

PRICE
50 nP.

VALUES

Vol. V. Nos. 5 & 6
February—March, 1960

THIS MONTH—

Causerie.

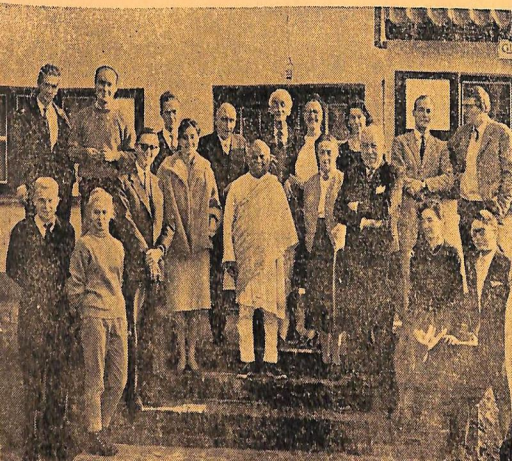
Atmopadesha-Satakam

Dialectics of World Law

Time's Discovery of India

World Government Claims the Moon, etc.

Nataraja Guru, disciples and friends, at the foundation of the
Gurukula World Institute of Dialectics, Ghent, Belgium.



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

Published monthly for the Gurukula
Publishing House, Kaggalipura P. O.,
Bangalore District (South), India,
and Edited by John Spiers. Printed
by Sri Kanyaka Parameswari Power Press,
4, Old Poor House Road, Bangalore-1.

Rates (Yearly) by International Postal Money Orders :
Australia 25/-; Austria 75 Sch.; Belgium 140 francs; Canada
\$4 ; Denmark 20 kroner ; France 1000 francs; Germany 12
Dmk; India Rs. 6; Italy 1800 lire; Malaya \$6; Mexico 28
pesos; Netherlands 10 guilders; New Zealand 18/-; Norway
20 kroner; Sweden 15 kroner; Switzerland 12 francs; United
Kingdom 18/-; U.S.A. \$4.

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Full Page	Single Insertion	Yearly 12 Issues
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(outside back)	Rs. 150/-	Rs. 1350/-
COVER		
(inside back)	Rs. 120/-	Rs. 1080/-
BODY (inner pages)	Rs. 100/-	Rs. 900/-

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Editorial : Hallelujah !

OUR cover gives a picture of some friends of wisdom-values on the premises of the Gurukula World Institute of Dialectics, located near Ghent, Belgium. Its foundation terminated Nataraja Guru's visit to Europe.

Behind the vague notion of a Summit Conference and the talks about peace in the world, and the abolition of life-destroying ways of life, there is a real quest and a true desire for a world-wide social order based on noble human values. The leaders of great States feel this pulse and have to work towards that end, however misled they may sometime be by intrusive forces, such as loyalty to lesser groups or to their own special peoples. Today the world itself inclusive of all humanity, has to come first. Humanity has absolute rights which must come into the picture along with the individual rights of separate interests.

We are therefore witnessing in the world a subtle transformation of world thought, world opinion, beyond the necessities of merely this government or that. The absolute rights of general humanity must meet the relative needs of States, and it is here that a properly neutral centre representing *both* and treating both under the common flag of wisdom, has its role. Wisdom requires its own laboratory conditions and discipline. It is therefore with feelings of jubilation and wonder mixed that we feel like shouting hallelujah at this good news from little Belgium.

And ah ! VALUES itself ! Here we have to utter another hallelujah ! We are ourselves astonished at being able to bring out once again, another issue. It is only due to a co-operative effort on the part of a few supporters who have seen us through another of these too-often recurring emergencies. Our way of saying thanks is to have VALUES out ! Trying to make VALUES commercial is comical. It is not only entirely non-profit-making, it is loss-making. This should not be, and would not be *if* we had not only more subscriptions, or advertisements, but normal reserve capital. Being anaemic on all sides, VALUES must have other income, meaning donations for its support.

But here we are ! Hallelujah ! Thanks to one and all, and our genuflections above all, to Tat, Tao, Absolute Principle which is both possible and impossible, adorable Mystery !

[END]

Gurukula News

NATARAJA GURU arrived in India last December. He was given receptions in Bombay by the Sri Narayana Dharma Seva Sangh, and in Bangalore by a group of Gurukula disciples. He also addressed several meetings in Bombay. After the Narayana Gurukula annual Convention at Varkala, south Kerala, he went to the Gurukula at Fernhill, Nilgiris, where he is writing a monograph for the University of Brussels. He spent one day at Tellicherry presiding over the marriage of disciple Mr. O. K. Shanmukham.

Swami Mangalananda is busy with his lectures at various places in Kerala. Yati Nitya Chaitanya has gone for a visit to Bombay.

Mr. Paul Gevaert (brother of Marc who was here just over a year back) is shortly coming to India, from Belgium. Another welcome visitor on his way soon, is Mr. Fred Hass at present in San Francisco, California.

Nataraja Guru's 66th birthday went off quietly at Fernhill on February 15th. He is growing a beard and wittily remarks that it may denote something to those outside, but connotes nothing to the person within! The same goes for birthdays! All the same, we do join with his many friends all over the planet in wishing him many happy returns.

THE BHAGAVAD GITA : Publishers inform us that this has now gone to the printers, and that it may cost a rupee or two more, not exceeding Rs. 30. We are still booking orders, but time is running short. Have YOU reserved your order? If not, write immediately to **VALUES** office, Kaggalipura P. O., Bangalore District South, India

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World Government Claims the Moon!

by GARRY DAVIS

(*World Govt. Co-Ordinator*)

WORLD GOVERNMENT hereby claim the moon! There, that's done. And we haven't got a missile to our name. All nationalists take note. This claim comes just in time. Humanity was being left out of the moon picture by some over-zealous and power-oriented state leaders. Our claim is consistent with our former one (Sept. 4, 1953, Ellsworth, Me., USA) in which we claimed the earth for humankind. In due course it will be couched in more formal terms, encased by legalistic mumbo-jumbo. We might even file it in various courts. In the meantime, let the record be clear. That it appears first in these pages is eminently suitable.

For the sceptics we say the claim of this citizen here is certainly more justified than that of certain local leaders who, it can be admitted, possess an overabundance of physical power, but who, absurdly limited by their own exclusive sovereignty, can in no wise speak for Us in such matters.

Just as the earth, brrr, that frigid pebble a stone's throw from more comfortable Mercury, could legitimately be claimed by sun creatures, so we of Earth, Terrestrials, Terrans, Sol 3-ers, and to even bolder spirits, Solar Systemites, can likewise put in a global bid for our own satellite. But Presidents of nations only of earth! Mere Prime Ministers of local states! Preposterous! Absurd on the face of it! Nationalistic myopia, not worth serious attention.

The impersonal moon puts national pretense and pride to shame, exposes nationalistic thinking as simply illusionary. To the legendary man in the moon, Americans, Russians, Indians, French, German, Chinese or any of the other tribal states with which man clothes himself, are just non-existent. There is on *that* world a dominant species—rather primitive at that—bipeds which fortunately for them breed true. He would recognize them all as actual citizens of that world. Maybe not for long however.

Only the World Government represents *all* the citizens of the world. Only the World Government can legitimately claim the moon.

Secretary-Generals, Presidents, Prime Ministers and all concerned, please file. We shall be referring later...as soon as we get some transportation.

New York, March 1, 1960.

2. Dialectics of World Law

by THE EDITOR

IN the absolute sense Law and Truth are synonymous. World Government as conceived dialectically rests on pure or absolutist Law. In considering the role of Law in planning for one world, we have to determine what is pure or absolute Law and what is relative.

By pure Law we mean that absolute Imperative which humans follow whether it is "allowed" or not, even whether humans are "aware" of it or not. By merely being human everyone is linked up in the world human context, inescapably, a citizen under the same Sun (*Jus Solis*). Thus, all the apartheid "laws" in the relativistic world will not stop a couple from loving each other, from mating and having children, whatever their colour, region, ideology, politics, religion and present national status may be. Negro and White, Communist or Capitalist, Protestant and Catholic, Brahmin and Pariah, Mandarin and Coolie, cannot escape this Universal Law.

Twin Aspects of Pure Law: Planning under this general Absolute Law means determining under every situation, the unitive relationship between the two aspects of the Absolute, the Absolute as Freedom and the Absolute as Necessity. Both being categorical imperatives, they have to be met dialectically if a human anywhere is to remain happy. It is axiomatic that the central human Value or the human core of the Absolute is the same as Happiness. It is because relativistic law gives pain instead of happiness that it requires revision, changing or abolition.

The ideal to be pursued by the World Citizen is a society of Lovers of Truth and human happiness, in contradistinction to that followed by relativistic closed societies where there is a love of opinion, and where there are often rewards by the state for telling lies, with vast organizations of spies, informers, *agents provocateur*, secret police, intrigue, diplomatic double-talk, and conspiracies behind closed doors, the world of the national diplomat where it never *pays* to tell the truth, but a world of lovers of personal interests. Truth as Law in principle is as necessary for the liberation of the whole, as it is necessary for the liberation of the individual.

For the full flavour of world wellbeing to emerge, the maximum of freedom must coincide with the maximum of satisfaction of human necessities. Such a balance has to be found

that no one should starve or be hurt because of the love of freedom, and, conversely, human freedom must never be sacrificed merely for the sake of material necessity. Lack of the dialectical understanding here leads to the absurdities and injustices of the major opposing ideologies represented in states today where human dignity and liberty are crushed either in the name of individual freedom run wild, or in the name of necessity's demands. It leads ultimately to both homicide and genocide, individual murder and general murder (called war).

In instance after instance we see the absoluteness of these twin compulsions at the core of natural or given Law. For the sake of a notion of freedom martyrs of religious or political ideology are willing to suffer every kind of hardship, imprisonment, torture and even death itself, so dear is freedom to humanity. For the sake of bread people will steal or even kill or rise in their millions in revolt. Relativistic laws rarely take the absoluteness of necessity into account. We see everywhere the absence of contemplative dialectical understanding of basic human nature, and the absence of the voice of wisdom, the absence of the wise men or philosophical guides or Gurus who have clear principles in their minds in assessing the solutions of such legal problems. For the world's happiness the Guru as Legislator is required.

Open and Closed Laws : Old proverbs have stared mankind in the face for centuries without avail. There is, for example *Naturam expells furca, tamen usque recurret* ("Though you drive nature out with a pitchfork, she will ever return") and "Necessity knows no law." The great Rousseau understood this in *Emile* when, in respect of education, he wrote:

Change the conditions, habits (i.e. conditionings) vanish, nature reasserts herself. Education itself is but a habit (i.e. a conditioning). for are there not people who forget or lose their education and others who keep it ?

Forced to combat either nature or society, you must make your choice between the man and the citizen, you cannot train both.

The "man" here is the World Citizen, the citizen of the great Law first, and social laws afterwards. Just as the World Passport is one to put an end to all passports, itself abolished like a cake of soap when the washing is done, so with any "laws" of World Citizenship—these vanish with the establishment of the proper social contract between the One and the Many. when full trustful adoption of mankind by itself occurs, the ultimate "social contract."

Bergson's insight knew the dialectical difference between the relative and the Absolute law, when he referred to the rela.

tive as the fear of the policeman hiding behind a tree which prevented some child from plucking a flower in a public park. In many a religious mind, the fear of God is equated with this fear of the law, and it is this factor of *fear* or timidity which stifles reason, and makes people obey even grossly stupid and irrational laws unquestioningly. Even policemen themselves in seeing a drunk home rather than arresting him, will obey the higher or pure law of humanity, for a policeman is human first like all of us.

In Bergson's well-known idiom, there is the "closed" law and the "open" law. A wise man doesn't need a law to keep him from picking flowers which are there for the benefit of all. He obeys naturally the open law by his insight into the dialectics of what is good for one (himself) and for all (or the many).

Man Must Come First: Today relativistic laws clash with each other everywhere. A book considered obscene or illegal in the USA for instance, may be perfectly legal in France, and literature considered legal in the USSR or China will be banned in non-Communist countries. There are even contradictory laws inside big states themselves, in relation to matters like divorce, licensing laws, prohibition, hours of business, etc. Quite arbitrarily, city corporations have taxes levied about which the traveller may have no knowledge at all until he comes across them. For the man of principles every frontier he crosses means a headache in trying to conform to the new sets of rules and regulations. Innocently he will break laws of traffic (the right side of the road here, the left there, speed variations, etc.).

Most of these laws go right back to the chaos of custom and convention. The very claims of states for sovereign rights are of this arbitrary *a priori* character. Every book of international law starts with such taken-for-granted "sanctions" and mankind has gone no further today than it was when Rousseau tried to get sense into the whole system of the Social Contract as he called the title of his book, dealing with the subject.

Another proverb says, "The more laws, the more offenders." The Greeks knew the dialectical formula of *Koros, Hubris, Atē*, "surfeit, outrageous behaviour, disaster." Plato refers to this in his *Laws* (691 c). A heavy load of regulations stifles commerce, passport and customs and forms in excess stops all travel. All wise men have protested against the dead hand of relativistic laws. Jesus said the sabbath was made for man and not man for the sabbath. Relativists murdered him as they murdered Socrates. It is not safe but it may be interesting, to be an absolutist!

[TO BE CONTINUED]

Causerie-6

The Journal and Reflections of an Absolutist

by NATARAJA GURU

The theme of this instalment revolves around various aspects of the absolutist attitude—wisdom discipleship and world government, particularly in connection with the newly founded Gurukula World Institute of Dialectics, located in Belgium, with some details of the increasing absurdities and indignities of the passport and official world

THE morning breakfast hour at Laethem was hiding its surprise for me when I was at table as usual, in spite of my late arrival from my long journeys in France and Switzerland. After nearly six years of wandering, Raju was sleeping in the same family house with two other strangers, and a young American and another Indian, who had arrived before me at night and gone to bed before I could greet them. They were already at breakfast table next day, while Raju entered.

As one who had spent some time as an inmate of the Gurukula of Bangalore with John Spiers at the inception of the Kaggalipura Centre, and who had gone far out into the world as one of its personal messengers, Raju was with the Gurukula although not committed to it in any full sense. He was still making up his mind about such matters.

Bi-polar Adoption : Gurukula affiliation is based on the double-gated formula : "Those who are not with me are against me and those who are not against me are with me", which has to be kept in mind in such cases. The Gurukula has its doors open to all and excludes no member of the human race, but at the same time a mutual adoption is implicit in its regular discipleship which is to be bi-polar and to be dialectically conceived and understood as such by both the parties concerned.

A bi-polar adoption of a wholehearted, lasting and serious nature is implicit in properly being within the Gurukula movement in its full and correct sense. To recognize this and record it openly is part of the formality of stabilizing the Gurukula in its gross institutional aspects. The subtle arguments that make for this mutual bi-polar adoption more fully and wholehearted have been put forward by St. Augustine in his famous work *Civitas Dei* (the City of God). The eye of the

needle mentioned in connection with entry into the kingdom of God is another reference in the Bible to the subtle implications of the bi-lateral adoption involved in being admitted into a brotherhood such as the Gurukula.

Sri Ramanuja speaks of the same subject under what he calls the *ubhaya-linga-adhikarana* (the section devoted to the bi-polar symbols of recognition) whereby the grace of God could be operative only on condition that there is bi-polar recognition from the two sides concerned, the devotee and God. The situation is like the one between Nala and Damayanti in the Sanskrit story, where Nala goes to the Princess Damayanti with a love letter from the elemental deities on the occasion of *svayam-vara* (self-choice marriage) of the princess, while he himself remained secretly an aspirant for the hand of that very phantom of delight. The baby has to cry for milk, and knocking is said to be necessary for the door to open in the biblical context. Damayanti waiting for Nala and Nala secretly in love with her, when put together would be no better than merely shaking one's head in dissent to a question put by another in a dark room.

One has to be overtly and properly affiliated to the Gurukula as an institution in the eye of law, which of course belongs to the world of crude and harsh necessity. A traffic policeman in uniform might be found drinking a glass of beer in a nearby cafe if not on duty, and he will not be punished by his superior for that. His uniform is still important. A perfect policeman on traffic duty would be one who never drinks at all whether he is or is not on duty, but conforms outwardly also as correct rules require. A perfect Gurukula brother or sister likewise might fulfil the requirements of perfection, innately and overtly, the latter being at least as important as the former. A half-hearted mixture is fraught with ill omen to both Gurukula and disciple. The Yellow Fellowship under the Gurukula has been conceived as a kind of half-way house in the ascent of Mount Carmel as St John of the Cross would call the ascent in contemplative life, which is that of the Gurukula.

Rajagopal is of the Gurukula and not in it wholly at present, and his status in it will be determined when both sides become surer about the dialectical implications proper to the situation. To be in the right dialectically and not lapse into mere arbitrariness is the normal responsibility of the two counterparts concerned. A master dialectician at the head of affairs would be the safeguard against all irregularity and, to this extent, absolute authority has to be vested in the Head of the Gurukula. His authority will be exercised only vertically and horizontal measures resorted to only in as few cases as possible when the rule of the "word of the wise" will not work.

Madness, like wisdom, has two poles, one that is overt and the other that is innate, and the diagnostic of either becomes difficult because of the personal factor both subjective and objective of patient and doctor. As someone has said, a blind man feeling the top of an inverted jug complains that it is not useful for holding water as it has no mouth, and then he turns it upside down to feel the mouth and repeats "it has no bottom either." There are two wrongs here instead of two rights that might have been if only the eyes were open. An opened-eyed intelligent attitude is always laudable.

Rajagopal's return to the Gurukula was thus not unlike that of the prodigal son, although the prodigality in his case is not the same kind. Wandering as an itinerant has in it an element of the contemplative attitude of which it would be wrong to minimise the importance.

Such were some of my reflections *a propos* greeting Rajagopal again at Laethem St. Martin, Belgium, on Sept. 22, 1959. I have taken some space for it here so as to avoid doing so again for the same organizational problems to be clarified for the sake of disciples as well as would be disciples. As one seeking normal employment Rajagopal wishes to be with the Gurukula though not within it in terms of discipleship.

The New Outpost of the Gurukula in Europe and its Contemplative Use: Like the wind that blows where it lists, wisdom is not to be localized or fixed. It has to take its free course for the consolation and happiness of humanity. Crude necessities however, cannot be brushed aside. The skin which both Siva and Dionysos are said to be clothed in, is meant to symbolize this factor of crude necessity in the language of mysticism. The starting of a Gurukula centre of wisdom in which contemplation could have a habitation of its own, from which wisdom-values could radiate in its sphere of influence in every part of the world, has its place in a normal Gurukula programme, even when we say we are only interested in pure contemplation and not in piety and works being mixed up promiscuously. Mere laziness of an unwise man may not be as excusable as the apparent physical actionless of one who is active at a higher psycho-somatic level.

Piety and works actually exist inseparably and intricately linked together. One cannot even read an encyclopedia or a dictionary which often weighs as much as eight to ten pounds without physical exertion in the labour sense, but the book may be put actually to a wholly wisdom use. Man must breathe to even think. There is a subtle dialectical psycho-physical law of existence here which has not been discussed properly till now from the standpoint of the contemplative.

We often hear that Indians are more spiritual than the average European, but this statement could be equally true conversely. As between intelligent laziness and active stupidity there is not much to choose. Like having to pass in the total percentage of marks obtainable in two fifty mark papers, what is passable and what is less than so, have an uncertainty principle between them to be solved only by the absolutist approach. To the extent that common sense supports such an absolute attitude the solution to such delicate double edged problems would be easy. Otherwise piety and works spoil both together. Education has to go hand in hand with good life interests. It is the contemplative approach to the Absolute that counts.

It was in this sense that the new cottage that was being rented and put in order at 17 Park ter Leie, St. Denis Westrem, near Ghent, Belgium, three kilometres from the ancient and populous city of Ghent on the river Lys, within the bounds of garden city extension, was a welcome development from my visit this time to Europe. Like the Gurukula at New Jersey on the Schooleys Mountain near Hackettstown and Long Valley in America, this place has its message for the world and, as in the case of the American centre, where the credit goes to the understanding and initiative of Harry Jakobsen, the Belgian outpost of the Gurukula wisdom owes its existence to the initiative of Dr. Joseph Vercruysse and his good wife Therese who conceals within her person many precious traits of feminine absolutism. Marc Gevaert and his sister Celene with a group of about twenty other men and women have integrated themselves into a Gurukula wisdom-seeking brotherhood here. There is a library for study and a sitting-room for discussion, which can accommodate fifty persons at a time, with a belfry that could be used for our regular Sunday gatherings if and when thought necessary, which will, it is hoped, give life and continuity to this outpost of the wisdom front in the Western world, as the New Jersey Gurukula has served the New World for the past ten years. We moved into this centre on October 1, 1959.

Social Equivalent of Contemplative Life : A World Government : Unitive understanding and universal brotherhood are related as axiom to first postulate or corollary. The proof of the one is based on the validity of the other. The relation between Samkhya and Yoga as the Bhagavad Gita points out (V. 4 and 5) is of the same order. Although trees appear different, the fruit of the one is the same as the other. There is no duality between them, examined vertically from the point of view of ends or of means. Whenever therefore the group con-

[Continued on Page 121]

Time's "Discovery" of India

WONDER of wonders! America's *Time* magazine (Dec. 14, 1959 issue) has discovered India. Cover: a rose buttonholed, Himalaya gazing, puzzled Nehru sucking his thumb; inside: editorial blurb by publisher James A. Linen for the 4-page "fact-filled report" as he calls it, from 33-year-old journalist 'man-on-the-spot' Don Connert, as "distilled, evaluated and turned into story form" by (not-on-the-spot) 51-year-old sub-editor Robert McLaughlin in New York. Hope: that Indira Gandhi (daughter of Nehru) would consider it "an accurate portrayal of changing India."

Result: a concocted travesty of the Indian scene, old prejudices rehashed, from "sacred cows" to homeless thousands who "live, make love, sleep and die on city sidewalks."

Time specializes in the headline style (every line a mass of piled up adjectives) to give urgency and excitement. But one has only to remember that, the deed done, like T. S. Eliot's Macavity, McLaughlin just wasn't there; They did it with the Daii Lama story (April 20, 1959), giving the impression that by some esoteric means (transportation by trance?) McLaughlin followed Tibet's ruler step by step over perilous rope-bridges and so forth. Now they're trying the same story formula to get away with it again. Not this time, boys!

When Nehru himself hasn't discovered India what hope for a bunch of New York journalists tied-in irrevocably with the political bylines? Behind Eisenhower as everybody knows there came that entourage of 80 Connerts and McLaughlins, the mass media whimsicals, the legion of Presidential Press Secretary James Hagerty, also prepared, no doubt, to discover India (as even Ike hoped!) in four luxurious hectic days of flag-waving, speeches, banqueting and mixed-up protocol (etiquette for VIPs in case you don't know), all "fact" fed and fancy free on the greatest oriental spree of history. To them all we send the following lines of Matthew Arnold:

The East bow'd low before the blast
In patient deep disdain;
She let the legions thunder past
And plunged in thought again.

From our knowledge of India, its people (NOT the city dwellers) don't care one cow dung cake for all the five-year plans, the Ike smiles, the Hagerty hacks, for *Time*, *Life* and all the racketty-yack-yack centered round big biz and politics. They've lived a life peaceful for millenia as *they like it*, and anybody who objects is just interfering.

Time's pages on American life themselves expose that "progress" they want to impose, \$20,000 million (Rs. 10,000 crores) each year to fight crime, slum-dwellers sitting on broken chairs beglamoured by rigged television, farmers paid as much as \$60 (Rs. 285) an acre *not* to grow crops, Negro and Puerto Rican caste problems, sordid stuff about marijuana addicts, Los Angeles smóg. USIS does some window-dressing. But bit for bit the squalor of what Americans see in India can be met by its counterpart in USA.

But all that is *not* America. To reach America one must enter its mental and spiritual climate, discover its ethnic roots, sort out the hopes of poor exiles from dozens of European and other lands who make up the cultural amalgam of the USA, adding to it the unifying principle of the still unfulfilled notions of freedom and dignity of the early fathers and thinkers, the Franklins and Emersons, who give it cohesion, and its modern writers from the Pearl Bucks to the Steinbecks and Henry Millers who themselves have tried to raise the spiritual values of that far off region of the world which is now impinging upon this more ancient part of our one world.

It has been my privilege to meet some of the finest human beings in the world who were born in America who will be as ashamed as I am of the lack of proper vision, of *Time's* writers. What *Time* could do to heal the world's sores with a little vision, even the McLaughlins and Connerts surely know. Why do they play up to the journalistic game? It would seem they knuckle down to the policy of Henry Luce instead of educating him, as they must know, surely, of the need for creating harmony rather than irritation in the world.

What goes for understanding USA goes for understanding India. Emerson, whose works are given away free by the US Information Service (a branch of the US State Department), even in Bangalore, without ever going further East than England, understood and "discovered" India. How? By reading the Bhagavad Gita and writing poetry about themes which any village woman in India would understand. Have any of *Time's* staff read the Bhagavad Gita? If not, why?

It is true that Nehru has written a book *The Discovery of India* yet that doesn't mean he has discovered India in the proper sense. In a reference to the Upanishads (which, remember the Americans Thoreau and Emerson understood) Nehru writes in *his* book, "It is not easy for us, even imaginatively, to transplant ourselves to this distant period and enter the mental climate of that day," and again, "the *vedanta*, as well as other similar approaches, rather frighten me with their vague formless incursions into infinity."

Compare that with Emerson, writing on Books "which are the best," in which he includes the Upanishads and the Bhagavad Gita. "All these books," he says (in his essay on *Books from Society and Solitude*), "all these books are the majestic expressions of the universal conscience, and are more to our daily purpose than this year's almanac or this day's newspaper.....Is there any geography in these things? We call them Asiatic, we call them primeval; but perhaps that is only optical; for Nature is always equal to herself, and there are as good eyes and ears now in the planet as ever were."

Now let us turn to *Time's* piece, ignoring the Luce slanted politics. What is their criterion of judgment? Their aim? what "*Time* hopes Indira Gandhi will consider an accurate portrayal of changing India." Does *Time* consult Mamie Eisenhower on America? If not, why not? Mention of "the per capita income" (US the highest, India very nearly the lowest). India as "a nation where there is only one watch for every 40 people, one bicycle for every 125, and one camera for every 50,000."

Now we use all these things ourselves, as part of our media in this world for communication purposes, as one thorn can help to remove another thorn (which is a vedanta simile). But we certainly cannot see watches, bicycles and cameras as *basic essentials* for human happiness. Are they, seriously? No? Then why use this standard? That money makes people happy? No? Then why the pity, O, New Yorkers?

Next: "During this furnace season" of summer in India, we are told, "millions of Indian villagers lie gasping in their mud huts: wells dry up and fields blow away." What about New York in summer where the troglodytes are lying gasping in their canyon apartments; and if it is fields blowing away, what about the Dust Bowl of Oklahoma and what not?

Incidentally, our local daily in Bangalore, as we write, in its Sunday edition, carried an article by Joseph A. Horne, local chief of USIS describing an American Christmas, which nostalgically states: "The temperature ranges in this part of the United States [his home State of Nebraska] from about 110 degrees in Summer, to 35 degrees below zero in Winter." We hope Mr. Horne enjoys Bangalore where the temperature is Californian, from 60 to 90 degrees at its lowest and highest.

Time's India continued: "The land is vast and cruel, etc.....down to the steaming jungles of Cape Comorin." Hand-picked key-word "cruel." (Poison ivy and rattlesnakes! How cruel can you get?) Cruelty has a human face, said William Blake. Half of that per capita income in USA is spent on defense against winter, clothes, heating, housing, and on taxes,

paying up instalments on the gimmicks. Try sitting in a "free" American park. Indians are liberated physically from such poverty in a land of abundant sunshine, where it is a joy to sleep in the open even in the middle of winter. Obviously too, Cape Comorin must be one of those places that Connert didn't visit, for the "steaming jungles" haven't come that way yet. It is semi-desert, with showers once in a couple of years. It's like the people making love on sidewalks in Indian cities, the littel dreamed up spiteful touch to make the story go.

More "discoveries." Food "is casually devoured by more than 50 million monkeys and some 50 million cattle roaming unchecked through the land." The wild life of India is one of its delightful attractions with which the peasants in their millions know what to do. Cattle do roan around in the fields for six months, *but only after the crops are harvested*. There are a few bulls let loose in Indian towns, especially in the north, by religious sentimentalists, but you can take it that the Indian shop-keeper makes sure they do not eat his grains. And until he objects properly whose business is it anyway?

And then, my goodness! "Every day 28,400 new Indians are born." So what, apart from that adjective "new" (should they be born "old"?). Since when has it been wrong to breed? Without breeding, remember, there would have been no Eisenhower, no Lincoln, no Nehru, no McLaughlin, no Luce, let alone Mr. Connert. We suspect somebody is hoping to make a fortune out of American contraceptives sales in India. Indians haven't got the Christian sex-sin complex. Is that what's wrong?

"There are other brakes on progress." Define progress please. "The caste system" (which, Boston Brahmins, Jim Crow laws?), "the antipathy of the educated toward manual labour" (Commuters cleaning up at weekends? The DAR doing slumming? No labour-saving devices in USA, no washing machines, vacuum cleaners abandoned in favour of "manual labour".....come off it, lads!), and of course "the 8,000,000 wandering sadhus or holy men (80% reputed to be frauds) who live in idleness."

It is admitted that there are 1,600,000 holy men who are *not* frauds. Is it then a bad thing to be a holy man? Nehru doesn't like them, but who cares whether he likes them or not? If he doesn't then he is false to the tradition of India. For India likes holy men. Maybe Americans side with Nehru (little wonder when we think of Billy Grahams and many a racket in the name of holiness). But we know that Americans are trying to find wisdom which is the goal of holiness. Even page 34 of this very issue of *Time* features a photo of President Clarence H. Faust of "the mighty Fund for the Advancement of Education"

which has spent \$12. 3 million (Rs. 5.84 crores) in the past two years, as saying " the acquisition of wisdom is infinitely more important than the acquisition of know-how."

We are gradually coming to the source of all the trouble. The Indian speciality in holiness or spirituality is something so Mohenjo-Darian (where there are seals of yogis long before the Arya ns ever came to India), that it has baffled the Western people and their Eastern fellow-travellers for millenia. Julius Caesar knew the Latin proverb *Ex oriente lux* (Out of the East, light). Even if there were only a hundred or a dozen genuine holy men, surely they represent a value to humanity to be scaled somewhat higher than the values of the men who work for private interests without consideration for the rest of humanity, who gamble on the stock exchange, who make the bombs that menace us all.

But they are idle ! Infamy and crime !

Well, why not ? In a hot country idleness is a virtue, and all that feverish American way of life which drives a plane-load of 84 pressmen on a gasping whirl of the East when applied to India is a vice, whatever it may seem to lovers of action. We know this attitude is upsetting to Indians too, and particularly to politicians. It only means they are not factual observers of the mental and physical climate of India, that they know no lessons from history, and that they are all wrongly educated.

What is India? An interesting world phemenenon, a philosophically negative land of leisure and contemplation. Is there any reason why it should be another America, Russia, China or anything other than itself ?

By and large Indians (in the south particularly) have sustained their philosophy and culture from prehistoric times, based on an understanding of the rightful place of action and contemplation. With their climatic extremes, the West and the North have stimulated another and more violent relationship between necessity and freedom, between work and leisure.

No doubt all this is disconcerting. It is perhaps disturbing to find a land of hundreds of millions who have the world's greatest quantity of texts on how to be lazy, how to contemplate, how to be holy, how to be happy, how to be free, how to be released for ever from the pains of work, work, work or *karma*, a word which has subtly crept into the Western consciousness.

But if you want *karma* and not nirvana, work and not freedom from necessity, if you like work, even if it is pounding the typewriter to mail the story to NYC that the publisher pays you for, then don't try to write about India. For the Indian

people instinctively know, as Matthew Arnold knew, how to bend before the active types, like grass before the storm. *Time* writes about Nehru "ravaged by the ceaseless struggle to get things done in the timeless, bottomless morass of India" and that "he stormed at the prevalence of holidays, cows and fraudulent holy men, yet did nothing about them."

So the top problem for India, it seems, is not what's to be done with the general public who are all lazy hobos, who love holidays and protect holy men, and don't love work, but what they are to do with the dynamic personalities East or West who are frantically obsessed lovers of hard work and progress.

Again we say, look at history with disinterested eyes. After Alexander's invasion of India, the Greeks were left with an empire stretching from the Pamirs to Burma. What happened to them? They went Buddhist or went native, take your choice. All we have besides their coins is the legacy of the lovely sari and the Gandhara style in sculpture. Take the Mughals. They "lapsed" into poetry, dreamed up fairy palaces and the Taj Mahal and lazed on the roofs of their marble palaces gazing at the clouds. They had discovered the leisure of India. Or the recent "failure" of the British. Why did they leave? They just tired themselves out. In Kipling's words:

The end of the fight is a tombstone white with the
the name of the late deceased,
And the epitaph drear: "A Fool lies here who tried
to hustle the East."

Wiser than their predecessors they "renounced" India, may be for the wrong reasons, but that too was a *contemplative gesture* on the side of freedom, liberation, laziness, idleness, but a wisdom which the Indian masses could understand. The question asked in India today, is "When is Nehru going to renounce office?"

Which is best, work or leisure? You know the answer already. After all a sacred cow is at least a living actuality. One cannot say the same of the American counterpart, the Divine Dollar. Let us invite all the security-haunted people to India for a rest and for peace from the clocked assignments, nine to five. For, as even Shakespeare knew

But thought's the slave of life, and life's time's fool,
And time, that takes survey of all the world,
Must have a stop.

[END]

HELP WANTED! More Subscribers for Values.

Language: A General Complaint

The following are excerpts from a letter from reader Sri Shiva Darshan Lal of Lucknow, India :

"Whenever I tried to get others interested in *Values* and benefit thereby, I always had to hear the common and general complaint that they cannot understand the language, while they are so impressed by the style, the matter and the sublime standard. You might be amazed to learn that even the so-called first-class M.A.s of today find the magazine a problem. I wish you gave thought as to how far the language could be made easier still. With all good wishes, etc."

REPLY

Esteemed Reader :

Yours is a general complaint, made to me in person in letters, almost ever since *Values* began. The trouble is really absolutism trying to speak to relativism. Apart from a few composite or rare words introduced, and what someone else called "abstract terms," most of which are found in any good dictionary, or in usage in the philosophical world, and which sometimes have been given a revised meaning or revaluation which can be known from the context, I have honestly tried my best to keep *Values* pegged down to readable understandable limits. But there are admittedly some stumbling blocks very hard to cross over.

Absolutist Language : For one thing it is absolutist, dealing with an almost lost science, the Science of the Absolute (*brahmavidya*), with particular emphasis on Dialectics which is the Science of Unitive Relations and which requires a kind of reason of an *a priori* and largely subjective or even subliminal character. Again, *Values* needs the closest rapport or willing attention of the reader, whose interest in the subject has to be taken for granted, although I know very well that this full-blown interest is extremely rare. *Values* has to introduce *principles* rather than particulars and, while trying to illustrate the principles by illustrative examples, this kind of thinking, from principle to example, is extremely rare and quickly tires the mental capacity of the ordinary relativistic human. They are not used to detachment from particulars which the whole subject strictly requires. It is all the more difficult in a periodical, which, because it apparently lies alongside the usual run of periodicals, may be assumed to be equated with them in its

literary content. A wise man can walk among ordinary men and not be recognized, and *Values*, without boasting, is in somewhat the same position in the contemporary world of journalism. People expect the usual and get a shock. Our aim is to try and communicate somehow, and try to put across the rarest of subjects in the most common medium. To read *Values* is to enter into a new realm of thought, and it is not surprising that many, or even most, are left gasping for the familiar vocabulary and atmosphere of the novel, the newspaper or the daily trivial talk of the household and business world.

To Indian readers I would add that the objection that it is in a language foreign to them is not a great impediment. Dr. Marc Gevaert, whose mother tongue is Flemish, took to an intensified study of English in order to understand *Values*, with the result that he is now himself capable of being in charge of the European Gurukula, all within the course of 18 months,

Style : As regards style : to Nataraja Guru I leave most of the actual philosophy, bringing in terms from the Sanskrit on the one side, and from the specialist sciences and western philosophy on the other hand. My style varies, drawn from current English and American usage, taking his themes and giving them a window-dressing in the most up-to-date common idiom. For a sample of what I mean, in style, take the first paragraph of "*Time's* Discovery of India" in this issue. I have written it on purpose in the very idiom of *Time* magazine, just to show that the style can be used. But the remainder of the critical essay is in my usual style, an earnest satire plugged with such wit as I can muster. [Note :—modesty here would spoil the honesty of this letter.]

Even so, I do admit that whatever style is used, *Values* still remains far from easy going.

For most readers I would suggest re-reading and some attempt to relate the matter to their deepest core of awareness. Much of it is the boiled-down essence of deep thinking. In this respect *Values* is really honouring its readers by expecting them to be clever enough to want the richest possible literary fare of a wisdom character.

It would help me enormously if you and any other sympathetic readers would point out the particular instances which give most trouble, so that I could try and give some help. One American lady was here the other day protesting about the word "Dialectics". Nataraja Guru and I tried to help her, but actually it is precisely here that prolonged association with a Guru comes in.....at just that spot where there happens to be a psychic blockage in the understanding.

Psychic Opacities :—The term Dialectics for example, has been distorted by its usage by Hegel, then Marx, and by a debased relativistic meaning connected with argumentation. It sounds either political or dry. *Values* has to say the word is NOT being used in this way at all, but being given its pristine meaning as the ancient Greeks knew it, and then equating it with the *revised* Yoga of the wise men of India, like Vyasa of the Gita, which is NOT the Yoga of Patanjali at all, with no breathing exercises and a quest for psychic attainments (*siddhis*) etc. Ernest Wood (who happens to be a personal friend) has just had his book on Yoga published by Pelicans, London. It is readable, but nonsense mostly. Even his translations of Sanskrit are wrong. People will read this with all the publisher's puffs and think they are getting the real thing. He never had a Guru, except perhaps Mrs. Besant who herself confessed to me away back in 1925 when she visited Scotland that she didn't know Sanskrit...so where are you ?

So there are many opacities in the human understanding which need long association with a Guru to clear up. All the fine words, the easy words, the grandest expositions of the texts, will never replace the bi-polar relationship with a Guru. This is maybe the hardest thing for the modern ego to understand. Yet it is a fact.

Every teacher from Lao Tzu to Sankara has said that words alone will never bring about the truth. They are only pointers, or in Sankara's case, as he declares in the *Brahma Sutras*, his intention is to demolish wrong views to save the sincere innocent seeker from being misled. *Values* too is only continuing this work in the modern world without fear of whoever is concerned. But we dare to speak, and *alone*, for wisdom. Does anybody else speak for wisdom of this kind ? There are plenty of publications purporting to deal with spirituality in India, from *Bhavans Journal* to Chinmayananda's *Tyagi*. None of them do what we are doing. They are all concerned with dualistic approaches of some nationalistic or Hindu kind. *Values* is open and free as the winds and is not specializing in one religion or approach to the disadvantage of another. We dare to speak up for the universal, in an absolute sense. Such thinking we know is most dangerous in the modern world, where closed loyalties permeate the whole mental climate and affect everybody in power and in print.

The Personal Factor : Contemplation, the study of the texts and, above all, affiliation to the Guru, have to move together. What I mean is that it is not merely the words that give trouble, but the absence of the other two factors which are needed to clarify the import of the words. Like any other science, it needs intense study. That is where the texts come in. But even then that is not enough, for there is the *personal* factor, the

living core of the human individual, representing values and meanings, containing what cannot be put into words but which can be touched only by another human being, and in this case it has to be such a human being who is fully aware or wise, i. e. the Guru.

Why wisdom teaching should be like that is like asking why humans are human, why they *at once together*, breathe, think, know, are happy and have a sense of value. Humans just happen to be like that. and wisdom teaching involving humans reflects a given situation. The unity of the composite factors in which intelligence lives is itself the groundstaff of dialectics, which yogis and wise men operate. The discovery of the perfect literary or other medium for wisdom is itself a dynamic or living discovery, and not one single static system to be forever valid. It varies in intensity with the flux and complexities of the relativistic situation, even from region to region. What a European will understand immediately will be quite baffling to an Asiatic, and *vice versa*. Since *Values* has a world audience, we speak sometimes to the one, sometimes to the other, keenly aware that even within the malleability of English, communication changes. It is a slow task, finding out what is best, But we try; and the labour pains of evolving the absolutist language are those known to Socrates and Porphyry (the arranger of the works of his Guru Plotinus); or to Chuang Tzu (the exponent of Lao Tzu's aphoristic *Tao Teh Ching*).

So you see, in this given situation; even such an apparently simple matter as simplicity of words, of language and style of writing; attitude of reader and the coming together sympathetically of reader and writer, are all involved. When repeated assaults are made regularly and unfailingly on the whole subject, all bewilderment will vanish, instead of the meaning and the subject appearing now clear and now obscure or, as with some, just something impossible, to be laughed at. *Values* is attempting a total revaluation of thought, from its degenerate and absurdly cruel relativistic level to an absolutist level. It is the raising of the thinking process from the level of dualistic reason to that of unitive reasoning. In preparing *Values* you can be assured that the words used are not heavy or difficult on purpose, but nearly always the result of painful, tortured agony in the attempt to locate the most accurate scientific perfection of expression. As I said it is the absolutist doing his best to communicate with the relativist, for the sake of the seeker of the Absolute.

I must here leave this endless topic, with humble personal thanks for having been given the opportunity to give it an airing. My respectful good wishes.

JOHN SPIERS.

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)

Students of wisdom, both in India and throughout the world have here an opportunity of estimating the full flavour of one of the major contributions of the Guru Narayana to the revalued spirituality of India. Back numbers from the commencement in the issue dated March 1959 (Vol. IV. No. 6) are available at Rs. 0.50 each, post free.

21

A certain kind is dear, that is dear to me; what is one's
own desire
And what is to another, so variously thus puzzlement
prevails
Round each object of desire: what to oneself is dear
That verily know to be another's desire also.

THIS verse has to be read with the next one which together complete the plus and minus aspects of the same unitive thought. In this verse it is the negative aspect of complication which is touched upon, while in the next the positively dialectical resolution is brought into evidence.

Life expresses itself through attractions and repulsions, likes or dislikes, preferences or rejections, strong or weak. When we come to examine the different kinds of interests or value-appreciations that human beings generally are capable of having, we can think of them in four different kinds of combinations. There is (1) the self that relates itself to the outside object, or (2) to a certain specific quality outside itself, as when 'we say "I like a rose" or "I like beauty."' (3) When we say 'this is my preference' we have a personal and subjectively directed movement of interest. As against this self-directed kind of interest there are (4) interests which have their accent on the opposite pole of the non-self. If we could call No. 3 orthodox adoption, we could call No. 4 heterodox disadoption. In all these four cases we have the field or seeds of confusion, puzzlement, or discontent. In fact all mental troubles may be

said to have their origin in such possible confusions, if not directly due to physical causes damaging some part of the brain or other organism directly connected with thinking or feeling.

The verse ends with a generalized axiomatic statement which could be said to enunciate the basis for all ethics of right or morally correct conduct. How morality stems out of philosophical considerations is a question that has often puzzled thinkers and writers. In such a context one often hears of a voice within called conscience or the will of God. The categorical imperative of the philosopher Kant corresponds to the same moral or ethical principle innately present in man. In the context of the Bhagavad Gita we have the notion of the *sameness* (*samya*) that the yogi should see with all beings because of their being analogous with the Self that is within each of us. Modern phenomenology, axiology (science of values), and eudaimonology (eu=happiness or well-being, daimon=spirit; science of well-being) adopt the same method of putting together subjective and objective value factors to harmonize inner and outer life. Equating somehow the Self with the non-Self so as to arrive at unitive or non-conflicting interests, is the method that underlies this way of solving the question of morals.

After having systematically laid the foundations required epistemologically (science of ways of knowing) and methodologically (science of means and disciplines) for a discussion of ethical values, the Guru here devotes the next few verses to the basic considerations of a morality that he intends to be broad-based on a proper philosophy. This work is not meant to be a code of ethics and is to be kept free from degenerating into a mere *dharma sastra* (text book on right conduct) or *smriti* (remembered application of heard wisdom) which would belong more to the side of action rather than to understanding. The present work is devoted mainly to Self-realization and should be free from the social and obligatory aspects of morality. Therefore the author contents himself with broad generalizations which have more a wisdom interest than one of obligatory social action. (A regular Narayana Smriti has been compiled by some of his disciples at the instance of Guru).

"What to one's Self is dear." etc. The axiomatic conclusion of the verse merely draws attention to the philosophical verity that there is no fundamental difference as between the desires, appetites or aspiration of one man and another. All persons need food, sleep, waking activities or companionship involving many individual items of interest. Whether it be man, woman or child, a civilized or a primitive human's needs have basic uniformity of character. Although considered in detail, tastes might differ, basic satisfactions depend on items that are alike. A wheat eater and a rice eater are both consumers of cereals. Looked at in this way, the basic axiom of

good conduct reduces itself to one law : namely, one is right when one's own taste accords with what is truly human, or conversely, to choose what one should rightfully prefer in life, one should be guided by what would be conducive to the happiness of humanity in general,

22

Another's good, that is mine too; what to one's Self
Is good, that same is another's also ; such is the
course

Of discreet conduct: The act that aims the good of man
Must have another's well-being as its end in view at
once.

AS we have said, this verse completes and resolves the complication referred to in the previous verse. The Guru takes particular pleasure in playing on the strings of the same note or melody. By this he only wishes to underline the law of human relations and conduct which is here enunciated in keeping with the correct dialectical approach.

Desires can come into conflict when treated unilaterally and horizontally, but resolved into the harmony of unity when both the counterparts of the relational situation are brought together through correct Self knowledge.

This way of confronting the problem of evil which otherwise puzzles theologians and philosophers equally, is the prerogative of the dialectical, as against the merely rational approach. Steeped in scientific or unilateral rationalism, modern philosophers in the West have forfeited their more ancient heritage of wisdom. In what has been called the Nichomachean ethics of Aristotle (named after Nichomachus, the father of that classical philosopher of Greece), the West had the beginnings of this way of looking at moral problems. Rationalism as with Voltaire found no explanation for evil, and suggested no remedy that took man beyond good and evil. Theologies retained a God who could punish and excuse sin and thus help man to transcend evil, but the roots of theology in the reasoning faculty of man were overcovered by myth or by pseudo-science. The identification of one's own best interest with that of one's neighbour who, in principle, represents one's own dialectical counterpart among human beings with whom one comes into daily relationship, is the secret and time-honoured way of peace on earth and goodwill to all mankind, which is the philosophical basis of human ethics as directly derived from wisdom through Self-realization. The fatherhood of God and the brotherhood of Man contains the same ethical law.

The equation of the Self and the non-Self which is the essence of dialectical wisdom, implicit in the ethics presented in this and in the previous verse, has its philosophical echo in the Bhagavad Gita (VI. 5 and 6), where two sets of selves are juxtaposed unitively without conflict and also put together horizontally with conflict entering into their relations. The ambivalent aspects of the same Self can be conceived unitively or dualistically, the former resolving conflict and the latter accentuating it.*

"The act that aims the good of man, Must have another's well-being as its end in view at once." These words from the latter half of the verse have an apodictic finality of form and enunciate correctly and succinctly the whole foundation of the ethics on which the Guru's ideas of human relations are based. The law of morality is stated here in unequivocal terms. This law is conceived strictly according to the science of the Absolute whose method is dialectical, and not merely rational. It should be noticed here that the ends and means of morality and the subjective and the objective aspects of it are brought together in a way which is in keeping with the science of the Absolute. The personal and moral factors or elements involved have to be submitted to a dialectically valid operation to yield correct results.

One classical example of making wrong use of dialectical reasoning is contained in the Bhagavad Gita (II.5) where Arjuna shows himself as a person capable of dialectics but, as when a telescope is turned the wrong way, the certitude that he arrives at becomes vitiated by a certain negativism whose fallacy requires a master dialectician like Krishna, the Guru of the Gita, to put into relief in the chapters that follow this verse. We should not linger over the subtleties involved here for fear of a long digression. (The *Bhagavad Gita* being published, by the present writer, and now in the press, may be consulted by any one keenly interested.)

The use of dialectics is for double affirmation as double negation cancels each negation by its positive and unitive import of a highly imaginary order. When we say, for example, "darkness has no existence apart from light" the double negation of darkness involved is its denial in absolute terms, brings into being an absolute notion of light in a positive sense. This verity is implied already in grammar and in mathematics where dialectics is tacitly recognized. The good of man be must understood as belonging to the context of the Absolute, and what is

* By the Self the Self must be upheld; the Self should not be let down; the Self indeed is (its own) dear relative; the Self indeed is the enemy of the Self. The Self is dear to one (possessed) of Self, by whom even the Self by the Self has been won; for one not (possessed) of Self, the Self would be in conflict with the very Self, as if an enemy.

good for humanity and what is good for the individual both subjectively and objectively understood, must all point to the Absolute Human Value representing the good of Each and All at once. No act can be considered ethically valid if it is only of partial application.

It is often thought that religion and ethics depend on the person concerned and is therefore relative to the individual. This is not the way to look at truth from both its aspects. Correctly speaking, morality cannot afford to connive at error in the furthest corner of the world. One man unjustly treated anywhere in the world calls for retribution from the whole of humanity with one voice. It is in this sense that slavery is immoral, and a mere mechanical equality is not desirable either. The dialectics of the one and the many involved here has to be kept in mind if the full implication of this law enunciated here is to be understood in the spirit it is intended to teach by the author.

(TO BE CONTINUED)

VALUES
for Wisdom!
Show Values
to Your Friends

Causerie—6. *(Continued from Page 106)*

cerned in our wisdom teachings consisted of persons who understood sociology or politics better, instead of harping on contemplative values, we have appealed to their sense of Justice and Equality as between human or living beings, which is at the basis of Social Security and Happiness.

All may not be receptive to the theoretical or pure dialectical wisdom, but a majority of even so-called common members of the human race anywhere in the world can be appealed to in the name of human solidarity and justice, whose stuff is no other than the very stuff that nourishes higher wisdom.

Oudenarde or Audenarde as it is sometimes also spelled is an interesting small town about twenty kilometres to the north-west of Ghent. Its town hall and monuments wonderfully preserved to this day date back to the days of Charles Quint and like Poitiers and Crecy in France this town is associated with British history, and the Duke of Marlborough or Wellington's descendants come here to this place once a year in honour of their brave ancestors who fought for the ashes of their fathers and the temples of their gods as did their Roman counterparts in more ancient history on the banks of the Tiber. Historical memory can stretch as far back as it wants, but teaches the same lesson to the person interested in contemplative values.

It was to the three-storeyed mansion house of Mademoiselle Marie-Therese Verschraeghen that a group of world citizens were invited on a day of feasting in this antique city of mixed memories. We were conducted to a hall reminiscent of any hall such as in Versailles where peace treaties have been signed. The panelling and wood-work was of such magnificence and splendour as to be worthy of any important world event. Sitting round a table some world citizens of standing have signed a paper in which the place has been recognized by the consent of the principal occupant as an address of a world government centre and clearing house. Sponsorship of the idea involves no position of compromise or illegality. These matters have to be soberly thought out by serious people who are interested in human welfare.

One cannot usher into existence a world government if all are going to believe in it only after it has become an accomplished fact. Even the kingdom of God has to depend on the spreading of the good news of the possibility of the idea of world unity and solidarity.

The *kermesse* or feast day of Oudenarde brought together world citizens to No. 14 rue Haute and the same gesture of understanding and solidarity was again confirmed by a dinner given by Mlle Verschraeghen on Nov. 12, 1959. All aspects of the world government idea, including the question of one world credit were freely discussed, and all present including the head of the local high school came to unanimous agreement about it. The idea of the world government is sound, but there is a vague mistrust about it in the popular mind which can only be overcome by a scientific wisdom solution. It is thus that the Gurukula World Institute of Dialectics that has been founded at Park ter Leie, St Denis Westrum near Ghent is good news for Gurukula friends, and more especially for the pioneer in the field, Mr. Garry Davis.

Presenting the Dialectical Approach to Personal and World Problems: For the two months that we lived at St

Denis Westrum in the new Institute between October 1 and the end of November, the days and weeks went by quickly, when groups of about ten people were present to hear me at night for about two to three hours on all aspects of dialectical wisdom.

There are two different approaches to thinking or reasoning in the abstract, outside the world of physical laws or facts. The way of reasoning that is logical is primarily interested in methodology, while there is a higher way which is called dialectical which is more directly concerned with worth-while values in life.

This second way of reasoning does not depend on facts but on relations. The love of father and son, husband and wife, ruler and ruled and even cause and effect, are subjects of great interest in human affairs. To this day, however, no special method of reasoning that would relate man with what he aspires to or ought to aspire for, has been properly elaborated. From the time of Parmenides and Zeno to our own days of Marx and Bradley we have stray examples of philosophers who have dabbled in dialectical reasoning, but a proper method and epistemology belonging to dialectical reasoning is still to be formulated.

The Hegelian use of dialectics on a background of history is, strictly speaking, repugnant to the true spirit of dialectics which has to be understood in its true absolutist setting. The historical necessity as understood in the Marxist context is the illegitimate heritage that the initial error of Hegelian idealism has unfortunately left behind for us. The true dialectical approach has to steer clear of all relativistic prejudices that can make any group of people racially or ideologically superior to any other section of the human family.

Hitlerism and Marxism have to be rid of their polemical excesses and excessive subtleties of so-called dialectical reasoning before dialectics can be put on its feet again as belonging to proper scientifically valid thinking. In the Bhagavad Gita the whole fourth chapter has been devoted to making clear the distinction between the dialectics that is relativistic and that which is free from mere historical prejudices. If we are to put the difference between simple reasoning and dialectical reasoning in a pointed and apodictical manner, we can say that the ordinary rationalist is one who studies things as individual entities or elements, while the dialectician is one who reasons always with the thing as an element and its own dialectical counterpart which is necessarily related to it in a certain particular bi-polar, manner. If a lady were selecting a head-dress and the milliner did not try to match the lady with the hat but merely went by the material of the hat or its cost, etc. without the necessary counterpart of the case, which is the lady, such a milliner would be a mere rationalist.

Dialectical reasoning implies vertical bi-polarity, while reason refers to an accidental horizontal relationship. Vertically an apple tree and an orange tree are both equal as bearing two kinds of enjoyable fruits, while horizontally the same trees are quite exclusive to each other as belonging to two different botanical families. A clay pot and a clay jug are the same vertically viewed as consisting of the common raw material, but horizontally, since they serve different purposes in everyday non-philosophical or incidental living they are to be considered distinct from each other. The *nimitta* (incidental) and the *upadana* (derivative) reasonings distinguished in Sanskrit "logic" or *tarka sastra* makes this fundamental methodological distinction between the two kinds of reasoning.

The latter fulfils the requirements of dialectics while the former falls short of it. Even a snake could be said to be a good snake from its own inner normative standard, but when viewed from its venom for man it becomes a bad reptile. Rationally, light and darkness are opposed, but dialectically light is merely darkness denied twice. A bright light is different from a weak light vertically and not horizontally. These are certain statements based on everyday experience with the help of which our primary notions about the use of dialectical reasoning in everyday life could be clarified in view of a more complete and profounder study of the dialectical approach.

The newly founded World Institute of Dialectics is one meant to give this time-honoured way of thinking its proper and much desired place in our ways of modern thinking which has become much impoverished because of the divorce of reasoning from dialectic.

It is not our attention in these light reflections to present the case for dialectical reasoning in any serious or complete manner. In view of the significant development that a World Institute of Dialectics is actually in existence at present, these preliminary indications seemed relevant to make here.

Passport and Other Travel Difficulties. There is much talk about freedom in modern times as against bondage in the middle ages or in antiquity, but if one should question what freedom consists of, there seems no clear answer possible in strictly legal or positivist terms. In spite of increased communications more and more rules and paper formalities involving increased expenditure and delay impede human intercourse with fellow man. National states, however, see to it that their own politics or trade is not held up especially when it favours closed national or other interests, but a scientifically conceived freedom does not exist.

The two months that we spent after the founding of the World Institute of Dialectics near Ghent, mostly consisted of

waiting for paper formalities, ticket troubles and exaggerated transit-visa requirements for eight countries through which we would have to pass if we took the land route back to India by the Persian Gulf. These could not be arranged by travel agents, and personal calling at Brussels or Antwerp and delay of up to fifteen days for some or each of them was involved. Although cultural contact with Indians and others in these countries would have been profitable to all concerned, we had to abandon our cherished idea of the land route and take to the old-time boat trip. Even for the one transit visa for passing one night in a train through France we had to go twice to Ghent and once to Brussels with delays and high taxes (700 Fr. francs).

Although the Declaration of the Rights of Man published by the United Nations proudly guarantees freedom of travel and livelihood for any one anywhere in the world, in actual practice the hounds of the passport office pounce on the poor man who might be wanting to pass from one geographical unit to another. The border incident at the Dutch frontier has already appeared in *Values*. That the officer who examined the visa was not sufficiently educated was the gist of the complaint in that case. For the French transit visa of which we are speaking now the trouble was that the clerk in charge, instead of making the traveler feel easy, talked to him as if taking for granted that he was a criminal. I had to take a firm stand with him showing my World Passport and asking him for a written statement to say that it was not valid. He soon became apologetic in attitude and we parted good friends.

Again, passing from Belgium to France by train a uniformed man insisted on having ten Belgian francs extra for not reserving our seat in an international train service as he said our train was. As a matter of fact reservation was refused by their Brussels' office and now reservation was imposed without notice. I had again to invoke the name of the World Government to silence the shouting man proud of his brass buttons. All these imply subtle annoyances and injustices that must be countered for the sake of the much vaunted idea of modern freedom. I give these details so that those who think in terms of one world could themselves act according to circumstances as Knight Errants in the cause of World Citizenship. Ladies of Honour and Sisters of Independence are other titles to be thought of in the same manner, as also perhaps titles such as Grand Commander of the Order of World Solidarity. Such jokes are already treated seriously within the idolatrous context of nationalism. Why should they not be turned to good use in the service of more laudably universal and scientific attitudes? Is it too much to ask these questions?

[TO BE CONTINUED]

TAMIL CULTURE

ENGLISH QUARTERLY JOURNAL OF THE
ACADEMY OF TAMIL CULTURE

Vol. VIII

July-Sept. 1959

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TAMIL CULTURE is a quarterly official publication of the Academy of Tamil Culture, Madras-30. Rates of subscription for the "Journal" are:- Annual: Rs. 7 (India, Ceylon, Burma and Malaya); Sh. 12/6 (United Kingdom); U. S. 2.00 or its equivalent (United States of America and other countries). Subscriptions are best remitted in the form of Crossed Postal Orders or Cheques or Bank Drafts payable in India drawn in favour of Tamil Culture. Cheques not drawn on a Bank in Madras should include the Bank's collecting commission of 50 nP. Literary communications, Exchange and Books for review should be addressed to the Chief Editor, Tamil Culture, Madras-30.

Statement about ownership and other particulars about newspaper VALUES To be published in the first issue of every year after the last day of February.

1. Place of publication: Kaggalipura, Bangalore District S
2. Periodicity of its publication: Monthly
3. Printer's name, nationality, address: Ramaiah Setty, Indian, Sri Kanyaka Parameswari Power Press, 4, Old Poor House Road, Bangalore-1.
4. Publisher's name, nationality, address: John Spiers, Gurukula Publishing House, Indian (World Citizen) Kaggalipura, Bangalore District S
5. Editor's name, nationality, address: John Spiers, Indian (World Citizen) Kaggalipura, Bangalore District S.
6. Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital. Owned entirely by John Spiers, Kaggalipura, Bangalore District S

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