUDENTS, LUKE 21 : 15 (DOUAY-RHEIMS VERSION.)

The Unitive Approach to Religion and Theology

By NATARAJA GURU

The theme of this essay is to show how only an absolutist norm can properly correlate the two worlds of fact and theory, of objective and conceptual values which are centred in man himself. Both empirically-based science and intuitively-based theology thus can complement each other through an affiliation to a central wisdom-principle, which, under the category called Happiness, brings every variety of religion under its purview.

RELIGION is a wholehearted relationship binding man with his fellow-men or with some unseen value-factor. Because of having a religion or being religious a man behaves differently or feels differently from another unaffected by it. He may conform to group patterns of behaviour or live apart in isolated contemplation. If we may refer to him as the "subject" of religion or faith, the other or second pole of the relational situation, which consists of whatever is dear to him religiously, could be referred to as the "object-matter" of his faith.

Religion is thus a bi-polar relation between these aspects of the Self and the non-Self respectively. When we approach the question of religion in this bi-polar fashion, wherein a man and his faith are treated as dialectical counterparts, we are in reality approaching the subject unitively. Such an approach, further, would be consistent with the non-dual or Absolutist way of thinking in which the Absolute, with its theological, cosmological or psychological implications, takes its place as the central normative notion as proper to a scientific approach.

A non-unitive or unilateral approach to such a question as a man's faith would end in sterile or meaningless sophistry. Like speaking of food without the hunger that refers to it, or of a medicine without the patient concerned, it would be purposeless to treat of a religion as right or wrong in itself. A man and his religion have to be compatible before it can satisfy him. All religion is for some sort of satisfaction of the individual or of the group concerned. From sartorial or dietetic satisfactions to those that are aesthetic, moral or spiritual, the subjective appetites, aptitudes or tastes belong to the same pole, although referring to different grades of value common to humans as the second pole.

A man and his faith may be said to condition each other reciprocally in the same subtle way as when we say that "the dress declares the man." It is in this sense that the *Bhagavad Gita* lays down the law of bi-polarity implicit in all religion in the following words:

"According to the truth-quality (*sattva*) of each man, O Bharata, his faith comes to be: the man consists of his faith; that which his faith is, he is even that." (XVII, 3)

Some sort of satisfaction of happiness is the goal implicit in all the reli-

gions of the world, wherever or whatever they might be otherwise. Happiness can thus be spoken of as the common value-factor which constitutes the object-matter of all religions. As a correct philosophical or scientific approach to this important subject which concerns the unity and solidarity of mankind would require the discrediting of private or partial truths conceived in closed or static terms, this unitive approach would also be the only correct one to adopt here as in the case of the question of "Caste" covered in the last issue of VALUES.

The Two Dimensions of Religion : Axiology, a modern term for the science concerned with human preferences or values, admits of two distinct dimensions under which they can broadly be classified.

Our definition of religion at the beginning of this essay was conceived on the basis of this possibility. Man is socially related to his fellow man when, through common belief or pattern of behaviour, he happens to belong to the same religious body or fraternity. Through orthodoxy or fanaticism such a relation can be exaggerated or magnified mentally so as to make it a matter of life and death as between believers and non-believers. Crusades and inquisitions implying martyrdoms or genocides have proved time and again in history the world over that, like caste, race or even rank politics, religion can express itself in the horizontal plane of values.

When two persons desire possession of the same object they tend to repel each other, while two concepts having the same value can bring the men accepting it closer together. The former may be characterized as a spatial, earthy or horizontal dimension of value. The latter, being based on a non-empirical abstraction of which only superior men are capable, may be referred to as the purer, unseen or idealistic dimension of height or depth. While the former tends to be ontological in its interest, the latter works, as it were, from a distance, and could be called teleological. Time or pure duration enters as an ingredient into this dimension of depth which is of the essence of true religious feeling where it exists.

These two dimensions, the horizontal and the vertical, are two important axes of reference which we have clearly to keep in mind, since we are approaching the question of religion and the theory or theology that goes with each, in what we have called the unitive manner. This approach further implies that the notion of the Absolute lies neutrally as the central principle of correlation as a scientific norm for our discussion. The vertical and horizontal aspects of religion meet in the central normative factor called the neutral Absolute.

Whether a religion calls itself ethical and atheistic as in the case of Buddhism or stresses surrender to a personal God-man or Man-god or to both as in the case of most other religions such as Christianity, the two axiological dimensions enter into the make-up of each in different combinations and proportions, depending upon historical and other circumstances of the origin and growth of each. When we know that such differences are only incidental and not fundamental to the faith as such, we come to recognize the underlying unity of all religions without which it would have been impossible even to compare one religion with another.

Just as the Perfect Human Form can admit of differences as between male and female, brother and sister, father and son and the various types

possible among men and women, so differences between religions are only incidental and should be treated as mere individual variations of the one Religion of Mankind.

"The Lost Dimension of Religion": Religion and Science have been considered to refer to two mutually exclusive domains of reality, truth or value. Science is usually known as something that "works" pragmatically and visibly in the logico-empirical world of experimental or *a posteriori* verities. Although scientists employ symbolic forms of thinking, they want to find something that they can touch, see or objectively experience. There is duality of ends and means in science, which could be said to belong to the world of practical reason.

When the world of symbols is relied upon, with no such duality, for its own sake, in a more idealistic attitude, admitting *a priori* reasoning to its full and proper share, and giving only a second place to direct sense experience, we arrive at values that may not seem to work the same way as in science, but which contribute equally, if not more, to securing human happiness. This is what is meant by the saying "Man does not live by bread alone."

The science of human values is common to both religion and science. The inner disciplines of both could be conceived as the same. After the invention of the telescope the onward march of science made man look outward into space at the expense of more really theological or psychological factors. What was removed by distance or time became discredited and thus a certain dimension which could be referred to as the depth aspect of the personality of man, became lost.

In America, at present at the forefront of pragmatically, empirically or technologically developed countries, the *Saturday Evening Post* of June 14, 1958, has a very significant and revealing article on this very subject, under the title *The Lost Dimension of Religion*. Coming from the non-oriental side of world opinion which is free from the charges of easy solipsism or sentimentalism often attributed to Asian thinkers, and more especially as the writer of that article, Prof. Paul Tillich of Harvard University employs the same frame of reference and adopts almost the same terminology as we have done for correlating our thoughts, not only in respect of religion but with regard to a varied range of subjects in the pages of *VALUES* hitherto, we have been drawn to it here. Prof. Tillich puts it as follows:

"The decisive element in the predicament of Western man in our period is his loss of the dimension of depth." (p. 29).

He further goes on to explain:

"The loss of the dimension of depth is caused by the relation of man to his world and to himself in our period, the period in which nature is being subjected scientifically and technically to the control of man. In this period life in the dimension of depth is replaced by life in the horizontal dimension. The driving forces of the industrial society of which we are part, go ahead horizontally and not vertically." (p. 76)

Neutral Absolute at Core of Conflicting Values: The vertical is

the world of pure symbols while the horizontal refers to practical values of action. A reference to particular objective values is implied in the horizontal. In the vertical values exist for their own sake. The duality of ends and means remains unresolved in the horizontal. The distinction between the two as between the perceptual and the actual, the unitive and the dualistic, is perhaps the subtlest of philosophical differences that a man is called upon to recognize.

What we have referred to as the horizontal world is what the *Bhagavad Gita* refers to as the *kshetra* or "field"; while what would correspond to our vertical is what the *Gita* designates under the category of the *kshetrajna*, "field-perceiver." Symbol exists for its own sake in the vertical and what is called "fact" recedes into the background, while in the horizontal world, facts, actualities and things, gain primacy over ideas.

The capital error that has again and again been made from the most ancient times in the history of thought, and more particularly in religious thought, has been to think of symbols as facts and facts as having a symbolic value. To keep these domains of thought each in its proper place, as belonging either to the domain of Caesar or of God, and not to both at once, has been the most difficult lesson for the common man to learn from the teachers of mankind who appeared among them from time to time.

When Sri Ramakrishna said that shaking a calendar predicting rain on a certain day would not make water come out of it, this was a humorous reference to this tendency to mix up the perceptual and the actual, especially in religious matters. The *Gita* also refers to this single problem as the most central in the whole range of wisdom when it goes to the extent of categorically stating :

"Understand Me as the *kshetrajna* (Field-Perceiver) also in all fields (*kshetras*); that wisdom which refers to the field and its perceiver is what constitutes wisdom (itself) according to Me."
(XIII, 2)

When we remember that Krishna (whose utterance this is) speaks throughout the text in the first person as a representative of the Absolute, it becomes clear that this distinction between the vertical and the horizontal aspects of religion is all-important to the author Vyasa in the unitive understanding of religious values in the context of the Absolute.

The Law of Reciprocity and Compensation: When the two axes of values have been clearly visualized philosophically in the context of any religion that has been the consolation of people for any length of time, it will be found that a subtle law of reciprocity and compensation is implicit between the two domains, the one of Caesar, the other of God. There will be seen also within it an element of paradox or contradiction. It is by virtue of this subtle relation that we arrive at dicta such as "one cannot serve two masters" or that "the rich man cannot enter the kingdom of God." While loving a neighbour pertains to the horizontal the love of God would refer to the vertical. A natural harmony has to be established between these two aspects. A tree that grows tall will to that extent lose in its girth.

When tilted up, one scale of a balance brings the other down. What is gained in the horizontal side of religious life will likewise be lost to the
(Continued on page 120)

The Religion of the Central Norm

By TSZESZE

Of the famous Four books containing the way of life or religion of Confucius, there is one usually called The Golden Mean or The Steadfast Mean. The actual title, Chung-Yung, literally means "The Central Norm." The translators were all too ready to read into it the ethical principle of Aristotle. What is really meant however, is the Absolute in Man. Again in Chinese the name for the Absolute (Tao) is the same as that commonly used for "truth." So when we hear of the "true" man, what is meant is the man who sticks to the Absolute, the Absolutist. When a man follows his right way of life, he is said to be honest (ch'eng), usually weakly translated as "sincere." This right way (svadharma as understood in India) is to adhere to the central Self (chung) and to use dialectics (shu) usually translated as "reciprocity", in dealing with others. The following excerpts from the Chung-Yung, have been revised by comparison with several translations in the above light, aided by dictionaries etc. The importance of this treatise, and of the wisdom of Confucius, lies in its religious humanism. It is based on plain human Selfhood which is the Absolute in Man, and it is a religious way based on wisdom, without deity, creed, system or ritual. The author of this canonical work was the grandson of Confucius and the teacher of Mencius.

My master the philosopher Ch'ang, says, "Being neutral without inclination to either side is called CHUNG; admitting of no change is called YUNG. The central core or CHUNG indicates the right way for all; YUNG, the normative principle, is the regulator. This work contains the doctrine which was handed down in succession in the Confucian line, till Tszesze, fearing lest in the course of time errors should arise about it, committed it to writing, and delivered it to Mencius."

The Central Dialectical Harmony

WHAT is conferred by Heaven is called human nature. To be in accord with this is the right way of life. To follow this way is the true discipline, art or culture.

Not for one moment can we escape from our own right way of life. If we could, it would not be the right way. The man who knows his central self, watches constantly over his secret thoughts.

Before there is any stirring of pleasure, anger, sorrow, or joy, there is our neutral central self (CHUNG). When there are stirrings of these passions, and they all act in due measure and degree, there is the condition of harmony (Ho) or togetherness. Our central self is the great basis of all existence and action, while dialectical harmony is the path all should pursue.

Let these two, the self at the centre and the dialectical harmony, be understood perfectly, and a happy united condition will prevail on earth, and everything will be properly nourished and will flourish.

The Central Norm

THE absolutist, true to his nature exemplifies the universal order because he always attends to his central self. The stupid man's life contradicts the universal order, because of having no regard for the Central Norm.

Confucius said "To find the Central Norm whereby we are at one and the same time in accord with our own proper nature and with the Absolute in the universe—that is the supreme attainment. For a long time now people have not been capable of this.

"I know now why the absolutist or truly human way of life is not practised. The wise mistake this right way for something higher and holier than what it really is, and the foolish do not know enough to understand it. The noble natures want to live too high, away above their ordinary, plain self-nature, and the ignoble natures don't live high enough, not even up to their plain human nature. There is no one who does not eat and drink, but there are very few who know what flavour is, who understand the central normative value in food and drink.

"Men all say 'we are wise,' but when caught in worldly difficulties they don't know how to escape. Men all say 'we are wise,' but finding the central self by chance, they are not able to keep it for a round month."

Character

TSZE-LU asked about strength of character. Confucius said, "Do you mean the strength of character of the people of the south, the people of the north, or what you should cultivate yourself?

"To be patient and gentle, to be ready to teach, without the feeling of revenge, that is the strength of character of the southern lands, and the absolutely human man makes it his ideal. To be under arms, to meet death without regret, that is the strength of character of the northern lands, which forceful men make their ideal. Therefore the superior man is the man who is gentle without being weak. In his neutrality his strength of character never flinches. When there is good government in the country, he is the same in public life as he was in retirement. When there is the absence of good government, he keeps to his course without changing, even unto death. His strength of character is steady and central all the time."

Confucius said, "There are men who search for the mysterious and live a remarkable life for the sake of being famous. I can never do that. Again there are good men who try to live an absolutely human life in conformity with the Central Norm, but who give up, when they are half-way. I cannot give it up. Lastly there are truly absolutist humans who unconsciously live a life in entire harmony with the Absolute, and who live unknown to the world and unnoticed by men, nor do they care either way. It is only men of absolutist (heavenly) natures who are able to live like this."

The Common Human Standard

CONFUCIUS said, "The right way is not far away. When men pursue a path of conduct (religion) that is remote from common human nature, such a way is not the right way. The ancient classic, *The Book of Poetic Odes* says, 'In hewing an axe-handle, the pattern is not far off.' When you take an axe-handle in your hand to hew another axe-handle, and glance from one to the other, some still think the pattern is far away. Likewise, the absolutist human in dealing with men appeals to their common human nature reciprocally or dialectically. He changes the manner of their lives and nothing more. When a man carries out this dialectical method he is close to being an absolutist. What you do NOT wish others to do to you, do NOT do to them."

Be Your Own Absolutely True Self

"BEING true to your self is the absolutist or heavenly way. To attain to this is the way or religion for man.

"The absolutist, the man who is true to himself, is the man who hits on what is right without thinking about it, the man who knows by his own self norm. Such a person we call a wise man or saint. He who learns to be his true self is the man who finds what is good and sticks to it.

"To attain to this there are the four requirements: the extensive study of what is good, critical inquiry, careful reflection and discrimination, and the earnest carrying out of what is found.

"It doesn't matter what you learn but, when you do once learn something, you should never give up until you have mastered it. It doesn't matter what you inquire into, but when you once tackle a problem you must think it right out until you have a solution. And when you are determining what is true and false, you should go on until you have got everything clear and distinct. It doesn't matter what you try to achieve, but whatever you do should be done thoroughly, completely and well. If one man succeeds with a single effort, you may have to use a hundred. If it takes somebody ten efforts, you can use a thousand.

"Let a man proceed like this, and even if he is dull, he will surely become intelligent; and even if he is weak, he will surely become strong.

"To be wise through being one's absolutely true self is called the way of nature and to be one's true self through wisdom is called discipline or culture. He who is his true self has thereby wisdom, and he who has wisdom finds his true self."

Absolutism

ONLY those who are their absolute true self in the world can fulfil their own nature; only those who fulfil their own nature can fulfil the nature of others; only those who fulfil the nature of others can fulfil the nature of things; only those who fulfil the nature of things are worthy to help Mother Nature in growing and sustaining life; and those who are worthy to help Mother Nature in growing and sustaining life are the equals of Heaven and Earth (the two polarities of the Absolute).

The next in order are those who are able to attain to the apprehension of a particular branch of study. By such studies, they are also able to apprehend the Absolute. Realization of the Absolute self compels expression; expression becomes evidence; evidence becomes clarity or luminosity of knowledge; clarity or luminosity of knowledge activates; active knowledge becomes power and power becomes a pervading influence. Only those who are absolutely their true self in this world can have pervading influence.

It is an attribute of the possession of the absolute true self to be able to foreknow. When a nation or family is about to flourish, there are sure to be lucky omens. When a nation or a family is about to perish, there are sure to be signs and prodigies. These things manifest themselves in the instruments of divination and in the agitation of the human body. When happiness or calamity is about to come, it can be known beforehand. When it is good it can be known beforehand. When it is evil, it can also be known beforehand. Therefore he who has realized his true self is like a celestial spirit.

Absolutism means the fulfilment of our true self; and religion means following the law of our own being. The Absolute is the beginning and the end, the substance, of material existence. Without the Absolute there is no material existence. It is for this reason that the religious man values the Absolute.

The Absolute is not only the fulfilment of our own being; it is that by which things outside of us have an existence. The fulfilment of our being is the religious sense. The fulfilment of the nature of things outside of us, is intelligence. These, the religious factor and the intelligence factor, are the powers or faculties of our being. They combine dialectically the inner or subjective and the outer or objective use of the power of the mind. With the Absolute, therefore, everything is done right.

Thus the Absolute is indestructible. Being indestructible, it is eternal. Being eternal, it is self-existent. Being self-existent, it is vast and deep. Being vast and deep, it is transcendental and intelligent. It is because it is vast and deep that it contains all existence. It is because it is transcendental and intelligent that it embraces all existence. It is because it is infinite and eternal that it fulfils or perfects all existence. In vastness and depth it is like the Earth. In transcendental intelligence it is like Heaven. Infinite and eternal, it is the Infinite itself.

Such being the nature of the Absolute, it manifests itself without being seen; it produces effects without motion; it accomplishes its ends without action.

[END]

**GIVE VALUES TO YOUR FRIENDS
FOR 1959 !**

The Columbia Case

By ROY JACOBSEN

*Following presentation of his Brief in Court, charging Columbia University for fraudulently representing that it taught wisdom, ex-student Jacobsen, finding the new judge's behaviour peculiar, appeared in Court the next day, June 11, 1958, and presented the following motion to Judge Foley.**

Motion for Judge's self-disqualification

To Hon. Gerald T. Foley :

I hereby request that Judge Gerald T. Foley disqualify himself from any further connection with the above entitled action. In support of this motion I cite six reasons, followed by a thorough explanation.

A. Judge Foley rendered a premature judgment, after hearing only the plaintiff's side of the controversy.

B. Judge Foley needlessly added to my difficulty in presenting this unusual case before the Court.

C. Judge Foley claimed to be entirely familiar with the case, and yet he asked attorney for plaintiff if Columbia had ever represented it would teach Wisdom ; Judge Foley did not do this merely to ascertain the attorney's familiarity with his own case.

D. I have been forced to suspect that Judge Foley is partial to Columbia.

E. I have been forced to suspect that Judge Foley would overlook misconduct in Columbia's attorney.

F. I have been forced to suspect that Judge Frederick W. Hall, who accepted my counterclaim to the Superior Court, was transferred away from this case in order to have him replaced by Judge Foley.

1. Opening the hearing of May 23, 1958, Judge Foley announced that he was entirely familiar with the documents which had been submitted up to that time. Yet, a little while later, while attorney for plaintiff was stating Columbia's case, Judge Foley asked him, in these words or words very close to this effect : " Did Columbia ever represent that it would teach Wisdom ? " This revealed Judge Foley's unfamiliarity with the leading issue of the case. It was not done merely to ascertain the attorney's familiarity with his own case, because, in spite of the attorney's admission that Columbia does not teach Wisdom, and therefore that it does not educate—which is exactly my reason for facing Columbia in Court—Judge Foley rendered a tentative decision in favor of Columbia, and the decision would have been final except for my right to file a reply brief. The

* Due to exigencies of space, we are giving this last instalment in two sections ; the first of which is this motion. The second and final, the decision of the Court, will appear next month, in VALUES.

"Answer and Counterclaim" which I had submitted to the Court enumerated and quoted 50 claims made by Columbia, the very first of which was the claim of teaching Wisdom. Judge Foley could easily have determined for himself whether Columbia had represented to teach Wisdom, had he studied the document.

Furthermore, Judge Foley ought to have known, even before the present action came to his attention, that a university is supposed to teach wisdom—regardless of what specific words are used by the university in its advertising material. The law library across the hall from the courtroom reveals that the Court already upholds the common knowledge that wisdom can be taught and ought to be taught—especially at an institution of higher education. To cite only one precedent:

"Certainly, the teaching of honesty, integrity, and truthfulness is the very highest objective of an education."
(*Jones, Collector of Internal Revenue vs. Better Business Bureau of Oklahoma City, Inc.*, 123 F. 2d 767, 769, Circuit Court of Appeals, Okla., 1941.)

This information which I, untrained in law, was able to discover, was readily accessible to Judge Foley, had he made the effort to investigate. Had he investigated the case as he ought to have done, he would not have rendered his tentative decision in favor of Columbia.

When attorney for plaintiff maintained that Columbia had never specifically represented it would teach Wisdom, it ought to have alerted the judge immediately that something was amiss with Columbia—especially since the Dean of Columbia College also submitted an affidavit in which he maintained that Wisdom is unteachable. That is equivalent to the case of a neglectful father trying to escape his fiduciary duties by maintaining that he had never specifically claimed that he would raise his family sensibly, and that, furthermore, raising a family sensibly is impossible, and that no one can do it. If this were so—if education cannot make man better—then why in the world ought people to bother about education at all? Judge Foley, upon hearing the obviously evasive and contradictory statements advanced by the plaintiff and plaintiff's attorney, ought to have reassured me at once that I would be entitled to a full public trial of the issues, if not summary judgment in my favor. Instead I was reassured that I could expect to be summarily dismissed from court at the next hearing.

2. When I requested four weeks in which to prepare a thorough reply to the brief submitted by attorney for plaintiff, which brief I had received only two days prior to the hearing, Judge Foley stated, in these words or words very close to this effect: "Since you are not an attorney and since the Court wishes to be absolutely fair I will grant you some time to file a reply brief. Judge Foley granted me not the four weeks I requested, but one week. This really meant only four days, since the material would have had to be submitted three days in advance of the hearing. This meant I would have had from Friday to Tuesday in which to prepare a brief on law and procedure, and on Saturday and Sunday the Court law library which I needed would have been closed. I would have had but one full day, Monday, in which to do research in answer to a brief for which attorney for plaintiff had about six months to prepare. This could by no means be considered as an "absolutely fair" grant by the Court, even in the case of

an experienced attorney, let alone someone who is completely inexperienced in law and who was forced into Court by Columbia. It was only by sheer chance that the Court schedule did not permit a hearing in the next two weeks and that I was thus given three weeks—or to be more precise, two and a half weeks—within which to submit my defenses. Near the end of the hearing Judge Foley also said, in these words or words very close to this effect: "I am granting you some extra time because I do not want you to leave the Court with the feeling that you did not have a full opportunity to present your case."

3. After having heard only the plaintiff's side of the controversy, and after having seen only the plaintiff's evidence, and knowing that none of the defendant's evidence had as yet been submitted, and after having already granted the defendant permission to submit his evidence at a later date, Judge Foley stated, in these words or words very close to this effect: "Frankly, as of now, I see no legal validity for your counterclaim. As of this moment I see no reason why I should not grant a motion for summary judgment (in favor of the plaintiff and against the defendant). As to the merits of your case, if you rely entirely on what is attached to your complaint in the way of exhibits (there had been no evidence whatsoever attached to my complaint or submitted separately), as of this moment, I can see no justification for my denying the motion for a summary judgment." It is plain to see that Judge Foley could be seriously suspected of being partial to Columbia. The newspapers are full of reports about faulty education, and Judge Foley ought for that reason alone to have made every effort to determine whether there was validity to my counterclaim. Instead he gave support to Columbia and tried to discourage me from continuing in the suit. If there was any other purpose in his rendering a decision "as of this moment," Judge Foley did not inform me of it.

4. The Canons of Judicial Ethics of the American Bar Association read, in part, as follows:

¶ 5. *Essential Conduct.*

A judge should be temperate, attentive, patient, impartial, and, since he is to administer the law and apply it to the facts, he should be studious of the principles of the law and diligent in endeavoring to ascertain the facts.

¶ 10. *Courtesy and Civility.*

A judge should be courteous to counsel, especially to those who are young and inexperienced, and also to all others appearing or concerned in the administration of justice in the Court.

¶ 11. *Unprofessional Conduct of Attorneys and Counsel.*

A judge should utilize his opportunities to criticize and correct unprofessional conduct of attorneys and counselors, brought to his attention; and, if adverse comment is not a sufficient corrective, should send the matter at once to the proper investigating and disciplinary authorities.

¶ 13. *Kinship or Influence.*

A judge should not act in a controversy where a near relative is a party; he should not suffer his conduct to justify the impression that any person can improperly

influence him or unduly enjoy his favor, or that he is affected by the kinship, rank, position or influence of any parry or other person.

¶ 15. *Interference in Conduct of Trial.*

He should avoid interruptions of counsel in their arguments except to clarify his mind as to their positions, and he should not be tempted to the unnecessary display of learning or a premature judgment.

5. Judge Foley's conduct has caused me to wonder why Judge Frederick W. Hall, who accepted my counterclaim to the Superior Court, was transferred away from this case, to another division. It may have been only a coincidence, but I now have no assurance of this. Judge Foley's conduct has forced me to suspect that Columbia's wealth and influence has somehow reached into our judicial system here in New Jersey. Such things do happen, as the newspapers reveal. Judge Hall's conduct, however, left me with the firm conviction that if he had been permitted to continue presiding over this case it would have proceeded justly all times, and would have been settled in the best manner according to the circumstances and according to the ethics of law, with no favoritism shown to either plaintiff or defendant, but with utmost care in seeing that a just decision would be awarded to the just.

6. Whatever Judge Foley's explanations are for his conduct, he is undeniably guilty of having caused me to suspect him. He has caused me to suspect that either he is extremely neglectful in ascertaining the facts, or else he is in conscious or unconscious collusion with Columbia. Evidently he has allowed himself to fall in with the mistaken notion that a university cannot possibly be at fault, and that the charges of anyone who challenges a university must of necessity have "no validity." I believe Judge Foley has deliberately or unwittingly failed to see that the present issue is a major one unlike anything that has ever come before an American court of law, that the issue is one that concerns all mankind, and that to dismiss it would be to uphold an "educational" system which is admittedly deficient. I believe that Judge Foley has deliberately or unwittingly omitted to see that it is in the nature of this kind of lawsuit, in fact that it is inescapable, that the Court itself will fall under criticism if the conduct of the judge is not correct. To me it is regrettable that I, the lone defendant, should be the one to have to say these words. It should be seen that the cause of my request for Judge Foley to disqualify himself ought not to be laid to me, but ought to be placed where it obviously belongs. I believe Judge Foley has failed to see that the Court must show it has the understanding, the courage, and the power to correct the confusion of the Alma Mater that values scholastic records above character and confers a degree upon any cheating student who did not get caught, without making any effort to ascertain the character of the student or develop it. That cheating is widespread among college students is admitted by the university officials and the students themselves, and the evidence is included in the defendant's exhibits. I believe that Judge Foley has failed to see that the present case may well have an influence on the future of the United States, as to whether the nation will be composed

The Electron and the Mahatmas of Tibet

At present physics is troubled by the quantum theory. I need not now explain what this theory is, to those who are not already familiar with it. But the point is that one of the most hopeful lines of explanation is to assume that an electron does not continuously traverse its path in space. The alternative notion as to its mode of existence is that it appears at a series of discrete positions in space which it occupies for successive durations of time. . . .

But now a problem is handed over to the philosophers. This discontinuous existence in space, thus assigned to electrons, is very unlike the continuous existence of material entities which we habitually assume as obvious. The electron seems to be borrowing the character which some people have assigned to the Mahatmas of Tibet.—Prof. A. N. WHITEHEAD.
(*Science and the Modern World*)

The Columbia Case (*continued*)

of a large proportion of truly educated men who are capable of dealing with personal, local, national, and world exigencies. I believe that Judge Foley has failed to see that Columbia has relied upon the Court as a private collecting agency to enforce the payment of a disputed debt, and that Columbia asks for summary dismissal of my defenses only because she is deadly afraid of an open and public trial. Columbia University officials themselves admit that the modern "educational" system is under an unprecedented suspicion among the people; this suspicion has not arisen without good cause. Would not this be an excellent opportunity for Columbia to vindicate itself, if the public and I were mistaken? Would not the attorney for plaintiff gladly request a full and thorough trial for this purpose? I believe that Judge Foley has failed to live up to the expectations of an impartial, perceptive and studious judge in Court of Justice. I believe that unless Judge Foley were to change his attitude entirely, Justice would not be administered in this case.

I therefore request that Judge Foley disqualify himself without rendering any other opinions or decisions, and that he take the necessary steps to bring about the reinstatement of Judge Hall or some other judge who is above suspicion.

Because of the importance of the issues and the necessity for careful scrutiny, I am sending copies of this Motion, plus the Motion for Summary Judgment for the defendant, to the Hon. Frederick W. Hall, Chief Justice Joseph Weintraub of the Supreme Court of New Jersey, and Justice William O. Douglas of the United States Supreme Court.

(*To be continued*)

ROY G. JACOBSEN
Appearing Pro Se

The Unitive Approach to Religion and Theology

(continued from page 110)

vertical. As you cannot eat a cake and have it also, so to have gain in this and in the next worlds takes all the wisdom a man is capable of. What is only permissive vertically becomes obligatory horizontally. Similarly, stressing the side of works spoils the side of grace. *Jnana* (wisdom) and *karma* (action) in the context of Indian philosophy and religion, have to be balanced through subtle dialectics which is called yoga. The obligatory and the free aspects of religion have always to be treated separately so that the logic of the one may not vitiate the logic of the other. The promiscuous mixing-up of the two worlds is referred to by Sankara as the evil of *jnana-karma-Samuchchaya* (the recommendation together of wisdom and works), which is always to be avoided in scientific religion. The conditioning of one type of thought by the other which is called *adhyasa* by which what is meant to be symbolic is treated as actual and *vice-versa*, has been the fecund cause of monstrous errors in the matter of religion and theology in both the East and the West even from the most ancient of times.

Prof. Tillich, whom we have cited above, has put his finger on this very principle of contradiction, paradox, compensation or ambivalent reciprocity. This writer who has to his credit other works called *Dynamics of Faith* and *Systematic Theology*, recognizes the ironical circumstance which brought discredit on religion by its own hands, when he goes on further to say :

“The first step toward the non-religion of the Western world was made by religion itself. When it defended its great symbols not as symbols but as literal stories, it had already lost the battle. In doing so the theologians (and today many religious laymen) helped to transfer the powerful expressions of the dimension of depth into objects or happenings in the horizontal plane. There the symbols lose their power and meaning and become an easy prey to physical, biological and historical attack.” (p. 76)

The Failure of Scientific Orthodoxy : Empirico-logical pragmatism as applied to some utility in life or to what gives physical advantage over others or over nature, was the cult of the scientist who called the age of belief as dark while naming his own age that of reason. The physical tangibility and rigidity of matter as understood at the dawn of the physical sciences, when inertia and uniform motion were understood mechanistically and deterministically, made it the rival branch to all that referred to what was flexible or indeterminate. Thus were produced two camps of rival orthodoxies, one strictly exclusive of the other. God and dogma were ruled out by the scientist, and he preferred to claim the title of materialist and was ashamed of being called “spiritual.”

In recent years however, this proud position has become more and more untenable. In a sense it can be said that the scientist has begun to have a religious attitude in certain matters. His orthodoxy regarding the uniform nature of natural laws is now on the verge of an impending

defeat. The Quantum Theory has brought in an element of indeterminism and introduced whim or fancy into what once admitted of no imagination or intuitive guessing. Matter itself has become, like the notion of God of theology, a concept that admits of the greatest mystery.

New scientists in the field of particle physics may be said to have become heterodox in the sense that they have had to abandon fundamentally their original position and begun to resemble religious believers in something vague, mysterious and unknown. Such a mutual interchange of orthodoxies as between the positive scientist and the negatively theological or dogmatic religious man calls for a general revision of the position of both in more unitive terms.

It is encouraging to note that in recent years some interest has awakened among scientists themselves for a fresh integration of all exact knowledge now divided into the rival domains of the humanities and the sciences. Schroedinger and Niels Bohr among many others, have attempted in their recent writings a fresh approach to the integration of the sciences and of all exact knowledge. With the contribution of advanced modern thinkers like Bertrand Russell it is legitimate to feel that the rival orthodoxies will be understood soon and fitted into a larger epistemology and methodology, with a scheme of human values proper to all exact thinking, by which, instead of competitive claims of each branch, they could be treated as complementing one another.

The normative principle of the Absolute, admitting of a cosmology, theology or psychology compatible with it, when given its legitimate central place, in the middle or neutral ground between the rival disciplines of the humanities and the sciences, may be expected soon to effect a new synthesis. The microcosm reached through scientific analysis and the macrocosm of supreme synthesis could then be related as two poles of a dialectical situation for which the normative notion of the Absolute itself would supply the principle of correlation.

The Return to Animism and a New Absolutism : Of all the nicknames that one set of believers flung at another, it was considered very degrading to call one an "animist." The word animism itself referring as it does to the doctrine of the reality of souls had nothing fundamentally disreputable about it. On the contrary, together with hylozoism, once discredited in textbooks of modern Western philosophy, and monadology, which still holds the field as a respectable metaphysical theory, it is becoming harder and harder to laugh at the fundamental assumptions of the animistic position in belief.

This is becoming increasingly evident especially in the light of the revelations of modern particle physics. Animism used to be a favourite nickname in the mouths of missionaries and anthropologists as they travelled away from their own homes and from locally prevailing forms of faith, to condemn anything that looked strange to them in the religious life of so-called "primitive" peoples.

Trinitarians and Unitarians likewise discredited each other similarly within the theological formations of the civilized West itself. What was respectable theological belief for the Mussalman was not good enough for the Christian and *vice versa*, although both belonged to the prophetic type

of religion, fundamentally monotheistic and iconoclastic. Spirituality that was earthy was repugnant to prophetic religions generally, and according to both these religious growths, to mix earth and heaven was a gross mistake.

The ritual of the Eucharist, baptisms with fire or water, respecting the church or mosque as a holy or sacred place and, above all, the doctrine of consubstantialism of the Father, Son and the Holy Ghost however, remained questionable in the context of strict monotheism.

Orthodoxy always required that what was adopted as one's own was justified somehow, while the same or similar doctrines in another outside religious practice or belief was considered defective.

The name Pantheist applied to Spinoza and Pessimist applied to Schopenhauer, like many other similar terms like Pluralist, Nominalist, Optimist, Dualist, Idealist, Humanist or Personalist, have become easy nicknames for condemning rival closed or static formations in religious life.

Religions have now all to be understood unitively as belonging to the same context of the Absolute as the central Norm of all religions: A method by which all forms of theology can be strung together, ranging from the extreme limit of animism as understood in modern science, and reaching through pluralism where horizontal and vertical values intersect in common human life, to the most high concept of the hypostatic monotheistic idea of God or the Absolute, can now be developed on unitive, universal and scientific lines. Scientific method need not necessarily limit itself within the bounds of the empiricological or pragmatic world of *a posteriori* reason, but can include regions where the *a priori* is also admitted as legitimate to science. When this task is understood in its proper epistemological and methodological setting, the modern tendency of science to discard absolute laws in nature in favor of relativism can also be expected to be effectively counteracted.

The Ever-Deepening Mystery of Matter : Being ashamed of being called spiritual and therefore non-scientific, the modern man gave up religion. He preferred to call himself a materialist, thinking that here he stood on firmer ground. As soon as it became evident that the greatest triumph of the scientist consisted at best in giving man urban amenities and weapons of destruction for man's hatred of man, there began a set-back in the enthusiasm for technological and scientific progress. With the deepening mystery in respect of the nature of matter and the behaviour of the particles that constitute it, the scientist himself is now beginning to resemble the sentimental and dogmatic religious believer.

The following extracts from a recent article* by Dr. Oppenheimer, sometime director of the laboratory at Los Alamos of U. S. A. where the first atomic bombs were made, will help us to appraise the present position in regard to the future of materialism of every kind, and more especially of that variety of materialism called the dialectical which enjoys much vogue at present.

Stating that matter consists of various grades of particles depending on

* *Saturday Evening Post*, July 5, 1958.

mass, charge, electrical properties, the time they take to disintegrate and decay, and generalizing that all particles that have an electric charge have a mate oppositely charged but otherwise identical, Dr. Oppenheimer goes on to say :

“Matter as we know it consists of impermanent objects—a view which is quite unlike the ancient concept of immutable objects with attractions or forces between them. Our new atomic menagerie of thirty particles consists of the electron and the proton and the neutron and their electrically opposite counterparts or anti-particles. Additionally we know of nine other groups. Three are weightless . . . Three groups, a pair, a triplet and a quadruplet called mesons . . . Three groups of hyperons, a pair, a quadruplet and a sextuplet.

“Mesons and hyperons generally live less than a millionth of a second . . . the more energy, the shorter the life of the decaying particle . . .

“... only last year, we learned to our great astonishment that these same forces [producing spontaneous disintegration] discriminate sharply between left-handed and right-handed configurations of their products of decay . . . Most students of particle physics were delighted when the suggestion that this might be the case turned out to be right and two young Chinese physicists—Tsung Dao Lee of Columbia University and Chen Ning Yang of the Princeton Institute of Advanced Study—were awarded the 1957 Nobel Prize for their contribution to this theory.”

The above extracts are sufficient to show that matter is at least as full of fickleness and change as the mind of man. Although Newtonian absolutism has been discarded by physicists of this modern group, a fresh return to absolutist notions is indicated in such statements as this (from the same article) :

“The conservation of charge and the conservation of nucleon number appear to be absolute physical laws. In no physical forces do they alter ; no forces exist to promote their alteration.”

Hypostatic Trends in Materialism : Both the telescope and microscope have contributed to the expansion of the deepening of the mystery of matter. The notion of the cosmos is a resultant of synthesis and the notion of the atom may be said to depend on analysis. The microcosm and the macrocosm approached through analysis and synthesis respectively, have contributed from both sides to the wonders of the physical world.

In the light of modern discoveries there are two sets of matter, one set ontological as given to the microscope and other apparatus, and the other set teleological as seen through the telescope and allied apparatus. The matter of the astrophysicist is said to act from great distances from outer space, such as the centre of the sun or the distant galactic regions of the universe. The Indian Vedic worship of the sun as the source of all life and the mysterious universe “beyond darkness” sometimes mentioned in the Upanishads, have thus become more than mere myths in the light

of modern scientific theories and discoveries. Cosmic rays that mysteriously "create" matter hereunder, functioning as "the galactic super-accelerators of outer space" as Dr. Oppenheimer calls them, have begun to resemble the hypostatic entities of theology. He writes:

"In these discoveries the key role was played by cosmic rays, the products of the galactic super-accelerators of outer space. When these rays strike matter, they produce particles present neither in the rays nor in ordinary matter..."

In this statement, read together with a later statement in which he refers to some mysteriously strange and comparatively slow processes originating in the vast interior of the sun, we have what corresponds nearest to God as the creator of the world known to man from antiquity. The relevant part reads as follows:

"To one such slow change almost prohibited by a selection rule—an occasional collision in the vast interior of the sun in which two protons form a deuteron and a positive electron—we owe most of the heat and light reaching the earth."

As far as the common layman is concerned, he can hardly choose here between the esoteric language of the theologian and the highly specialized one of the scientific expert. Myth and fact resemble each other so much that as far as he is concerned, one is as good as the other. Apprenticeship or some sort of discipleship is implied in both scientific and theological disciplines. Dr. Oppenheimer himself admits:

"All of us in our years of learning, many if not most of us throughout our lives need some apprenticeship in the specialized traditions which will make us better able to understand one another and clearer as to the extent we do not. This will not be easy. To me it seems necessary for the coherence of our culture and for our future as a free civilization."

Synthetic Science and Analytic Theology: Science has succeeded in making a lump of earth sufficiently mysterious or spiritual. Theology has likewise now the task of taking up the challenge from the other pole of reality to discard its contempt of something that is "of earth, earthy." The world will be ready for great discoveries when the *a priori* religious tendency of reasoning is able to meet the *a posteriori* of science. The empirico-logical preserve of science could then have no closed frontier as against the cosmology and psychology revealed to intuitive imagination through myth, parable, or fable.

If we were to make a complete inventory of the problems, methods and uses of the vast field of wisdom now covered departmentally by science, philosophy and religion, and arrange them in columns accordingly it would be seen that between the compartmentalized branches that convention keeps apart and watertight at present, there is much duplication, overlapping and common purpose. Pure and practical reason, analysis and synthesis, induction and deduction, the *a priori* and the *a posteriori* movements, meet and mix in the conquest of ignorance which is the overall purpose of both science and philosophy. Religion, shorn of too sentimental myth and its horizontal hidebound aspects can be looked upon as serving the same purpose. In this sense, when free of its contempt for

matter and its excessive love of the hypostatic at the expense of the hierophantic, the teleological at the expense of the ontological, religion could still serve the cause of wisdom as nobly as its two other sisters born out of the love of truth.

The modern West may also be treated as representing an attitude which would profit greatly by the wisdom of the East. The Meeting of East and West which was once thought of by people of Kipling's generation as next to impossible, and which is the title of a significant book by F.S.C. Northrop is not as distant as some may think.

There is interesting evidence also of a fresh approach to religion in the West revealed by titles such as *Exploratory Studies on Empiric Approaches to Religion* coming from Waterville, Vermont, U.S.A., as we see from the title of a new periodical from the issue of January 1958, from which we extract the following random citation :

"Even a Soviet physicist concurs with the American. The power of the scientific method to elicit concurrence of men generally, whatever their previous cultural heritage, is a good omen for a scientific approach to religion and morals. Perhaps a scientific theology could unite such strange bedfellows as Christians, Mohammedans, Jews, Hindus, Buddhists and Communists, just as a scientific approach to the laws of physics can unite them regarding the interpretation of physical phenomena." (quoted from R.E. Birhoe, Program Director of the Institute of Religion, in the editorial in the 19th issue of *Religious Inquiry*, edited by Dr. J. H. Shrader, Jan. 1958.)*

A Larger Frame of Reference Needed : A methodological frame of reference which would accommodate at its core all worthwhile human values from urban amenities to the common happiness of mankind, has now to be supplied to effect the marriage of the *a priori* and the *a posteriori* findings of human progress.

If the East deserves leadership in the former domain, the West deserves to keep its faith in the regularity of the laws of nature which its logico-empirical methods have brought it to rely upon in regulating its free and critical ways of life. Closed and static esotericisms must give place to openly formulated dynamic approaches which would make life better or happier for all. The positive direction implied here is common both at the level of welfare or utilities as at the purer levels of aesthetic, moral or spiritual happiness.

If atom-smashing has the bomb as its bi-product, it represents only a by-path and blind alley into which human genius and effort have unconsciously strayed by the bribery of national rivalries. It does not deserve to be called an item in progress, but rather one against it.

In reality human progress lies in a vertical golden mean of slow

* The writings of William E. Hocking, *The Coming World Civilization*; Trueblood D. Eltons, *Philosophy of Religion*; Edmond W. Sinnott, *Matter, Mind and Man*; and Winston L. King, *Introduction to Religion* are recent works (reviewed in *Religious Inquiry* above) which point at the scientific approach to religion.

emancipation from necessity through vertical ascent into the domain of freedom and truth. It is true that this ascent at a certain level has to by-pass the horizontal axis of values which is the ground of rivalry and conflict. It would be misdirection and the prostitution of human intelligence to use the findings of science, such as the advantages of atomic power, for the gain of power over another human group. The collective consciousness of man must awake to the extent at least of desisting from such undignified misuse of human intelligence. It requires faith to step in if such a dire contingency as atomic warfare is to be averted.

Passing beyond this point of intersection of the horizontal and vertical sets of values, progress must employ *a priori* reason to ascend still higher to the conquest of values which do not refer to the earth but to those regions which the language of modern science would still insist on referring to as the regions of outer space where the mysterious super-accelerators creating new matter on earth may be said to reside.

Already there are signs of the rapprochement of East and West when we read of the almost juvenile intuitive genius that two young Chinese physicists have brought to bear on the problems of particle physics. The discovery, simple as it seems in itself, is likely to be the forerunner of many more which may be expected soon to give us an altogether new picture of the universe. Shortly stated, the scientists Yang and Lee have dealt a death blow to the Parity Theory as between an ordinary particle of matter and its twin counterpart when both are radioactive. The present disproof of parity between them has revealed that they can emit energy at two opposite poles. The repercussions of this disproof of parity are strikingly summed-up in popular language by the science editor of *Time* magazine of Jan. 28, 1957:

"The new, better theories may create new ideas about the universe. Matter and space as science now knows them may have a right-handed twist, like the screw with a right-hand thread. Matter in other galaxies may be left-handed, or perhaps left-handed matter can be created or assembled on earth and prove to have different and startling properties."

The radio-activity of particles in other galaxies can have a different polarity with reference to a vertical axis common to it and its counterpart on earth. Thus it would not be wrong for us to think of two distinct kinds of particles, some naturally found in outer space or the galaxies and some that are normally found on earth. They have a right-handed and a left-handed spin with reference to a vertical axis that joins them. Those particles which respect the law of parity may be said to be those endowed with the quality of what physicists have distinguished as the quality of "strangeness" lying in the horizontal plane which contribute their changeless stability to the firmness of the earth when we call it "terra firma."

The microcosm of physics and the macrocosm easily taken for granted by the theologian, have to be fitted into a larger vertical-horizontal frame of reference, before they can make meaning any more, as the natural environment of man.

Vertical Exclusion and Horizontal Explosion: Neither science nor religion are purposeless. They should be understood in the light of some human goal or value factor. Science is not without its own cultus which

refers to some such value factor if not necessarily for acceptance then at least for denial. To admit of an arbitrary god outside law of any kind is what the scientist would be most ashamed of as a true follower of his profession. To admit too easily a private god who is a law unto himself is the tendency natural to a theological believer. Thus there is an exclusiveness on both sides which it is hard to abolish. Even Dr. Oppenheimer whom we have quoted more than once here, concerned as he seems on one hand about such matters as "the coherence of our culture and for our future as a free civilization" and in the matter of achieving through particle research "new concepts of natural harmony and order," reveals an orthodoxy which becomes patently evident when he says:

"In particle physics we may have to accept an arbitrary complicated and not a very orderly set of facts, without seeing behind them the harmony in terms of which they might be understood. It is the special faith and dedication of our profession that we will not lightly concede such a defeat."

The fear of the atom-smasher is that an arbitrary god subject to no laws himself might hold sway over humanity and tend to disintegrate his relations with the physical world. The fear of the theologian is that science might upset his pet ideas of God. The two rival orthodoxies are affiliated to closed and static and mutually exclusive values in life. The atom-smasher serves power politics and his exclusiveness might end in an explosion if humans do not beware. The exclusiveness of the religious man is like cold war freezing within each man encouraged by a selfish orthodoxy. It may be said to express itself vertically, while the exclusiveness of the atom-smasher works horizontally and overtly.

Both can be equally disastrous to the individual or for humanity. The possibility of an explosion outside is at least as great a danger or evil as the interior exclusion that can divide humans into rival camps in the name of religion or theology. If we could place the Absolute Self of man as a normative principle at the core of the rival situation that has arisen with regard to both these orthodoxies, and also think of Human Happiness as the collective goal of mankind, the unitive approach to one religion for humanity would become an accomplished fact.

God as a Vertical Axis: God is not a thing. He is not usually to be touched or to be seen. He is mostly treated as if outside the empirico-logical world. If religion is to be conceived as a dimension of depth, God being the essential content of religion should also be capable of being conceived likewise.

A personalized god is a favourite symbol found in most theologies, as representing some unseen human value to be attained, reached, or grasped. If humans could be taught to separate the symbol from the verity symbolized and, conversely, to differentiate between the symbol as such and its objectified content, the tension of exclusiveness or explosiveness in the human situation could be eased. Man could then live in greater individual happiness and collective security.

In reality God is a generic term covering many symbolic grades or points in a vertical scale of human values. This vertical scale has its ascending and descending limbs and all theological notions of the concept of God could be arranged on the vertical scale if the word God has ever been

applied to any worthwhile human value for the true man or group of men at any time or in any clime. The verity symbolized by the word God is in reality a vertical correlating principle with its positive and negative limbs. The horizontal plane of actual values of everyday life intersects this vertical polarized scale of ambivalent values. On this vertical scale there is room for every conceivable god known to man, whether hierophantic or hypostatic.

The God with the capital G of monotheistic or prophetic religions is an abstraction symbolizing an aspect of absolute reality in positive terms. The idolatrous presences of the animistic theologies are each a presence here and now in nature, like the living atoms (or whatever is prior to matter as its direct cause) in the same context of absolute reality.

The ascending and descending dialectical limbs of this vertical axis could symbolize all gods from the alpha of the atom to the omega of the infinite as represented by a Zeus or a Jehovah. The prius of the atom could also be spoken of symbolically or mythologically as Pluto, Demeter or Ceres. A scientific theology could refer to all possible gods or to God by thinking of a vertical axis of value correlating all values that a man could relate himself to wholeheartedly.

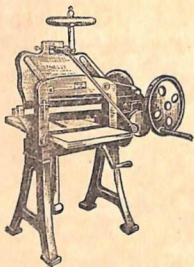
Thus we return to the starting point of this essay where we described religion as a wholehearted relationship. The horizontal corollary of the axiomatic verity of a God conceived as a vertical axis of correlation of all worthwhile values in human life consists in recognizing in fellow man one's own equal as dear to one as one's own self. As man is a measure of all things and Self-knowledge is the core of all wisdom, this corollary

expresses itself in actual human relations as a love of one's neighbour. Here the "neighbour" should be understood as anyone outside one's own house. All humanity is comprised by the term. As a crow will naturally call a fellow member of its species when, by good luck, it finds some food for itself, the principle of sharing the goods of life with one's fellow men is the applied aspect of this corollary in the most practical domain of human relations. *Mutatis mutandis* this same corollary must be applied to all fellow creatures who love to live happily themselves. Equating himself with the objective aspect of his own environment of values, religion amounts to a whole or integrated way of life in which the Absolute is the most central normative principle.

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