

VALUES



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

NEXT MONTH
WISDOM AND THE ARTS

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Editorial : The Second-Hand World

*See the happy moron,
He doesn't give a damn.
I wish I were a moron —
My God, perhaps I am !*

OUR title refers to the reach-me-down pawnbroker world of second-hand values to which all inhabitants of over-developed states are over-exposed. Jesus Christ referred to the "living dead" in a famous passage ; "Let the dead bury their dead." In the legends of Haiti in the West Indies the grisly legend is told of sugar-mills in obscure places run by magically re-animated corpses called zombies.

All first-hand experience must necessarily be absolutist in quality, and everything second-hand is relativist. To all intents the modern world is a relativistic world of the zombies. Generations of mankind are here who have never known a single first-hand direct experience of value. They've even been suckled on factory baby-food. Physically and spiritually, their sustenance is all prefabricated, predigested, canned, taped, screened, the only *fresh* thing about it being the smell of the factory—it is all factory-fresh which means it's never existence-fresh, earth-fresh. Sex-life has to gear-in with celluloid pin-ups, or with the latest wheezes of the copywriter squads. Give a canned-milk conditioned human fresh cow's milk and see the reaction ! Never having tasted such repulsive stuff in their lives they will spew it out. Their sense of sex and love, of beauty and character, is determined by the dress and the perfume, the lipstick and the advertisement-animated brainwash. People think they are seeing beauty for themselves and they see just slick reproductions of the latest sales-models. They never see a sunset until it has been technicoloured and handed over to them by the art department. The most marvellous direct beauty is there and they don't see. What they see are the marvellous glossy pictures in one of the mass-produced magazines. This is the victory of mass-media education. And so the zombies are bound to the wheels of industry and the state.

"Keep Them Happy" : Politicians who are really only national housekeepers at best, and tycoons bloated with dollar-power, all pose as the world's Gurus in art, culture and

spirituality. The tragic event of say, the Dalai Lama affair, is a great scoop for news-interest while the real deep tragedy of values is totally ignored.

Idealism itself is so easily prostituted. Let us educate! Teach the great undeveloped masses to be literate! A wonderfully inspiring ideal! Yes, indeed, may be if one absolutist was there behind the campaigns. But as he isn't, it is phoney. The one aim of every global operation, invention, inclusive of literacy, is to make more markets for advertisers, state controllers, for second-hand foods, second-hand gimmicks, second-hand luxuries, second-hand ideas, second-hand culture, second-hand religion, second-hand spiritual values. After all the toil and trouble of learning to read what do you read? Exactly what the value-salesmen

WORLD BROADCAST

His words leap across rivers and mountains, but his thoughts are only six inches long.

—ELWYN BROOKS WHITE

(Big Business or Statesmen) want to put across. The advertisement, the hand-out. Of course there is a richly exploited science of psychology to help in this colossal global infamy, so subtle that nobody knows they are being brain-washed. Swell ideas are dreamed-up in the mass-media world. Make the zombies happy. Give them the dope and the deities to tranquilize their possible remote doubts. Keep them happy with gobbledegook about Democracy, Communism, Cooperation, and above all the Service of Humanity. Superwhite presliced bread in every home. You can sell bras to breastless women, and it is perfectly easy to bring "art" into the home, right by your fireside.

Happy, happy zombies in their brave new world which is HERE! But never let them see behind the scenes. Put out the light, and then put out the light! Behind the meat sandwich, the horror of the shambles. Behind the talk of spirituality in India, behind the worship of the Apostle of Ahimsa, the dollar sales of hides, monkeys and prawns and even frogs. In USA the press are invited (we read) to see the monkeys who were sent up in the missile. But would the press have been invited if the monkeys had been dead? What about other experiments with monkeys which did not "succeed"? Where was the press? What horrors are going on in the name of the advancement of science and such-like ballyhoo?

Dollar-earning "Freedom": The Free World! The People's State! The one appalling feature of the second-hand world is the total disappearance of the free artist. Once upon a time, may be one hundred and fifty years ago the world could boast of a score or so of original world figures in the creative arts. The world's genius today has to live underground. In dollar jargon the free artist is stupidly "dealing in unsold cultural products." Even the free arts of the people are vulgarized into

National or State Arts of the People, Folk Arts, and what was meant for private personal delight becomes another dollar-earning source of revenue, But the craftsmen are also making more money! Yes—they've been sold, exchanging the dollar-interest for the art-joy interest.

Once there were artists who drank deeply at the absolutist fountain of first-hand values. They knew what was coming. An artist can always know the ersatz, even before it comes. Take Wordsworth, the mildest of the lot:

Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows
He sees it in his joy

but—

At length the man perceives it die away,
And fade into the light of common day...

until it is—

As if his whole vocation
Were endless imitation.

Here we have the Absolute and the relative pin-pointed. Two lights—like Rousseau before him, with his “man who is born free” and the man “who is everywhere in chains.”

If Wordsworth or Blake or Shelley thumbed their nose at the invitation to “name your price” they would be considered as crack-brained cranks and criminals. One way or another, they would be effectively silenced. There are a few altruistic rich people in the world, but even their millionaire immunity doesn’t stop the boycott and their being treated as on the lunatic fringe. Taboo! And vice-versa. Once upon a time Walt Disney was an original. People cannot keep up the absolutist pressure in Hollywood. Go to any movie and you know well in advance just what futility of animated punk you’re going to see. But to the zombies it is still “factory-fresh.”

RESTORE THE LOST VALUES

THE present state of the world calls for a moral and spiritual revolution, revolution in the name of personality, of man, of every single person. This revolution should restore the hierarchy of values, now quite shattered, and place the value of human personality above the idols of production, technics, the state, race or nationality, the collective.

—NICHOLAS BERDYAEV (1874-1948)

Calling all Zombies: We can't let this go without calling all zombies to explain what a first-hand value really is: Does William Blake

make sense when he says :

He who bends to himself a Joy
Doth the winged life destroy ;
But he who kisses a Joy as it flies
Lives in Eternity's sunrise.

Let the Joy bring you whatever wealth it brings, but don't, if you value your life, prostitute Joy for money-making. Values just can't be handed out, they can't be included in any scholastic programme, they can never be part of a state plan. The Art Department of a business is a lie; the Ministry of Culture is a lie. Let no tape-recorder, no long-playing disc, no wide-screen movie, no television screen, no microphone or mouthpiece come between you and the living dynamism of the Joy of Life. The device is for re-animation of the hypnotic dead. The Self of Man is replete with its own organic power to enjoy without the aid of anyone.

First-hand valuation is the same as Absolutism. The child has it and is praised by artists, gurus and wise men everywhere for just that first-hand direct quality. Even if it is a child with a mud-pie. He is neither art-ridden nor pious nor clever. He owes nothing to anybody. His mud-pie is priceless. It is of the Absolute Kingdom. True education is the preservation of this innocence, this directness. The full direct understanding of this in the adult, the retention of the honest earthy-lovely instincts in all their innocence with the power of intuitive-intelligence to crush the false pretensions of the ideology merchants in all fields of pseudo-learning, in science, religion, philosophy, so that the pristine Self in its all-in-all completeness may be able to shine and be shielded - such is the task before the Guru. Such too must be the role of all free men, whether they are aware of such a role or not. They have not lost their savour, but are the true salt of the earth, or, to use the parallel Indian absolutist expression, the Honey of Immortality.

[END]

IMPORTANT ANNOUNCEMENT

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by Nataraja Guru

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Pointers on the Way

*How all things weave themselves to one,
Working, living, each in other,
While up and down the angelic powers go,
Bearing the golden pitchers to and fro !
The splendour swings from hand to hand !
On wings of fragrance, on wings that bless
From heaven through all the world they press
Till all rings loud with their loveliness.*

— GOETHE (from *Faust*)

Become what thou art

— ORPHIC SAYING

It is the chiefest of Good Things for a Man to be *Himself*

— BENJAMIN WHICHCOTE

In the coming world they will not ask me : Why were you not Moses ? ”
They will ask me : “ Why were you not Zusya ? ”

— RABBI ZUSYA OF HANIPOL

*It blooms because it blooms, the pretty rose :
Why, or who looks, it neither asks, nor knows.*

— ANGELUS SILESIUS

Freedom is to be in possession of oneself.

— HEGEL

Nothing can be more miserable than the man who goes through the whole round of things, and, as the poet says, *pries into the things beneath the earth*, and would fain guess the thoughts in his neighbour's heart, while having no conception that he needs but to associate himself with the divine 'genius' in his bosom, and to serve it truly.

— MARCUS AURELIUS

The paradox of the finite mind is its subjection to the continued polarity brought to bear upon a man by the *I* and the *Thou*. He tries to vanquish it in his compulsion to become a pure *I* by gravitating, with ever-increasing intensity, round the universal *Thou* of being and of all ontological community.

— GABRIEL MARCEL

Absolute Values

IN Me all this is strung as a classified series of precious beads on a string. I am the taste in waters, I am the light in the moon and the sun, I am Aum (the wonder-exclamation) in all the scriptures, sound in the sky and the human quality in men.

I am the holy fragrance of the earth and also the brilliance of the luminary, the vital principle in all beings, and the essence of austerity in all ascetics.

Know Me to be the perennial seed of all beings ; I am the reason of the intelligent, and I am the strength of the strong, devoid of desire and passion. In being I am desire which is not contrary to righteousness.

— VYASA, *Bhagavad Gita*, VII-7-11.

NATARAJA GURU

By the time this reaches our readers Nataraja Guru will be in England. So far he has been in Belgium as the guest of World Citizen Edgar Gevaert. He has held discussion classes there, as well as having taken advantage of university facilities in Ghent for further literary work. From next month's number of *VALUES* we hope to have a new feature from his pen, an informal *Travel Diary* which will touch on general subjects independent of our usual fixed topics.

Correspondence intended for him may continue to be sent through the Editor, *VALUES*.

TAMIL CULTURE

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The Kutunhthokai Anthology	H. S. DAVID
Kannan Pattu - Translation from Bharati	P. S. SUNDARAM
Some aspects relating to the Establishment and growth of European settlements along the Tamil coast in the Seventeenth Century	S. ARASARATHNAM
Religious Landmarks in Pudukkottai	LEOP. BAZOU
The Law of Thesawalamai	H. W. TAMBIAH
News and Notes, Extracts from Letters	

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SLAVERY

*The judge enforcing the absolute law,
The banker making the loan for the war,
The expert designing the long-range gun
To exterminate everyone under the sun,
Would like to get out but can only mutter:—
'What can I do? It's my bread and butter.'*

— W. H. AUDEN

Peace, Dynamic Peace

By HENRY MILLER

The following was written after a visit to the antique Greek theatre of Epidaurus.

PEACE is not the opposite of war any more than death is the opposite of life. The poverty of language, which is to say the poverty of man's imagination or the poverty of his inner life, has created an ambivalence which is absolutely false. I am talking of course of the peace which passeth all understanding. There is no other kind. The peace which most of us know is merely a cessation of hostilities, a truce, an interregnum, a lull, a respite, which is negative. The peace of the heart is positive and invincible, demanding no conditions, requiring no protection. It just is. If it is a victory it is a peculiar one because it is based entirely on surrender, a voluntary surrender, to be sure.

The joy of life comes through peace, which is not static, but dynamic. No man can really say that he knows what joy is until he has experienced peace. And without joy there is no life, even if you have a dozen cars, six butlers, a castle, a private chapel and a bomb-proof vault. Our diseases are our attachments, be they habits, ideologies, ideals, principles, possessions, phobias, gods, cults, religions, what you please. Good wages can be a disease just as much as bad wages, Leisure can be just as great a disease as work. Whatever we cling to, even if it be hope or faith, can be the disease which carries us off.

Surrender is absolute: if you cling to even the tiniest crumb, you nourish the germ which will devour you. As for clinging to God, God long ago abandoned us in order that we might realize the joy of attaining godhood through our own efforts. All this whimpering that is going on in the dark, this insistent, piteous plea for peace which will grow bigger as the pain and the misery increase, where it is to be found?

Peace, do people imagine that it is something to be cornered, like corn or wheat? Is it something that can be pounded upon, and devoured, as with wolves fighting over a carcase? I hear people talking about peace and their faces are clouded with anger or with hatred or with scorn and disdain, with pride and arrogance. There are people who want to fight to bring about peace—the most deluded souls of all. There will be no peace until murder is eliminated from the heart and mind. Murder is the apex of the broad pyramid whose base is the self. That which stands will have to fall. Everything which man has fought for will have to be relinquished before he can begin to live as man. Up till now he has been a sick beast and even his divinity stinks. He is master of many worlds and in his own he is a slave. What rules the world is the heart, not the brain. In every realm our conquests bring only death. We have turned our backs on the one realm wherein freedom lies. At Epidaurus, in the stillness, in the great peace that came over me, I heard the heart of the world beat. I know what the cure is: it is to give up, to relinquish, to surrender, so that our little hearts may beat in unison with the great heart of the world.

—from *The Colossus of Maroussi*.

“This is the Gate of Heaven”

by JOHN SMITH

(One of the Cambridge Platonists - 1618-1652)

GOD made the universe and all the creatures contained therein as so many glasses wherein He might reflect His own glory. He hath copied forth Himself in the creation ; and in this outward world we may read the lovely characters of the Divine goodness, power and wisdom.

But how to find God here, and feelingly to converse with Him, and being affected with the sense of the Divine glory shining out upon the creation, how to pass out of the sensible world into the intellectual, is not so effectually taught by that philosophy which professed it most, as by true religion. That which knits and unites God and the soul together can best teach it how to ascend and descend upon those golden links that unite, as it were, the world to God.

That Divine Wisdom, that contrived and beautified this glorious structure, can best explain her own art, and carry up the soul back again in these reflected beams to Him who is the Fountain of them. Good men may easily find every creature pointing out to that Being whose image and superscription it bears, and climb up from those darker resemblances of the Divine wisdom and goodness, shining out in different degrees upon several creatures, till they sweetly repose themselves in the bosom of the Divinity ; and while they are thus conversing with this lower world they find God many times secretly flowing into their souls, and leading them silently out of the court of the temple into the Holy Place.

A good man is no more solicitous whether this or that good thing be mine, or whether my perfections exceed the measure of this or that particular creature ; for whatever good he beholds anywhere, he enjoys, and delights in it as much as if it were his own, and whatever he beholds in himself, he looks not upon it as his property, but as a common good ; for all these beams come from one and the same Fountain and Ocean of Light in whom he loves them all with an universal love.

Thus may a man walk up and down the world as in a garden of spices, and suck a Divine sweetness out of every flower.

There is a twofold meaning in every creature, a literal and a mystical, and the one is but the ground of the other ; and as the Jews say of their law, so a good man says of everything that his senses offer to him - it speaks to his lower part, but it points out something above to his mind and spirit. It is the drowsy and muddy spirit of superstition which is fain to set some idol at its elbow, something that may jog it and put it in mind of God. Whereas true religion never finds itself out of the infinite sphere of the Divinity. It beholds itself everywhere in the midst of that glorious unbounded Being who is indivisibly everywhere. A good man finds every place he treads upon holy ground ; to him the world is God's temple ; he is ready to say with Jacob, “How dreadful is this place ! this is none other than the house of God, this is the gate of heaven.”

[END]

The Human and the Social Being

by D. H. LAWRENCE

This famous writer spent his brief life haranguing all relativists. An absolutist at the earthy poetic level, he was nonetheless able to distinguish the life-spirit consciousness joining direct instinct and mind-transcending intuition. It is quite clear in the passage below, taken from his essay on John Galsworthy. His "true human" is the absolutist, his "social being" the relativist.

FOR God's sake, let us be men
Not monkeys minding machines
or sitting with our tails curled
while the machine amuses us, the radio, or film
or gramophone.
Monkeys with a bland grin on our faces.

THE human individual is a queer animal, always changing. But the fatal change today is the collapse from the psychology of the free human individual into the psychology of the social being, just as the fatal change in the past was a collapse from the freeman's psyche to the psyche of the slave. The free moral and the slave moral, the human moral and the social moral: these are the abiding antitheses.

While a man remains a man, a true human individual, there is at the core of him a certain innocence of *naivete* which defies all analysis, and which you cannot bargain with, you can only deal with it in good faith from your own corresponding innocence or *naivete*. This does not mean that the human being is nothing but naive or innocent. He is Mr. Worldly Wiseman also to his own degree. But in his essential core he is naive, and money does not touch him. Money, of course, with every man living goes a long way. With the alive human being it may go as far as his penultimate feeling. But in the last naked him it does not enter.

Nuclear Collapse: With the social being it goes right through the centre and is the controlling principle no matter how much he may pretend, nor how much bluff he may put up. He may give away all he has to the poor and still reveal himself as a social being swayed finally and helplessly by the money-sway, and by the social moral, which is inhuman.

It seems to me that when the human being becomes too much divided between his subjective and objective consciousness, at last something splits in him and becomes a social being. When he becomes too much aware of objective reality, and of his own isolation in the face of the universe of objective reality, the core of his identity splits, his nucleus collapses, his innocence or his *naivete* perishes, and he becomes only a subjective-objective reality, a divided thing hinged together but not strictly individual.

While a man remains a man, before he falls and becomes a social individual, he innocently feels himself altogether within the great continuum of the universe. He is not divided nor cut off. Men may be against him, the tide of affairs may be rising to sweep him away. But he is one with the living continuum of the universe. From this he cannot be swept away. Hamlet and Lear feel it, as does Oedipus or Phaedra. It is the last and the deepest feeling that is in man while he remains a man. It is there the same in a deist like Voltaire or a scientist like Darwin: it is there, imperishable, in every great man. Napoleon the same, till material things piled too much on him and he lost it and was doomed. It is the essential innocence and *naivete* of the human being, the sense of being at one with the great universe-continuum of space-time-life, which is vivid in a great man, and a pure nuclear spark in every man who is still free.

Universal Insurance: But if man loses his mysterious naive assurance, which is his innocence; if he gives *too* much importance to the external objective reality and so collapses in his natural innocent pride, then he becomes obsessed with the idea of objectives or material assurance; he wants to *insure* himself, and perhaps everybody else; universal insurance. The impulse rests on fear. Once the individual loses his naive at-one-ness with the living universe he falls into a state of fear and tries to insure himself with wealth. If he is an altruist he wants to insure everybody, and feels it is the tragedy of tragedies if this can't be done. But the whole necessity for thus materially insuring oneself with wealth, money, arises from the state of fear into which a man falls who has lost his at-one-ness with the living universe, lost his peculiar nuclear innocence and fallen into fragmentariness. Money, material salvation is the only salvation. What is salvation is God. Hence money is God. The social beings may rebel even against this god . . . But that does not give them back their innocence. They are only anti-materialists instead of positive materialists. And the anti-materialist is a social being just the same as the materialist, neither more nor less. He is castrated just the same, made a neuter by having lost his innocence, the bright little individual spark of his at-one-ness.

[END]

ROBOT COMMUTER

*Commuter — one who spends his life
In riding to and from his wife;
A man who shaves and takes a train
And then rides back to shave again.*

Value Dynamics

by NATARAJA GURU

What is Happiness? From the enjoyment of food to the yogi's delight in the Self and the secret of Self-realization is the range of inquiry covered by the author in this entirely new approach to a fascinating subject. We are introduced to some of the latest developments in modern philosophy, where both values and consciousness under the sciences of axiology and phenomenology are correlated under a new revised Personalism to an all-inclusive Science of the Absolute.

EXISTENCE and Subsistence between them have an osmotic interchange of aspects of reality. The notion of Substance that we have developed in the last article (in the June issue of VALUES) is itself the result of such an osmosis between the aspects of reality of existence and essence.

Now we have to understand how the two polarities involved lead to the emergence of the notion of Value which regulates human behaviour or conduct. Happiness with a capital H is the highest of human values. It is neither wholly mental nor material. It refers to the core of consciousness. This core can enter into bipolar relations with existent or subsistent realities so as to make for the central experience which we feel as Happiness. Within the gold coin of absolute Happiness there is implicit all other items of value, corresponding to small change.

Ranging from sense pleasures to the supreme peace of Self-realization there is a series of values, important or negligible, to the extent that bipolarity is implied in their inter-relations. Now if we should reduce this scale of values in an orderly fashion as being neither transcendent nor immanent, neither perceptual nor actual, we can see that we, in ourselves, represent a golden ladder of values as given to our contemplative imagination.

From the simple relation with a piece of bread to the supreme happiness of Self-realization we have within us a unitive Principle which is neither within nor without. The various objects of interest with which we are surrounded enter into this self-consciousness in the form of value-factors, emergent and neutralized at various levels as they float, rise, change or circulate in a certain organic or living manner. It is to this aspect of contemplative life that we refer when we use the

In focussing our attention here on such an aspect of the science of the Absolute we must admit we are treading on very speculative ground. Within ourselves, however, we shall decide not to overdo this kind of theorization. It requires the utmost mutual adoption between a Guru and a Disciple to be bold enough to tread most delicately on this contemplative ground. If at this stage we indulge in it here, it is by way of making it easy for the student of wisdom to be introduced to the spirit of the writings of the Guru. As we have elsewhere begun the study of the writings of the Guru Narayana at somewhat close quarters in the pages of **VALUES** and, as more profound analyses of the contemplative Self—together with the synthesis belonging to it—will come to be studied as we go on, the present article is but a humble attempt to lead the seeker to the portals of that Wisdom Mansion where there are many apartments.* So instead of relying on our own powers of developing the subject any more systematically or critically in the usual way of modern literature, we intend, from this article onwards, to let the Guru's own words speak to us more directly. We shall try to comment on them as best as we can by way of interpreting them to the modern mind whether Eastern or Western.

The Emergence of Value: Lodged, as it were within man, the personal consciousness relates itself to outside objects of interest through the windows of the sense organs. Afferent and efferent impulses meet and neutralize themselves while the personality gets related to one interest-system after another in a bipolar manner. When the innate or instinctive disposition goes out to meet its own objective counterpart, a fusion occurs between the inner and outer factors, and there emerges unitive entities representing values.

A football on a lawn may be said to represent a wholehearted item of interest to a boy of ten or twelve whose limbs call for activity. The adolescent seeks the intimacy of companionship in a person of the opposite sex. The sick man might relate himself to food or to an ideology with the tenacity of a drowning man to a straw. The husband represents a value to the wife and the wife to the husband. Their inseparability represents a value which is none other than what is derived from the gold coin of absolute Self-happiness.

When natural interests in the world of actual relations become unavailable or when the interests attain to purer rungs of the ladder of interests normal to life, there is a sublimation of interests at a higher level where purer emergent values are involved. We can visualize a contemplative ascent into the world of hypostatic values, such as the grades of intelligible interests known to the philosophy of Plato. The inverse process of a descent into the Aristotelian worlds of prime or hierophantic realities cannot be ruled out, in principle at least.

Thus within contemplative man there is a rise and fall of value factors which should be understood both realistically and idealistically at

once. True philosophy has to take into its survey the whole of truth globally and not in fragments piecemeal. In doing so we have to visualize this rise and fall of value-worlds within ourselves. And this we share also at the same time with every other individual, whether we are conscious of this sharing or not.

The earth value, the water value, the wind value, the fire value, the value of the great etherial void which leads on to the values of the ego, knowledge and mind, by imperceptible gradations, as one level of value yields place to the next, from lower to higher, in a methodologically and epistemologically conceived succession must be brought within the focus of consciousness if we are to attain Self-realization in the full light of the Absolute which is nowhere and everywhere.

Such are some of the aspects of Value Dynamics.

Scale of Values: Values are not just things or mere concepts, but are both. Contemplative methodology must necessarily think of any kind of spiritual progress in terms of the sublimation of values. In the contemplative consciousness there is a circulation of values. This has its phases of positive and negative, actual or virtual, vertical or horizontal. The spotlight of values turns round like a red-hot splinter of wood which one might spin round quickly in circles or figures of eight in darkness. Inner and outer aspects fuse together in such a highly dynamic spot-light within consciousness at a given time.

Now if we should bring this constant movement in the flux of consciousness and conceive of an umbra and penumbra and a focal point in consciousness, as psychologists such as William James have done, as fitting into a Bergsonian picture of absolute reality, we must postulate two value-worlds as overlapping and coalescing. These consist of cosmological entities which, unitively, will yield a vision of a scale of values.

This scale of values is given to the contemplative mind which is interested in expressing philosophy in living terms. The proof of this is in the fact that great thinkers and artists from all over the world have referred figuratively to the higher and lower worlds. *Paradise Lost*, the *Divine Comedy* Goethe's *Faust*, and Jacob's dream of the ladder on which angels ascend and descend exchanging vessels of the elixer of life from which they drink are all various ways of referring to the scale of values in life. We have further the important contributions of axiology and phenomenology which we must try to understand and fit into a unitive, globally living picture of what we call Value Dynamics. This, when formulated properly, would constitute an important branch of the wisdom of the Absolute as is refers to common human life.

Axiology and Phenomenology: We have seen in previous articles that the notion of Existence as understood in modern Existentialism is of the nature of a philosophical abstraction. Just as the mathematical philosopher by his abstraction and generalization can treat of many

particular instances as comprised in a general and comprehensive nation, used as a symbol, so we have seen how terms such as Existence, Essence and Substance stand for perceptual, nominal or conceptual factors with which different writers are able to develop their inquiry into the nature of truth or the Absolute. We can profit by all of them as aspects of truth viewed from a particular point or angle. In fact with the help of the scheme or frame of reference that we have been developing in the pages of *VALUES* so far (and particularly in the issue dated February 1959), we can put them all together into a global whole, so that Eastern and Western approaches to wisdom could meet on common ground.

Such an integration is possible without any patchwork eclecticism, unjustified syncretism or easy solipsism, but in a fully integrated scientific spirit. Existence and Subsistence have been examined by us already as verticalized factors in the scheme of the Absolute. We have just noted also that the emergence of the notion of value needs only the addition of personal interest to be brought to bear on the situation. When the osmosis between Existence and Essence is first accepted, and when the notion of a central Substance as a higher abstraction is understood, then the step to the emergence of a resulting value-factor where the consciousness of the seeker of truth is also included, follows in philosophical order.

Plato's idea of the Good and the scholastic version of this as the *summum bonum*, which is implied in all idealization from Plato to Hegel and Fichte and perhaps culminating in the personalism of thinkers like Max Scheler (1874-1928) imply not only phenomenology conceived in the abstract as the interplay of values, but more particularly personal values.

In order to locate ourselves correctly in the dialectical revaluation which has been taking place down the ages around this notion of personal values, whether theologically located outside man or psychologically within him, we shall mark our latest position by referring to the contributions made by the last-named philosopher.

Writing in Runes' *Dict. of Philosophy*, Paul A Schilpp says:

"In common with other phenomenologists, Scheler's doctrine begins with the assertion of an inherent correlation of the essences of objects with the essences of intentional experience. His unique contributions lie in the comprehensiveness of his vision; in his interpretation of the value qualities of being; of emotional experience, especially love, as the key for the disclosure of being; of a hierarchy of concrete ('material' as against formal) values; of an analysis of 'resentment' as a thorough grudge, rancour, perverted emotional attitude towards the values of life; of his definition of 'person' as the *concrete unity of acts*; of his acknowledgment of total personality beyond individual persons; of his definition of 'ethos' as a preferential system of values determinative for the validity of any specific

(Continued on page 306)

The Phenomenological Epoche

by EDMUND HUSSERL

The following is a sample of the discipline evolved by its author for the beginning of a science dealing with transcendental subjectivity, with the "I myself" as he calls it elsewhere. Epoche means stoppage. Obviously he is struggling for an absolutist methodology. Readers may find this short extract of interest in view of Nataraja Guru's article on Value Dynamics.

OUR design is just to discover a new scientific domain, such as might be won precisely through the method of bracketting, though only through a definitely limited form of it.

The limiting consideration can be indicated in a word.

We put out of action the general thesis which belongs to the essence of the natural standpoint, we place in brackets whatever it includes respecting the nature of Being: this entire natural world therefore which is continually "there for us," "present to our hand," and will ever remain there, is a "fact-world" of which we continue to be conscious, even though it pleases us to put it in brackets.

If I do this, as I am fully free to do, I do not then deny this "world," as though I were a sophist, I do not doubt that it is there as though I were a sceptic; but I use the "phenomenological" epoché, which completely bars me from using any judgment that concerns spatiotemporal existence (*Dasein*).

Thus all sciences which relate to this natural world, though they stand never so firm to me, though they fill me with wondering admiration, though I am far from any thought of objecting to them in the least degree, I disconnect them all, I make absolutely no use of their standards, I do not appropriate a single one of the propositions that enter into their systems, even though their evidential value is perfect, take none of them, no one of them serves me for a foundation—so long, that is, as it is understood, in the way these sciences themselves understand it, as a truth concerning the realities of this world. I may accept it only after I have placed it in the bracket. That means: only in the modified consciousness of the judgment as it appears in disconnection, and not as it figures within the science as its proposition, a proposition which claims to be valid and whose validity I recognize and make use of.

The epoché here in question will not be confused with that which positivism demands, and against which, as we were compelled to admit, it is itself an offender. We are not concerned at present with removing the preconceptions which trouble the pure positivity (*Sachlichkeit*) of research, with the constituting of science "free from theory" and "free from metaphysics" by bringing all the grounding back to the immediate data, nor with the means of reaching such ends, concerning whose value there is indeed no question. What we demand lies along another line. The whole world as placed within the nature-setting and presented in experience as real, taken completely "free from all theory," just as it is in reality experienced, and made clearly manifest in and through the linkings of our experiences, has now no validity for us, it must be set in brackets, untested indeed, but also uncontested. Similarly all theories and sciences, positivistic or otherwise, which relate to this world, however good they may be, succumb to the same fate.

[END]

—from *Ideas; General Introduction to Pure Phenomenology* (1931)

Absolutist Poems of a Chinese Hermit

Lovers of the philosophy of Tao (the Absolute) as known to the Chinese genius, will welcome these poems by the Last of the Tang, as Ssu-Kung Yü (834-908 A.D.) was called. He was Secretary in the Board of Rites, but threw up his post and became a Hermit.

Energy Absolute

Expenditure of force leads to outward decay,
Spiritual existence means inward fulness.
Let us sever to nothing and enter the Absolute,
Hoarding up strength for Energy.
Freighted with eternal principles,
Against the mighty void,
Where cloud-masses darken,
And the wind blows ceaseless around,
Beyond the range of conceptions,
Let us gain the centre,
And there hold fast without violence,
Fed from an inexhaustible supply.

Form and Feature

After gazing fixedly upon expression and substance
The mind returns with a spiritual image,
As when seeking the outlines of waves,
As when pointing the glory of spring.
The changing shapes of wind-swept clouds,
The energies of flowers and plants,
The rolling breakers of ocean,
The crags and cliffs of mountains,
All these are like mighty Tao,
Skillfully woven into earthly surroundings.
To obtain likeness without form –
Is not that to possess the man?

The Natural

Stoop, and there it is . . .
Seek it not right or left.
All roads lead thither –
One touch and you have spring!
As though coming on opening flowers,
As though gazing upon the new year,
Verily I will not snatch it,
Forced, it will dwindle away.
I will be like the hermit on the hill,
Like duckweed gathered on the stream,
And when emotions crowd upon me,
I will leave them to the harmonies of heaven.

The Transcendental

Not of the spirituality of the mind,
Nor yet of the atoms of the cosmos,
But as though reached upon white clouds,
Borne thither upon pell-mell breezes.
Afar, it seems at hand,
Approached, 'tis no longer there;
Sharing the nature of Tao,
It spans the limits of mortality.
It is in the piled-up hills, in tall trees,
In dark mosses, in sunlight rays . . .
Covet over it, think upon it;
Its faint sound eludes the ear.

thought-forms; of his development of the *sociology of knowledge* as a distinct discipline within cultural sociology; and of his working out of a philosophical anthropology showing man's position in and towards the whole of being." (p. 279)

If we make certain reservations for the present in regard to the notion of the person (as italicised by us above) and the inclination to think of the person in the social context rather than as an isolated person finding satisfaction in himself, (in the second phrase italicised) it is not difficult for the reader who goes through it carefully, to discover a striking summary of what we ourselves have in mind in regard to Value Dynamics. Quotations from other phenomenologists, axiologists and personalists could be multiplied. However, we shall resist this temptation and content ourselves by stating here that modern thought does think in terms of the dynamism of value-factors, and that this enables the imaginative and intuitive seeker of wisdom to build up for himself a global picture of the detached Self within as it enters into bipolar relation with its own non-Self, as it were, without.

The interaction of these two factors understood as taking place along a mathematically postulated vertical axis of reference or correlation is what we are at present interested in bringing to view. These poles of Self and non-Self could equally well be referred to as 'knowledge' and the 'known.'

Consciousness "Of" and "In" a World: From the *terra firma* on which we stand our consciousness rises into the starry firmament and soars above it into the subtler worlds of ever purer consciousness. We ascend thereafter still, from existent, subsistent or value-factors physically, mentally or intentionally. Our consciousness relates itself to different grades of worlds, some gross, some subtle, while the process of eternal change goes on cyclically like seasons within us. The outer seasons can also be reduced into psycho-physical terms when we become conscious OF a world and not as living IN a world.

Thus there is a nature inside and a nature outside, both of which are of interest to us, sometimes together, sometimes alternately and even separately. Action gains primacy at a given moment and then it is the outer world of horizontal values which occupies the centre of interest in our consciousness. At another moment the spirit relies on itself and rests within a world where there is also a vertical positive and negative polarity.

The phases of alternation and circulation of value-factors as between the inner and outer natures with which the personality is always related, implies a taking over or appraisal of subjective values in terms of objective values, or *vice versa* at a given moment. In the game the ball is passed now from the outside to the inside, and from inside to the

outside, and so the circulation goes on. To arrive at such a dynamic picture of the alternation and circulation of values according to a natural vital rhythm, we have only to read pages of the writings of Henri Bergson.

The phenomenology of personal values has to be put together in coherent vitalistic terms, giving credit to the various writers who in recent years have made valuable contributions to the subject. In axiology which is the study of the theory of value, and in phenomenology which starts from the study of what appears to pure intuition, wherein eminent modern writers have broken fresh philosophical ground with notions such as that of the principle called *Intentionalität*, built up after laborious groundwork of idealistic philosophizing by writers such as Edmund Husserl (1859-1938) we have a picture of Value Dynamics which is coming more and more in line with what has been tacitly accepted in the East for ages.

This new science of Value Dynamics must have the philosophy of personalism added to it to give it coherence and unity. There is room in human nature for the whole of outer nature to be epitomized and contained in a concentrated or verticalized fashion. Theistic or cosmological personalism would also contain immanent and transcendental aspects of a world within with its own levels of immanence and transcendence which could finally coalesce in contemplative thought with the consciousness of the world around. In other words, our consciousness OF a world outside would mean the same to us as our life IN a world as understood in pure verticality. Pure consciousness which lives and moves through personal values, intentions and the creative urges of life, would thus have full freedom to relate itself to its highest value IN and THROUGH itself by Self-realization.

Personal Intentions and Values Implied in Vertical Living : Existence, Subsistence and Value in the phenomenology of a wholehearted and fully lived personal life have to be conceived in unitive terms without compartmental treatment. An integral personal life, which is that of a yogi in India or of a contemplative wise man as understood anywhere in the world has to be conceived in pure or vertical terms before what we have called Value Dynamism can make any meaning.

Keeping in mind the gold coin of Absolute Value, the personality in Man has its career of spiritual progress in and through the lowest of instinctive and mundane levels of small-change values right up to the highest value within its reach as an intellectual and conscious being. As man thus passes on in pure verticality of attitude from one life intention, interest or value to the next, living in a series of worlds represented symbolically by the five elements (earth, water, air, fire and ether) and then passing beyond them to that world of purer consciousness in a cosmological-cum-psychological sense, man rises from the values at the immanent pole to those at the transcendent pole. The course which is traced in this manner resembles that of a glacier which moves on its course leaving behind it all the grades of stones that it rubbed into shape.

or which obstructed it in its inevitable and necessarily imperative forward movement of becoming.

In order to help us to enter intelligently into a sufficiently critical understanding of such a Value Dynamism we shall direct our attention to three of its component aspects taken in a methodical order. The emergence of Value from the interaction of Existence and Essence through the notion of Substance is the first step in the understanding of Value Dynamism. Value emergence then takes place.

Axiological Dynamism : After the emergence of the notion of Value, in order to be able to see the rise and fall of values which know no distinction of being inside or outside of purified consciousness, we have to start with positive physical objectivity itself.

The earth conceived as an object is a symbol of all physical or material objects. Matter is a level in our consciousness which is capable of being taken into consciousness as a primary value. The very fact that it can thus enter consciousness is itself proof that it has the same status as consciousness. Otherwise as a liquid cannot enter into a solid, there should have been no possibility of any osmosis or interchange between subjective consciousness and objective physical entities. The simple fact that we can be related interestingly to a stone or to the ground is evidence to show that some equality of status has been established between the two factors.

This relation becomes all the more evident when a person is able to say with conviction that he owns an object and can be sorry for its loss. We enter into everyday value relations with lands, furniture or pet animals, not to speak of persons we love such as a child, a casual friend or a serious partner in life. The relation with coins goes without saying.

Modern axiology or the theory of values reaches back to the idea of the Good of the time of Plato. Its later exponents include his immediate disciple Aristotle who developed it in his *Organon*, *Ethics*, *Poetics* and *Metaphysics*. Stoicism and Epicureanism were philosophies based on the rejection or selection of right values in life. Theologians conceived of God as representing the highest of values as a *summum bonum*. Later, in Spinoza's *Ethics*, Kant's *Critique* and Hegel's dialectical approach to the Ideal of the Absolute, we have implicitly, various aspects of the modern science of axiology.

R. H. Lotze (1817-1881) may be said to be the last of the moderns who still treated axiology unitively. His dictum that "that which should be is the ground of that which is" really brought him to the position of the later phenomenologists like Husserl who, as we shall see presently, introduced the idea of the worlds of intentions in which we live. Lotze's image of the world of values is contained in the following summary :

"Lotze's psycho-physically oriented medical psychology is an applied metaphysics in which the concept soul stands for the unity

of experience. Science attempts the demonstration of a coherence in nature; being is that which is in relationship; 'thing' is not a conglomeration of qualities but a unity achieved through law: mutual effect or influence is as little explicable as being. It is the monistic Absolute working upon itself. The ultimate absolute substance, God, is the good and is personal, personality being the highest value, and the most valuable is also the most real." (Kurt F. Leidecker—p. 184, Runes *Dict. of Philosophy*.)

The changing world of phenomenological intentions and the personalism that refers backward and forward to the self within and to God above are all blended beautifully in the vision of this philosopher who is described as an empiricist in science, teleological idealist in philosophy, theist in religion, poet and artist at heart. His view on the nature of beauty puts the crown, as it were, on his unitive approach to dynamic values in life: "Unity of law, matter, force and all aspects of being produce beauty while aesthetic experience consists in *Einfühlung* (entering of one's consciousness into that of another — empathy)."

Franz Brentano (1838-1907) in his *Vom Ursprung sittlicher Erkenntnis* (The Origin of Moral Knowledge), by identifying value with love, gave to axiology a touch of absolutism and unitive coherence.

Phenomenology and Value Dynamics: If we should accept Lotze's dictum that "what should be is the ground of what is" we have already accepted in principle the central notion of the phenomenology of Husserl which he called *Intentionalität* (German word, from the Latin, *intendere* meaning "to stretch"—the stretching out of consciousness beyond itself).

Modern axiology leads up to phenomenology which takes over charge of the subject of Value Dynamics as we have tried to develop it here. The nature of the notion of Intentionality will make the contribution of philosophy in general, sufficiently clear to us, at least for immediate practical purposes. We quote here from Dorion Cairns, who writes under the subject *Phenomenology* as follows:

"Under the influence of Franz Brentano (1838-1917) Husserl coined the name *Intentionalität* for what we saw as the fundamental character of subjective processes. The reflectively experienced part of one's stream of consciousness is, on the one hand, consciousness of subjective processes as immanent in the stream itself and, on the other hand, consciousness of other objects as transcending the stream. This character of subjective processes as consciousness of, as processes in which something is intended, is a property they have intrinsically, regardless of whether what is intended in them exists." (our italics) p. 232, *ibid.*

A careful scrutiny of the above paragraph will make it sufficiently evident that the global image of Value Dynamism that we are trying to

evoke in our mind in this article for purposes of understanding contemplative Self-realization in a modern revised setting independent of traditions whether Eastern or Western, is sufficiently justified by the trends in modern philosophical thought.

The expressions "intention," "subjective processes" and the corresponding "consciousness of" such processes as referred to above, have to be put globally together into Self-consciousness as understood in a science of the Absolute. The last phrase in the above paragraph should be particularly remembered here. There is a type of contemplative abstraction here implied in the words "regardless of whether what is intended in them exists."

Phenomenology does not dismiss Existence but includes it in a revised form. We come close to a nominalist or conceptualist position here, but without its one-sidedness. Perhaps we could call it better "Perceptualist" to avoid suggesting too much abstraction.

When the contemplative has been able to abstract himself correctly in this way, it will be seen that the processes in which intentions are involved as abstract value entities in life rise and fall and change over sides and circulate as in an eternal game. The very ground that is under our feet may be said itself to rise and become something higher in the flux within consciousness. Released from the cruel rigidity of horizontal factors and forces in consciousness itself, the gentle osmotic sublimation and circulation of value-factors in Self-consciousness requires intuitive imagination to visualize with all its implied flux of practical or pure dynamism. The contribution of modern phenomenology is thus of import to us here.

Personalism and Pure Value Dynamics: Placing the personality normatively at the centre of reality so as to view it in its proper perspective, proportion, unity and coherence in order that values in life may fall into a healthy gradation, orderliness or purposefulness, and to regulate thus the Self with the non-Self both in its cosmological and ptychological aspects at once is not something new in the history of thought.

From the days of the Socratic dictum "Know Thyself" and the corresponding "Thou Art That" in Vedanta, and many similar utterances in the West such as that of Protagoras' (480-410 B.C.) "Man is the measure of all things," the tradition of putting together God, Man and the Universe in a single line of dialectical correlation has prevailed in human history.

The recognition of the same principle in the context of theology is found masterfully stated in the beginning of St. John's Gospel in the New Testament which reads: "In the beginning was the Word and the Word was with God; so the Word was divine and was in the beginning with God, and by Him everything had being, and without Him nothing had

being." (translation from the original Greek by Dr. Hugh J. Schonfield, p. 451, *The Authentic New Testament*)

In modern thought empirical positivist and naturalistic tendencies asserted themselves, but from the time of Descartes we have had the same ancient tradition of personalism explicitly or implicitly contained in the various philosophers who followed the rationalistic leader. Bergson himself may be said to be its representative who lived up to the year 1941. Personalism persists in more recent times in its various varieties of theistic or phenomenological personalism with its many sub-varieties such as vitalistic personalism down to the political personalism (Mounier) of our own times. Borden Parker Bowne (1847-1910) has analysed for us its implications with particular reference to theistic personalism (of which he himself was a representative), in the following terms, from which we can derive the main features of the personalistic attitude applicable to the Value Dynamism? According to Ralph Tyler Flewelling, Bowne's analysis of personalism implies:

Metaphysically : the personal nature of the World Ground ;

Epistemologically : a knowledge validated by the common source of thought and thing in the World Ground and mediated through personality ;

Logically : the pragmatic assumption that life is superior to logical form ;

Ethically : that values are real and based in the Cosmic Nature. (p.229, Runes' *Dict. of Phil.*)

The crystallization of reality viewed in terms of Value basing itself on the notions of Existence and Subsistence, thus occurs at a point where many branches of philosophy converge and focus themselves into a central notion of personality which is a Value to be understood with neither subjective nor objective prejudices. Absolute Self-knowledge given its proper central place in the science of the Absolute thus arrives at its final phase in terms of a personalistic approach to reality.

The heart may be said to be the seat of this Person which combines the *Logos* and the *Nous* in one. The final stage of actualization or achievement of the still theoretical notion of the Person within each man would become clearer still if we avoid even the two Greek terms above, but simply look upon the Self as the personal entity who is capable of enjoying eating food. This eater of food within each man is a Person who is the same as the Supreme Self, the World Ground or the Absolute, when reduced to most practical and realistic terms. Thus the person is a simple everyday reality and the wonderful Absolute at one and the same time. In the constant interaction of the two aspects of the Absolute and their final absorption into sameness consists the essence of Value Dynamism.

[END]

Atmopadesha-Satakam

One Hundred Verses of Self-Instruction

by NARAYANA GURU

Translated from the original Malayalam
with a Commentary, by Nataraja Guru

(Continued from last month)

9.

He who dwells in contemplation beneath a tree
Whereon climbing, a creeper bears aloft on either side
The blossoms of the psychic states ; mark, such a man,
By inferno unapproached ever remains.

HERE we come to a verse which is intended to close a preliminary section in the development of the subject matter of the whole work. In the next verse we see that the Guru treats of the nature of the Soul or Self in man, thereby entering one step further into the subject-matter. But before doing so he uses a word picture, the ancient idiom of a man sitting under a tree which is found so often in the contemplative literature or mythology of various parts of the world. This idiom is recognizable from the Siva seal of Mohenjo-Daro to the fig tree in the Bible associated with John the Baptist. While the immediately previous verse also used the language of a world picture in referring to the alert and active hunter who with absolute precision aims a weapon, arrow or gun at a unitive target of value, uncompromisingly and radically dealing with petty relativistic attractions in life, an attitude which is a prerequisite for initiation into wisdom proper, here the personal attitude is that of a passive man sitting under a tree and detached from the lure of passing interests.

The Contemplative of Verses 8 and 9 : These two verses must be treated and understood together in order to extract from both the central doctrine which the Guru wishes to transmit and which is tacitly contained between them. This is the case with other similar pairs of verses which can be located by the careful reader throughout this composition. In the active huntsman giving place to the contemplative sitting under a tree we have the indication of the way which is complementary to the initial positive attitude. Both these presentations must be adjusted unitively to the contemplative state required before any Self-knowledge can be initiated and progress.

The plain meaning of the verse must be sufficiently clear ; but it is important to be able to see through the mixed or complex metaphorical idiom, to the scientific content as it should be grasped in the context of the Science of the Self representing absolute reality.

The man dwelling beneath a tree should be understood as distinctly living apart from the tree itself. The relativistic context of time and becoming, with a duration tending to be historical rather than pure, is not the proper world of the contemplative. He not only lives apart from it,

but *under* it. The tree has its stem which is the common origin of all the various branches and ramifications arising from it. The roots constitute its negative or retrospective part, referring to memory and other factors in the background of the personality. The man under the tree is above the level of the ground which hides the roots from view, but he is in the shade of the leaves. He is thus in a neutral middle position of detachment between the two extremes of time's pointer as it indicates opposingly to the past or the future. He is balanced and neutral, as it were, between the rival tendencies involved. He sits calm and wholly apart in his loneliness.

Antique Imagery : This seal picture or ideogram revives the whole setting and atmosphere in which perennial wisdom is to be understood. Contemplation implies a neutrality and detachment between opposite tendencies belonging to the phenomenal aspect of the Absolute. The Absolute Self has to be understood as a pure 'flight of the alone to the Alone,' or better still, as a peace that passes understanding in a self-sufficient state of meditation or contemplation. The contemplative is neither elated nor depressed.

The tree understood as behind the contemplative in the picture should further be imagined to be within him. He is both connected with the tree as resembling its structural plan of tendencies, and living too with the same tendencies as within him. The tree being grosser than the creeper climbing on it, is meant to represent the psycho-physical aspect of the Self where the duality as between body and mind is still recognizable as a brute reality.

This creeper clambering on the psycho-physical Self has first to be understood as having a more unitive status with one stem to start with, like the tree itself. It can be said to represent the second degree of abstraction which one can make about one's own Self in subtler psycho-physical terms, than in the case of the tree where the duality is more pronounced. As there is a parallelism implied between the body and the mind, as for example, if we should shed a tear on hearing bad news, so there is a subtler parallelism between the tree and the creeper referred to here. The creeper with a stem coinciding closely with the stem of the tree is represented here as climbing the grosser factor of the psycho-physical aspect of the same personality, so as to reveal the co-existing or parallel states that dominate and over-power the body-mind at given moments in life.

Psycho-physical Parallelism : Sleep and waking states, which have been referred to already as introducing us to the inner mechanism of the Self, with the dynamism implied in verses 5, 6 and 7, referring as they do to subtler aspects of the Self, brings us to a second degree of contemplative abstraction, which is necessary before the discussion of Self-knowledge could go on unhindered hereafter in the text which develops the matter stage by stage in its own methodological and epistemological order.

The tendencies and their implicit degrees of abstraction should be understood in a graded order, in successive zones concentrically interpenetrating one another from the gross outermost to the subtle innermost. In such a gradation it is further implied that the more inner and more

subtler zone we attain, the very difference of outer and inner tends to negate itself away. This occurs by the principle of double negation, as in a sentence where two negations become a positive.*

The transition is, as it were, between a horizontal and a vertical conception of reality, in which duality and parallelism have both to be abolished gradually. Before this complete abolishment however, duality lingers on, but instead of being between body and mind, it is between the positive and negative aspects of the personality. In the alternating states of sleeping and waking, it is not as if the body sleeps and the mind stays awake, but as if both sleeping and waking alternated on a single abstracted entity represented by the personality which is seen to be overpowered by two alternating states of the same mind or psyche. The psyche is both body and mind put together and understood in a very subtle way. Psycho-physical parallelism should be understood as a polarity with concentric zones or degrees of subtle states of the psyche which are graded from the gross outer zone to the subtle inner zone where polarity persists until this very duality implied in the polarity is abolished in purer absolutist terms.

Tree, Creeper and Blossoms : As it is important to present a global picture to the mind of the seeker of Self-knowledge, the Guru here employs a complex word picture consisting of metaphors which have to be analysed and paraphrased into modern psychological and philosophical terms. The creeper is not so gross as the tree, and, as in India we often see a great forest tree overpowered and stifled by a creeper which uses the tree's strong branches and trunk to give it support, the gross material basis of ourselves is seen to be enslaved by the alternating states of sleeping and waking that keep on repeating themselves in our everyday lives. The psychic states tend to be more powerful in direct proportion to the degree of subtlety of their psychic content. Sleep can overpower the strongest man. Such an overpowered man could have been a criminal or a murderer in his waking state, but he is different when asleep, although to some extent his character remains basically stable.

The flowerings or blossomings of the psychic states do not alternate horizontally as between the body and mind as if conceived as two parallel factors without interaction. They have to be fitted into a plan where they have much in common and as being in contact with deeper or subtler consciousness. When we sleep we see beautiful dream images, or have instinctive or emotional representations of a vaguer emotional content as when we have nightmares. Likewise when we are awake we think various thoughts and our chains of associations lead us to various interests which attract us by their beauty.

Positive and Negative Interests : In a global and symmetrically conceived picture of the psyche the representations which are virtual in a dream have the same status as the waking representations or presentations which might attract or repel us. Conceived in terms of value they are bright interests to which the personality can get related as life unfolds naturally. The good is the pleasurable, while the bad can attract only

* Take the Cockney's "I ain't got nothin," which grammatically means "I have got something."

perverted personalities. These bright interests implied in the representations or presentiments entering into consciousness when it is living and active, are here referred to as the blossoms. The two kinds to be broadly thought of to begin with, are referred to as the flowers of the same creeper coming on either side of the same psycho-physical personality vertically conceived.

In the verse it is suggested further that the tree itself is overcovered by the blossoms of the creeper which have between them the horizontal distinction of belonging to the two main and different branches of the same creeper, although having a symmetrically equal status when thought of in terms of values belonging to the same personality. It is only horizontally, that the blossoms are rivals; but vertically they have a unitive status. It is to bring out this double verity in a live organic way that the Guru here resorts to a complex pictorial metaphorical idiom. Such a method is considered normal in the contemplative literature of all climes and times. The ideograph is normal to a *lingua mystica*. Our task is to render it into modern language.

The reference to suffering indicates that philosophy should not be viewed merely from the academic or intellectual angle. The Self is placed between suffering and happiness. Suffering is its own negative pole and happiness (to which it reaches out) is its positive pole. Objects of interest, whether of the sleeping or the waking state are the bright highlights of life towards which the whole Self is tending in its growth and becoming. Accent on the negative aspects represents darkness or suffering. Stressing the positive interests, and avoiding mere luxuries (such as implied in the imagery of the birds in verse 8) leads through normal ways to greater and greater joy or happiness. Full-fledged Self-realization would be the attainment of the Gold Coin of Absolute Happiness.

When the Platonic *summum bonus* is thus attained it has again to be reduced to terms of the neutral and detached attitude of the man sitting under a tree with whose word-image the verse started. Suffering has to be avoided on the one side and the exaggerations of luxury have to be shot down (like the birds) on the other side. Such is the position indicated by the present verse.

"Beneath a tree": The tree of world mythology and as employed symbolically in the *lingua mystica* of humanity all over the world must be examined at closer quarters.

The description of a mystical tree with roots upwards and branches downwards, given at the beginning of Chapter XV of the *Bhagavad Gita* is a revised version of the same tree which is found in many mythologies and scriptures throughout the world, whether oriental, occidental, Nordic or Asiatic. In modern nursery tales we have the last remnant of a heaven-kissing tree in the story of Jack and Beanstalk—the "tree" that touches heaven and earth. The myth of the heaven-supporting tree is also found in the Scandinavian sacred Ash-tree, *Yggdrasil* which drops the honey from heaven, with three roots of various values belonging to the refined heavenly Asa-gods, the coarse Frost-Giants of nature and to the Under-world of negations. At its top is the heavenly eagle and at its root is the snake, while in between there is the squirrel who sows strife between eagle and snake. (*Vide Brewer's Dict. of Phrase and Fable*). The Cross of

the Bible is sometimes referred to as representing the idea of a "World Tree" whose origin can be traced back to antiquity, far earlier than that of the Medieval Christian legends. The tree is praised even in the hymn *Crux fidelis* sung on the day of the crucifixion during the Mass. Alan Watts gives the hymn :

*Crux fidelis, inter omnes
Arbor una nobilis :
Nulla silva tamen profert
Fronde, flore, germine.*

Faithful Cross, the One Tree noble above all :

No forest affords the like of this in leaf, or flower, or seed.

(p. 157, *Myth and Ritual in Christianity*. Also see p. 335, Vol. II *Mythology of All Races* by A. MacCulloch.)

In the Book of Job (XIV, 7-14) we have a reference to a tree of life that sprouts again in the context of Job's belief in resurrection. In the *Brihadaranyaka Upanishad* (III.9.28) the same analogy of human life to a tree is mentioned :

" As a tree of the forest,
Just so, surely, is man.
His hairs are leaves,
His skin the outer bark." (Hume's translation)

Modified references to the same tree are found in the *Katha Upanishad* VI.1, and in the *Svetasvatara Upanishad* III.9, is referred to respectively as " Its root is above, its branches below—This eternal fig-tree," and " The One stands like a tree established in heaven." In the *Svetasvatara* again, later, there is a dialectical revaluation (VI.6) where we read :

" Higher and other than the world-tree, time, and forms is
He from whom this expanse proceeds.
The bringer of right (*dharma*), the remover of evil (*papa*)
the lord of prosperity —
Know Him as in one's own self (*atma-stha*) as the
immortal abode of all." (p.409, *The Thirteen Principal Upanishads* Hume, 1951)

The whole of Chapter XV of the *Bhagavad Gita* is meant to revise this notion of a World Tree into more absolutist terms. An examination of the implications of the chapter will reveal that the purer absolutism implied in the teaching of the Gita, treats of the tree as a human value beyond historical time in terms of a mere pure duration which is timeless. By the man being made (as in this verse) to sit beneath a tree and apart from the phenomenal aspects which it represents, or as in the Gita by the cutting down of the tree, the idea suggested is to transcend becoming.

The Book of Job tries to make the same distinction, but the subtle revaluation is lost or overcovered in translation or through the exigencies or vicissitudes of language. For our purposes here it would suffice to remember that the Absolute can be viewed as a Living Person as represented by the World Tree or in more pure terms as an abstract Value. It will be seen in the *Bhagavad Gita* in XV, 3-4 that the higher path of absolutism is clearly distinguished from the lower or relativistically coloured form of absolutism found in the Vedic teachings, these latter being compared to a tree which has to be cut down mercilessly before one

can follow the higher path of absolutism which the Gita finally stands for. These verses from the Gita are :

Nor is its (i. e. the tree) form here comprehended thus (as stated) nor its end, nor its beginning, nor its foundation. Having sundered this holy fig tree with strongly fixed root with the weapon of decisive non-attachment,

Then (alone) that path is to be sought, treading which they do not return again, (thinking) I seek refuge in that Primordial Man from whom of old streamed forth active (relativist) manifestation.

Involved in relativistic versions of the Absolute, one is still exposed to the dual influences of pleasure and pain. In the higher path indicated, suffering is by-passed altogether.

"A Creeper bears aloft psychic states": The psychic states here refer to the waking, dreaming and deep sleep trio (*jagrat, svapna* and *sushupti*) called the *avastha-traya* (the three states), to which every living being of the higher order is seen to be subject. The examination of the content of the three states in man has been employed in the Vedantic method (especially of Sankara) to arrive at the notion of pure or absolute consciousness which underlies all three. Understood in this way, the Absolute has been named *avasthatraya-sakshin*, the witness of the three other layers of consciousness, in graded order, reaching to the familiar waking state which is the first or most superficial.

This way of analysing personal consciousness is employed masterfully in the *Mandukya Upanishad*. This shortest of Upanishads is a precise subjection of consciousness to the most exact contemplative analysis, and in a spirit of scientific though subjective experimentation. On this Upanishad is based the *Gaudapada Karika* (commentary of Gaudapada, predecessor of Sankara through his Guru Govinda) which is a monumental work forming the basis of the whole superstructure of Vedantic psychology, so valuable to the methodology and epistemology of the science of the Absolute. Sankara's *Bhashya* or commentary on the commentary of Gaudapada, makes it further precious to all students of Vedanta.

Thus in classical Vedanta we have three states of consciousness as named above, with a fourth one which, as the basis of them all, corresponds to the Absolute itself. This fourth is the *turiya*. Like white light, it is implied in the others which have a status like that of the primary colours of the spectrum, red, yellow or blue.

In the verse here, it will be noticed that the Guru deviates slightly from the conventional number three in favour of a symmetrically conceived pair of alternating states. In the preceding verses we have already noticed this vertical symmetry of a bilateral kind. It is suggested in the alternating states of sleeping and waking which overpower, or take over charge of consciousness in everlasting alternation. In and through these alternating states pure consciousness continues as the central vertical axis. It has as it were, an indeterminate content merely and corresponds to the fourth state (*turiya*) above. As for the third state, sleeping, left out by the Guru in his vertically, symmetrically conceived plan, it must be supplied by us as virtually implicit in the person of the man under the

tree. It requires no special mention as it enters consciousness only virtually, and does not regulate conduct.

In this revised picture presented by the Guru, we therefore think of the alternating states of waking and dreaming as the ones referred to here as having blossoms on either side. Dream has its bright and beautiful representations as much as the waking state when seen with the eyes of a true artist.

The meanest and most ordinary of subjects presented in the visible outer world of the waking state can be considered quite interesting. The paintings and drawings of such artists as Honore Daumier (1808-79) have amply revealed that even scenes ordinarily considered ugly or not particularly beautiful, can have a hidden beauty in the situation of life that they might suggest in a globally synthetic manner. Daumier's famous painting of a butcher cutting up an animal is ugly according to conventional standards of beauty when flowers or birds might have been chosen by the artist. But the attitude of the butcher represented by Daumier succeeds in drawing out the essence of a necessary and realistic human situation in which the ugly itself attains to the status of a subject dignified enough for a real artist to paint it.

In the case of reputed artists other examples of this kind are considerable. By telling their own tales in which value factors are hidden, even waking life with all its ugly contents, can be considered beautiful in the sense of the "Flowers of Evil" (*Fleurs du Mal*) employed as the title of a volume by the French poet Baudelaire. The flowers or representations of the dreaming state are as beautiful as the corresponding flowers of the waking state as revised and seen, as it were, through the eyes of the artist and the poet.

The contemplative has to participate thus in the attitude of the poet before he can establish himself and be initiated into the reality symmetrically viewed in this manner. Like the man in the famous statue of Auguste Rodin (1840-1917) called The Thinker (*Le Penseur*) the man sitting under the tree in the Guru's verse should be understood, not as living in a vacuum of abstraction but as having for his content of consciousness all the other grades of reality implied. Tree, creeper and the two orders of blossoms must all be viewed globally with that degree of detachment which belongs to real living truly human contemplation.

"By inferno unapproached ever remains": Joy and suffering, light and darkness, positive and negative, prospective and retrospective orientation of the spirit are to be understood as poles of the vertical axis of the personality of man. As in a plant, where the roots seek darkness geotropically and the twigs seek light heliotropically, so the consciousness of man is caught between ambivalent poles.

The detached man who sits under the tree takes up a neutral position between positive and negative. He avoids the lure of the sense luxuries of objects of little interest and recedes to wholehearted or lastingly worthwhile interests by placing himself nearer to the negative pole. This would mean being nearer to the trunk of the tree which would represent the master tendencies in life treated as if tied in a bundle together. Bergsonian metaphysics would lend support to such a picture of "being" and "becoming" put together globally and unitively.

In thus placing himself correctly in detached neutrality, and if at all, more negatively than positively, the Self escapes all possibility of being caught in the alternating phases of the plus or minus of the situation. Self-realization is thus directly related to the avoidance of suffering which is the only evil in life, and could be due only to too much love of relativistic pleasure or to being absorbed in the regrets implied in retrospection.

[TO BE CONTINUED]

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— *Brihadaranyaka Upanishad* II.v. 13 and 15.

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