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VALUES



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world - I



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

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NEXT MONTH
PLANNING ONE WORLD II
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Editorial: The Waiting Game

PEOPLE say extraordinary things. Here from India, for instance, take that supporting couple, Messrs. Nehru and Krishna Menon. A member of the Indian Parliament, Raja Mahendra Pratap, brought out this retort from Mr. Nehru recently: "May I say the Hon. Member is often referring to world government, but I cannot imagine any time when people's opinions psychologically were further away from world government than today? Of course, in theory we all agree that it is the only thing one can work for ultimately, but one must have the environment in people's thinking." And Mr. Menon, speaking in Bombay on Nov. 21, at a Tourist Club reception, was reported as saying that "so long as national barriers and the concept of

The Relativists

Great Chatham, with his sabre drawn,
Stood waiting for Sir Richard Strachan ;
Sir Richard, longing to be at 'em,
Stood waiting for the Earl of Chatham.

sovereignty persists, it is premature to talk of a world government."

Nobody ever denies the superiority of world government. It is the best. If you are not "working for" the best, you are "working for" something inferior. In this case not only inferior, but at cross-purposes to the best. For the best is the Absolute solution and all others are relativistic solutions.

Here is the old waiting game, the Asquithian wait and see, uttered fifty years ago. "Oh yes," they all say, "disarmament is the best, but let the other fellow disarm first." And the other fellow, Russia, U.S.A., France, India, etc. repeats the relativistic formula. Stalemate.

Meanwhile the tide rises and the waiting Canutes have to shift their seats. 1959 has seen enormous progress in space probes. 1960 (which won't wait) may bring to the actual wakeful eye of Man the true vision yonder of a world without the marked-out frontiers, the absolutist One World Map which ends all maps and frontier disputes. There is a topsy-

turvydom about theory and actuality. All maps are theoretical. The world is actually all of a piece, just as the notion of nationalities are theoretical, whereas humanity is all of a piece. Nationalism is not a next best to world citizenship. That is the relativistic error. When you run after two hares, says the proverb, you catch neither. It is the principle of double loss, creating that excruciating torture of indecision, well known to Shakespeare's Lady Macbeth who, though a murderer, was at least wise enough and absolutist enough to be aware of the need for decision. "Infirm of purpose!" she cried to her funkings husband, "Give me the daggers."

Yes, world government is the best, but meanwhile the Government of India is tightening up the passport system, following the episode of the fake passports resulting in the return to India of a hundred Indian nationals. At the same time, the dualism in approach is illustrated with a Government advertisement in current newspapers, quoting Nehru that "The visitor from abroad has to be welcomed as a guest and a friend." "Build a World of Goodwill", it reads! It is like trying to ride two horses at the same time, each going in different directions. How can you establish goodwill with a passport and visa system and a customs blockade? How can you approve of the caste system of nationalism alongside the fact that all human beings are of the same kind? How can you have the true mental climate or environment in the mind as long as you sanction school textbooks glorifying nationalism? And if you persist yourself in maintaining national barriers, as well as the notion of isolated sovereignty, when is that maturity to be reached? If ever there was a fen of stagnant waters it is now! Let us hope that 1960 will hear more of the voice of the Absolute Lover of Mankind. That is our wish for all our readers at this season.

WORLD DIALECTICAL INSTITUTE

Under the auspices of the Narayana Gurukula, a World Dialectical Institute has been founded at 17 Park ter Leie, St. Denis-Westrem, Ghent, Belgium. We expect to give full details in our next issue. This will be the nucleus of a World Wisdom University.

I. The Geo-Dialectical Approach

by THE EDITOR

For the guidance of absolutist world citizens, the broad outline of the educational implications of a one world plan are presented, with indications of the philosophical principles involved.

TEACHING is not the same as action. Know-how is not the same as do-how. Philosophy has too often reposed in an ethereal realm of speculation. That this cannot be said of that philosophy which deals with the Absolute and the human Self, we propose to show. The know-how of absolutist wisdom can certainly be focussed on the subject of one world. In doing so, the "know" part will be geo-dialectical and the "how" part educational method.

Relativistic philosophers may escape into scholarly careers or abstract study. The absolutist philosopher however, not only completely dedicates himself to wisdom, but to its teaching. He is always on the lookout for qualified pupils. A love of mankind is a natural corollary of a love of wisdom. Such a Guru is not an esotericist. He keeps nothing back. His is an open simple human character. It is natural that the pupil should be that similarly dedicated seeker who comes with respect to the teacher having fully renounced all other interests.

We mention this because the new global education with its revaluation of ways of life and thought, as sketched below, will be ineffectual, not only without adequate material resources, but principally if there are no "graduates" of wisdom. The first part of this programme must be adequate personnel, a cadre of absolutists properly qualified to teach global thinking.

The Dialectical Method: There is a relativist and an absolutist way of dealing with everything, including planning for one world. For the sake of the General Good as well as the Good of Each, one has to be replaced by the other.

The two kinds of thinking can be expressed as follows:

the caste or nationalist thought mode is a *belief* conditioned by custom and wrong teaching; whereas the notion that all men are of the same species, and the idea of world unity, are *facts* quite independent of any conditioning factors.

Planning from the relativistic side will always be mechanical, numerical, quantitative, unilateral and based on external factors; planning from the absolutist dimension will be spontaneously organic, intuitive, qualitative, and arising from within, from understanding and illumination, both personal and universal together.

Dialectics is the Greek equivalent of *yoga*. It is the treatment of rival dualities by subjecting them to revaluation under a superseding unity. The wise man has to discover the unitive element involved so that the dualistic conflict is abolished. Geo-dialectics is this same unitive treatment applied to world affairs. This method belonging to the science of the Absolute or wisdom, needs to be ever in the mind of the one world planner in his scrutiny and analysis of the various set problems which face him in the fragmented world of today.

Alignment of Self with Humanity: Clashing rivalry is the outstanding feature of relativism, expressed in the familiar "myself-versus-others" attitude to everything, to nation, trade, religion, party, etc. It is pariah and brahmin, patriot and foreigner, leaders and masses, etc. To all this the wisdom teacher applies his golden rules, declaring "the interests of the whole and the interests of the part are the same," "cancel the differences," "negate the negations," and "all for one and one for all."

Quite apart from the biological and various scientific proofs that man is of one species, with common basic values from a love of food to a love of freedom, there is the yet deeper supreme fact which contemplation provides, of the non-dual sameness of the innermost Self of man with the Absolute. The Self of every man is by every possible test, of an absolute character. The constant remembrance of this great fact means the alignment of every individual with every other individual throughout the world. Every man in his absoluteness of selfhood represents Humanity, while Humanity is only of worth in caring for the Man.

The aim of these preliminary philosophical statements and definitions is to ensure that in the establishment of World Government as an actuality (it is already there virtually), no one rival power-seeking group of relativists will have the opportunity to dominate to the detriment either of the one or of the whole. Right at the start the type of dedicated world citizen and the correct philosophical attitude have to be boldly distinguished. It is the absence of this unitive philosophical basis which is a safeguard, which accounts for the repeated failures of bodies such as the United Nations, and nullifies the existing plans for world federation.

In planning for one world we therefore invoke the whole global community of humans without exception. Humans described as Chinese do not need to be inside relativistic bodies such as the United Nations for recognition. Nor are we going to divide humans into leaders and masses. Nor do we care whether some are respectable or criminals, knowing full well that these are in most cases sheer relativistic labels. Vertically, under the sun, all humans are the same. Moving horizontally, relativists see no

further than their conceptual noses.

The Negation of Negative Devices: Parallel to the negative method (the *via negativa* or *nivritti marga*) adopted by the individual in the discovery of the absolute Self, so also in planning for one world it is necessary to apply a similar method to rid the world of its veiling negative factors, of the irrelevant and the superfluous. This is a process of unwinding of relativistic features belonging to the present situation. It is a de-conditioning type of discipline or education. When the essentials of humanity are reached the result must be a reorientation of this kind of thinking.

This negation of negations in actual positive planning not only reduces the magnitude of the task of formulating a new order for mankind, attaining to a beautiful simplicity, but results in a positive beneficial result, like washing away all the accumulated dirt after months or years. The real beauty and genius of humanity is hardly recognizable today because of the massive dirt which overcovers it both in ideas and external devices, impeding its freedom on all fronts. A human free from relativism is at present a rare occurrence.

Our virtual fact is that one world exists. This becomes actual when any individual discards my-and-you preferences, whether they apply to food, dress, religion, morality, customs, etc. This does not mean that individuals or states cease to have their private choices in a world of many choices, or that peoples should cease to feel the same affections for their specially dear regions and cultures, but only that they share and admit the joy of seeing the same value-content of others in all the other regions of the earth. States must be free to pursue their own forms of government, as well as in all matters which do not violate the dialectical principle of the unity of the General Good with their own Good taken together.

Items of planning which seem colossal to the relativist, such as the fair distribution of goods and services, are really easily solved. The ways and methods of almost any international business agency can be adopted, with private motives removed. The big task for the absolutist one world planner is not creating such world services. It is the painless extraction of all relativistic tendencies in the process of planning itself.

When all negative factors in the way of world unity are themselves negated, we shall understand the incredibly simple nature of the world planning which remains. Negative factors include, for example, customs barriers, passport systems, armies of all sorts, along with the whole of armaments whether in the form of toys for children (conditioning youth) or nuclear weapons, the vast and complicated hierarchies of national officials, diplomats, propagandists, information officers, and the innumerable currency systems and exchanges.

A Single Economy and Currency: Today the common inhabitants of the world are strangled with ninety-nine kinds of red-tape, overloaded with either insolent or indifferent bureaucracies, frustrated with threats of war, blocked at every point of free movement by officials, deafened by propaganda, cheated by queer forms of gambling on the stock exchanges, and crushed under mountains of regulations which tend to accumulate even in advance of all intelligence to try and meet it. Rival

economies clash with one another, and in the rush for security human decency is trampled under foot.

A single simple economy, with a single world currency, based on actualities like food and a working hour or day, is the basis for ending this chaos and guaranteeing basic needs. Free traffic and open ports would remove the need for gambling and smuggling, and release the living flow of commodities everywhere.

A New Concept of Government: It is of the nature of relativists to emphasize one side or other of situations. In government, when the General Good is emphasized at the expense of the Good of the Individual, we have various forms of state tyranny and dictatorship. When we have the Good of the Individual stressed at the expense of the General Good, the result is competition and the exploitation of the simple by the clever and the weak by the strong. One World Government conceived under geo-dialectical principles cancels out both these extremes. It indicates a new pattern of society, without the relativistic politics which both these extremes throw up, and puts in their place a geo-dialectical politics to which all can subscribe, because it is based on science and absolute principles. Such a science of geo-dialectics includes the Good of both One and All. The extreme contradictions and rivalries are cancelled out. Thus there emerges neither an overbearing and harsh rule of state law, nor is it an inhuman *laissez faire* system of struggle for wealth and power. The need for politics as understood today disappears, as the function of government is unitive to both sides of the situation, with emphasis on public services.

Contemplative Attitude to Labour: Side by side with a single world economy which would even-out the disparities of the existing polarities of opulence and starvation, and usher in an era of abundance, with a proper balance in the urban-rural dialectical situation, in terms of a new co-operative pattern, we have also to consider that other dialectical pair known as work and leisure. Where there is a contemplative attitude, the notions of work and leisure really don't arise, for the one is almost the same as the other, with doing the same as not doing, because of the interest value which is central. In the mechanical robotworld today, work is usually a painful necessity, not at all interesting in itself, and everybody scheming how to escape from it.

Geo-dialectics here would need to apply the vocational selection and determination information which would come from the psychological division of an institute of dialectics. Unwilling, slovenly or indifferent workers, if they could not be fitted into suitable occupations, could be pensioned off, rather than be making a nuisance of themselves to others, with much allowance made for duds and freaks. The world has many patterns of society (about sixty according to Toynbee), many of which must be protected by World Government from the relativistic menace of interference. This is particularly so of the societies of the Indian Nilgiris Todas, for example, or of the Australian Aborigines, Eskimos and American Indians. Where people are happy World Government would leave them alone.

For all work must be happy work, life preserving and life encouraging. Nobody can be vertically happy, even with a big pay-check, in the

armaments industry, for example. Total disarmament must be encouraged. Humanity's ultimate negation must itself be negated. Then there are dangerous industries, like depth mining for gold and coal etc., which in lowering the dignity of one or some, lowers the dignity of all. The wiser and the more contemplative a human being becomes, the less are his wants. This is an old-established fact which is part of the wisdom of humanity everywhere.

Protective and De-conditioning Education: The main form of education proper would be a modified adaptation of the system of Rousseau, with emphasis on the teacher-pupil relationship. The child obviously needs protection from not only the adult world but from relativism, and the absolutism proper to human nature allowed its chance to flourish. Then, when reasoning develops at eleven plus, it would be ready to meet that universal conditioning coming from nature both from within and without. With the learning of appropriate skills and type diagnosis, the pupil would then be ready to play his role in the world.

But by far the greater part of the immediate transition phase of one world planning is concerned with the re-education of the already "educated." Every notion needs re-viewing. This is a threefold process, which would go on simultaneously. It consists of de-conditioning, of positive wisdom teaching, and of protection from further relativistic contamination.

Millions are the captive audiences of national governments, in state schools, barracks and prisons, etc. They are indoctrinated with ideas which are detrimental to Their Own Good and to the General Good. More recently too, the captive audiences of the movies and television are also indoctrinated by state, party, religious and commercial propaganda. Then there are the mass media, the great pressurized flood of relativistic ideas in the radio, the newspapers, the textbooks, in general literature and through cultural media, open and hidden advertising, distorting truth, injurious to wisdom, glorifying narrow interests, encouraging rivalry and prejudice. It is essential to expose the tricks and techniques of this propaganda system, and to liberate captive audiences of hundreds of millions by an outspoken process of de-hypnotizing. One world textbooks need to be written, and a positive one world outlook maintained both within and without the whole social complex of the modern world. Thus a defensive protective and critical pressure would well up all round to save the world from relativistic propaganda.

Here we must leave for future discussion many other features of one world planning, such as the social contract between the individual and the wisdom teacher, the dialectics of legislation, ethics, justice, city and country life and economy (already slightly touched upon), the dialectics of ease and disease, the concept of ownership and trust, the consumer-producer relationship, of aggressive or dominant and recessive groups, and the relationships of science, religion, art, culture, language and philosophy, all within a framework of geo-dialectics, where individual and general needs for necessary security and freedom can all be properly balanced, so that the sense of increasing universal wellbeing would be the prized result.

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Causerie-5

The Journal and Reflections of an Absolutist

by NATARAJA GURU

The author deals with the religious needs of European's, their interest in Sanskrit and the Bhagavad Gita, and describes some of the details of the Rousseau Pilgrimage to Geneva.

My morning studies at the balcony room, when all were still in bed at the G's, were disturbed only by a young lady of four and a half years, who got up as the birds began their noisy courtings and visitings from one row of pines to another in the slanting rays of the sun. She announced herself politely with a gentle knock, and waited for my response before entering.

Often the contagion of an attitude of study affected her, and she too insisted on drawing up a chair and keeping a book open before her with a scholarly fervour in her playful features. It was the scholarly *mood* that she understood, and it was deeper in her than in any man of letters. Writing and drawing too had their passionate appeal to her, and seemed to steep her little soul into an attitude not unlike that of prayer or mysticism.

'Primitive' man had this sense of the appreciation of the sacred or the numinous more than the 'modern' man. Feeling and sentiment are discredited by modernized Europeans who take pride in dry reason rather than in any emotion, even when right. Children, however, seem to be exceptions, till perhaps wrong schooling takes away the flavour or perfume from their unfolding personalities.

Little Martine could even enter into the spirit of some of the verses of the Guru Narayana on Epistemology (*Arivu*). As I sat reading the verses in sounds that must have had a strange and distant influence on her French-conditioned consciousness, she began to imitate what I muttered to myself :

"Ariyunnnavann - ennariyam - ariven - ariunnnavannum en-nakil. . ." (If one could know himself to be the knower even while knowing that knowledge is all . . . etc.) and seemed to derive a mystical beatitude from it, not unlike my own. She saw the joke of the situation, but in and through it, I could discover a strange understanding which,

though vague, was in content at least, not unlike my own. The appreciation of the numinous value of the Absolute is such, that even a worm or an insect, a dog, a cow, or an elephant become through it fellows in feeling as well as in being.

Open and Closed Religion: On Sunday, September 6, 1959 there was a good gathering in the balcony room at 10-30 a.m. to listen to the last of my preliminary talks about the Gita. The day and the hour chosen and the earnestness with which the listeners came, for the twentieth time after my arrival here, made me think of any possible closed orthodoxy that might be developing round me who was supposed to represent the open dynamism in religion that the Guru Narayana himself represented.

I had previously had many searchings of conscience on this matter. It opened one day when a young engaged couple took me for a drive at the breaking of spring-tide to the grounds of an old castle near here. They told me they were not baptized Catholics but belonged to the natural pre-Christian social set-up. They were to be formally married soon. The Catholic Church had certain formalities for the proper recognition of marriages and the faithful of the Church had to have their communions at definite periods. The couple in question were reluctant to submit to these exacting and outmoded requirements. Would I help them to have their religious needs satisfied? That was in short the upshot of the talk.

I had to explain to them first the difference between the necessary and contingent aspects of any religion. The Old Testament in the Christian context corresponded to the Vedic background of the Indian context. Jesus had revalued the Mosaic way of life in terms of an open and dynamic way for the whole world, instead of being applicable to a chosen group of people preached to under special stress of historic circumstances in a closed and static way. The Sermon on the Mount contained dialectically revalued dynamic and open elements which made Christ the Light of the World instead of merely the Prophet of a Chosen People, like Moses. The same thing happened on the Indian soil in respect of the Gita.

Non-Contemplative Trends: The Gita represents a dialectical revaluation of the standpoint of the Vedas in absolutist terms. I was a teacher of the Gita and the follower of the Guru only in this latter fashion. When Jesus said, "Let the dead bury the dead" he was just referring to that necessary aspect of the Church which, like Arjuna's anterior opinion expressed in the Gita, was tainted by a certain form of regret and retrospection.

The Catholic Church by its stress on the darker side of religion, was becoming more and more disliked by modern minds. If the churches are still filled on Sundays, they are only so under a kind of protest or revolt in the minds of the people. Children are often scared by the sepulchral atmosphere and the unearthly sounds that emanate from pulpits. They love the sunlight instead of the poor version of it as seen through stained glass windows. The Catholic Church is at present making efforts to meet the modern man's demand in many ways. Socialism itself as a political group exists because of the common protest against the orthodox bloc, and I have been told that forty per cent. of the population of these parts are

to be counted as belonging outside orthodoxy.

Moreover, the pure way of absolutist wisdom is not within easy reach of the people at large. It can only be presented to them sugar-coated, diluted, or as adapted to the problems of everyday life, where wisdom meets common sense as its partner in intelligent living. "What about a burial place?" I said to the couple, as I walked round the palace grounds of some old Flemish count or baron. The lakes, trees, battlements and bridges gave the place an atmosphere of the Middle Ages, to which the Church itself still belonged.

The movement of the working priest and those who are permitted to marry while remaining in the order, as recognized by the Pope recently, and the call of the Pope to contemplative orders under his influence to adopt more active attitudes, together with the intensive though cheap forms of propaganda adopted to keep the faithful within the fold, by tampering in social and political matters of secular interest, such as even the affairs of a football club in the village, all reflect a rotten state of affairs somewhere.

The Two Aspects of Sanskrit: For a teacher of the Upanishadic way of life any entering into such a context had to be done very carefully, if at all, if one was to avoid falling into the very error the Upanishads are meant to counteract. When the Gita for example, says that the wise man treats with equal eye the learned and pious brahmin, the cow and the elephant, the dog and even the dog-eater, the sweeping away of all considerations of holiness is unequivocal. So in order to insert myself and the work I was doing *vis-a-vis* the group that was beginning to crystallize round me in Laethem-St. Martin, I could think of no better method than to confine myself to the contemplative texts in the original themselves. None of them lent itself as a basis of discussion so much as that wonderful work of Vyasa called the Bhagavad Gita.

So by September 6th I had covered all the preliminary aspects of its study. In one more week I would be entering into the reading of the text itself, and would be showing them how to reap the greatest benefit from the study of the Gita. Two of the daughters of my chief host, C. and A. were women who had that type of will-power called *medha* by Vyasa in the Gita (Chapt. X. 34). Language study was their special passion. One of them had mastered Shakespearean English and the other secretly lavished her passion for Spanish, for which she sat up late at night with the patience of a mother nursing a sick child.

A strong love of language can be a substitute for frustrated affections in some women who have a touch of "verticality" or "absolutism" in their character. It was strange therefore, that by a natural force of circumstances I found myself at this Gita class before a white board on which I had written the Sanskrit letters.

The two ladies took to the hint in right earnest, and that strange tongue both dead and living, in its own wonderful way so suited to both erotics and contemplation at the same time, one lending purity to the other, the tongue which Prof. Max Muller referred to as the "elder sister of all European languages," was favourably adopted as part of my Sunday lessons. With its precise grammar and rules of inflexion, with facility in

the coining of new compound words, Sanskrit lends itself better for contemplative thought than perhaps any other language in the world.

It is true that Sanskrit is claimed to be the language of the orthodox brahmin of the Indian soil, and this noble tongue is vitiated by being mixed up with tribalistic instincts. The orthodoxy of the man-hating, exclusive, self-seeking type of degenerate priest in India, might claim Sanskrit as a language in which it could conveniently bottle up the venom of its closed orthodoxy. This, however, does not abolish the fact that the Sanskrit of the Upanishads and that of the Golden Age of its literature, constitute one of the noblest cultural values of the human race.

Both the bottled and labelled orthodoxy in the name of militant Hinduism raising its ugly head in India at present, has to be as carefully distinguished from the open and dynamic form of Indian culture, as its Christian counterpart in Europe. The dark and the bright sides have to be clearly distinguished. Sanskrit as a language of contemplative values, when rid of petty orthodoxies which have sought refuge in its generous domain, has hardly any equal in the world.

Preparations for Geneva Functions: Two days previous to the Sanskrit class, first held under the auspices of the Gurukula, I had gathered round me about eighteen men and women, mostly drawn from the family of my host G. to explain some of the peculiarities of the approach to world problems that we were going to adopt.

Many times on previous occasions in the same house and in the same context, we had talked about the unitive dialectical approach to human relations, involving the common happiness of mankind. The pages of VALUES had explained our standpoint, and the World Government Manifesto had made many matters of principle and the practical steps to be taken as clear as possible, though yet in a vague general way. The gathering that I had called together went over all matters to revise and confirm our ideas. Support came from all parts of the gathering. Once again we reaffirmed our resolve to go ahead solidly along the lines outlined. The attitude was the resultant of two forces or interests with which all were actually concerned. One touched values such as equal justice and happiness for all, and the other consisted of seeking the truth and living according to the total wisdom heritage of mankind.

Everything was set for our Rousseau Island Pilgrimage of the 20th September and the Guru Narayana Birthday celebrations of the 16th September, both to be held at the beautiful international lake-side city of Geneva. Yes, Geneva was a state of the spirit of man which tried to take wings like the vast population of black and white swans and the other water-birds migrating from far and near, on the gleaming waters of Lac Leman whose shape is that of the half-opened eye. It has been repeated *ad nauseum* that East and West can never meet. If the spirit of the sages of the Upanishads, or if that of Kalidasa had hovered over this Alpine region instead of lingering too long about the cloud-belt of Everest and Dhaulagiri, their spirits' dearest attitudes would, I am sure, have found a kindred echo from this dear part of the world where another King of kings, Mont Blanc, sat in all his absolutist majesty among the lesser peaks eternally snow-bound in all his changing hues in the reflected glory of the

heaven's orb. The hope of man has to learn again to soar high and a spirit of adventurous ambition has to make its pettiness sink before it can respond fully to what Geneva meant to me and ever shall mean.

Indians in Europe: The inner climate of the East and the outer climate of the West have to be brought together correctly, equated and made into a non-dual human way or value in life. Loudly claiming spirituality for the East and calling the whole of the West worldly or materialist has been the error perpetuated since each has contacted the other in recent centuries. It was the material wealth of India's silks, gold, ivory and spices that brought the mercantile adventurer to Eastern shores. Now the tables have been turned to the other side. The Eastern fortune-hunter and careerist seeks the cold climes of the West, to promote himself through technocracy and scientific gadgets, comforts or conveniences. Armaments are brought back in secret shiploads instead of incense or women who constituted the articles of forward trade of olden times. (121)

The Indian who comes to Europe is generally better dressed in Western clothes than the present day Westerner himself. They claim to be rare brahmins in spirituality, while secretly and sometimes openly, accepting other gods than their own, at whose temples they become novice votaries. Often it is the purest of brahmins who is more prone to be carried to bed after midnight, dead drunk and deprived of his belongings in some of the Western cities like Marseilles or Paris, than his brother compatriot who claimed no such superiority. Vegetarianism is laughed at by the best disciples of the doctrine of *ahimsa*, when once outside India's atmosphere. Back streets in cities such as The Hague or Amsterdam abound in Eastern admirers of Western commercialism in its most blatant form. Men of no principle stand to lose their own background as well as that of the new country. Those who do have a conscience alive gain doubly both ways.

Rousseau, East-West Contact: Rousseau's was the one solitary voice that was heard, as early as 1750, when the whole of Europe was still steeped in the darkness of the Middle Ages, against the possible evils of misdirected arts and sciences. While writing his refrain of a famous song whose tune still chimes from the steeple of one of the most important churches of Europe, and whose words, translated, read :

“Let us go and dance, young girls under the nut trees, etc.”

breathing the spirit of the Renaissance, it was Rousseau who was able to protest for the first time against the dangers of technocracy and of Western civilization in general. He was himself a vegetarian and his love of wine, if at all he permitted himself a glass to please a peasant host whose friendship he cherished, was based on the highest of Western traditions and tastes. He preached like the Guru Narayana of our own time the One Natural Religion of All Mankind.

In his *Le Contrat Social* he taught that unitive and absolutist theory of politics based on a dialectical approach to human happiness. He was considered a sensuous man and a very sentimental hypochondriac by mistake by his own contemporaries and superficial critics. His *Emile* and

La Nouvelle Héloïse, closely read in the light of the highest wisdom of India, reveal great kinship with the perennial wisdom heritage of the world, to which both Sanskrit at its best and Western civilization at the time of the Renaissance both belong. In Rousseau we find a point of contact between cultures where the Eastern ways could be interpreted and understood in the light of Western wisdom values and *vice versa*. Inner and outer climates have thus to be reversed and adjusted so as to make the contact fully effective.

It is in this connection that I first dreamed of a pilgrimage to Rousseau in Geneva about ten years ago. Three of us who have again joined together near the Statue of Rousseau at Geneva had been there once before in the spring of 1951. The long awaited event was again to become true. It was therefore with some exaltation of spirit and with a throbbing heart that I started with the advance party from Ghent on the 13th September on its pilgrimage to Rousseau Island, after the usual Sanskrit and Gita classes.

No Missionary Intentions: We passed through northern France and Paris. Spending the night with a friend whom I had known more than a decade ago, and contacting several others of bygone days, we reached Geneva by car soon after midday of the 15th September 1959.

The main events of the Guru Birthday celebrations and the Pilgrimage to the Island of Rousseau have been published already in the pages of *VALUES*. I must speak now only of the happenings behind the scenes. When the Appeal for the Pilgrimage was sent out there was a general attitude of hush-hush and hesitation on the part of many who were quite sympathetic to the idea. The silent march from the Statue of the Swiss Confederation to the Rousseau Island was by some interpreted as actively political and therefore something fraught with danger. Those who had religious scruples or nationalistic, closed and static inhibitions could not respond either to the clear call to rally round the ideals of human solidarity and brotherhood, even though the opportunity was presented to them in the simplest and most harmless of forms.

However, in spite of these negative factors, both the functions of the 16th and that of the 20th September went off in a way that reflected much credit to all concerned. Once again, for the fourth or fifth time I had the rare privilege of celebrating the Guru Birthday on European soil. I would have done so almost a dozen times, if I counted the celebrations in the New World and those outside Geneva. In all cases, it has not been as a missionary that I have behaved. That kind of missionary zeal which often cuts across good taste and manners, and offends simple standards of human decency, in which you see an over-zealous and often an abnormal male or female suffering from fixed ideas imposing on an unwary well-disposed stranger in the name of a particular brand of truth, all ready packed and presented for acceptance or rejection, not unlike that of a pedlar or a salesman, with all the mean tricks employed in that vulgar context, has only a nuisance value, if at all, in human life.

Orthodoxy and heterodoxy can both be nuisances of this kind. It has always been my prayer that those who try to spread the good news of the Guru Narayana would not do so thinking of converting others to their own standpoint. A rose does not need to be praised. Its perfume would suffice to draw to it the attention of the passer-by. A veritable

Guru, like a lighted lamp, cannot be hidden under a bushel. It will find its place on its own pedestal when properly presented without ostentation or the force of vulgar proselytism. I have always looked upon these celebrations as my own personal way of sharing with others an event in which I inclined myself in gratitude to a Guru for what he was able to give as a guide, philosopher, and even as one of my best personal friends. As a young man would hide the photo of his girl-friend inside his pocket-book for his own benefit or only that of the most intimate of his personal friends, the Guru Narayana has ever been for me a secret treasure to be kept from the view of the madding crowd. In this sense the celebrations of the 16th September were an unqualified success to many of my best friends who sat round a large table and listened in peace to music and talks.

Friends of Wisdom: The celebration of the Guru Day at 7 Avenue Pictet de Rochemont near the Place des Eaux-Vives at Geneva was a homely event, but itself was the culmination of the contacts I had made ten years previously and those I made more recently in the Alpine retreat at Courchevel this summer itself. The Director and Founder of the Institution JEAN, Mon Marc Rohrbach with Mme Collette Rohrbach and their two children Francoise (16) and Daniel (12) and the adherents of the Movement A. V. M. spread over Switzerland and France through about one hundred centres called Foyers, have now known something at least about the Guru through publications, talks and events. This must be sufficient gratification for lovers of wisdom and all interested in human solidarity and freedom.

Dr. William Gunning's Institute Monnier at a place called Versoix, about ten miles from Geneva, on the borders of the lake, is another place that has become indirectly dedicated to Guru wisdom. The Founder and Head has interested himself, with Mme Gunning, wholeheartedly. Their only daughter Mme Crone-Gunning of Bergen, North Holland, has also taken initiative and interest with all other friends of the Institute, together with several others who have travelled from far to express their sympathy and solidarity with the pilgrimage and homage paid to a great World Teacher at the Rousseau Island on Sept. 20, 1959. As the assemblage, the march and the ceremony were all silent and dignified, all that took place can easily be gathered from the pictures that appear elsewhere in this issue of *VALUES*.

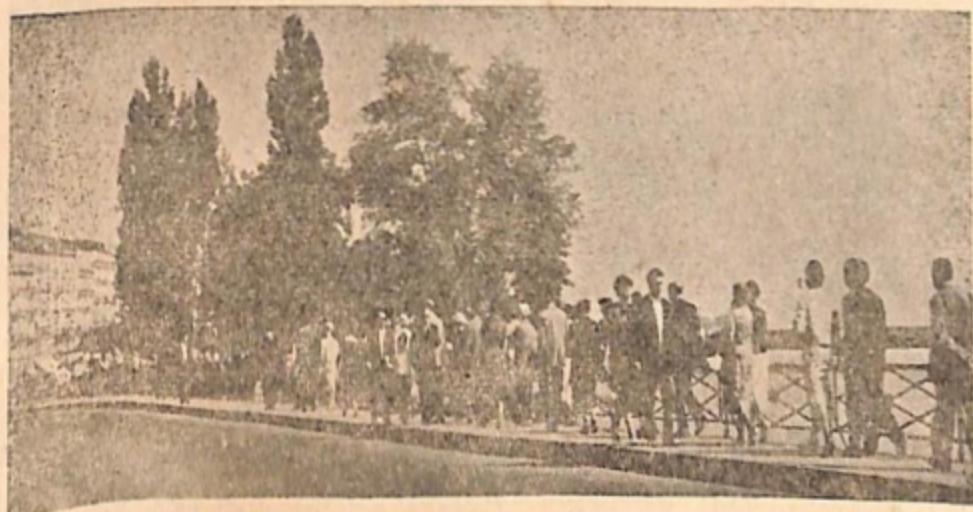
The days between the Guru Birthday and the Rousseau Hommage were filled with excursions round the Lake of Geneva conducted by C.G. the second daughter of the G. family who, by her subtle intelligence, retiring ways and insight into situations both physical and relational, somehow takes the central place in all that has been happening round me since my arrival here. The 18th of September saw a happy group round the Lake of Geneva with the sun smiling over the vista, which included the placid lake dominated by the massif of Mont Blanc still veiled in mist. We had a close view of this younger brother of the Himalaya at Chamonix the same afternoon. Next day we went up the Jura in the opposite direction from where we had a more distant view of this visible manifestation of the Most High. After a memorable "Fondue" dinner with the Gunning we found ourselves returning next day full of gratitude, to Belgium.

[ANOTHER INSTALMENT NEXT MONTH]

The Rousseau Pilgrimage

Geneva, September 20, 1959

ON these pages we present pictures of the Rousseau Pilgrimage, as reported in VALUES (Oct.-Nov. 1959). It was a long cherished hope of Nataraja Guru to have this great Guru of humanity thus honoured, and it is fervently expected that this Pilgrimage will be held every year hereafter, by more and more friends of wisdom and of the ideals of world solidarity for which Jean-Jacques Rousseau stood.

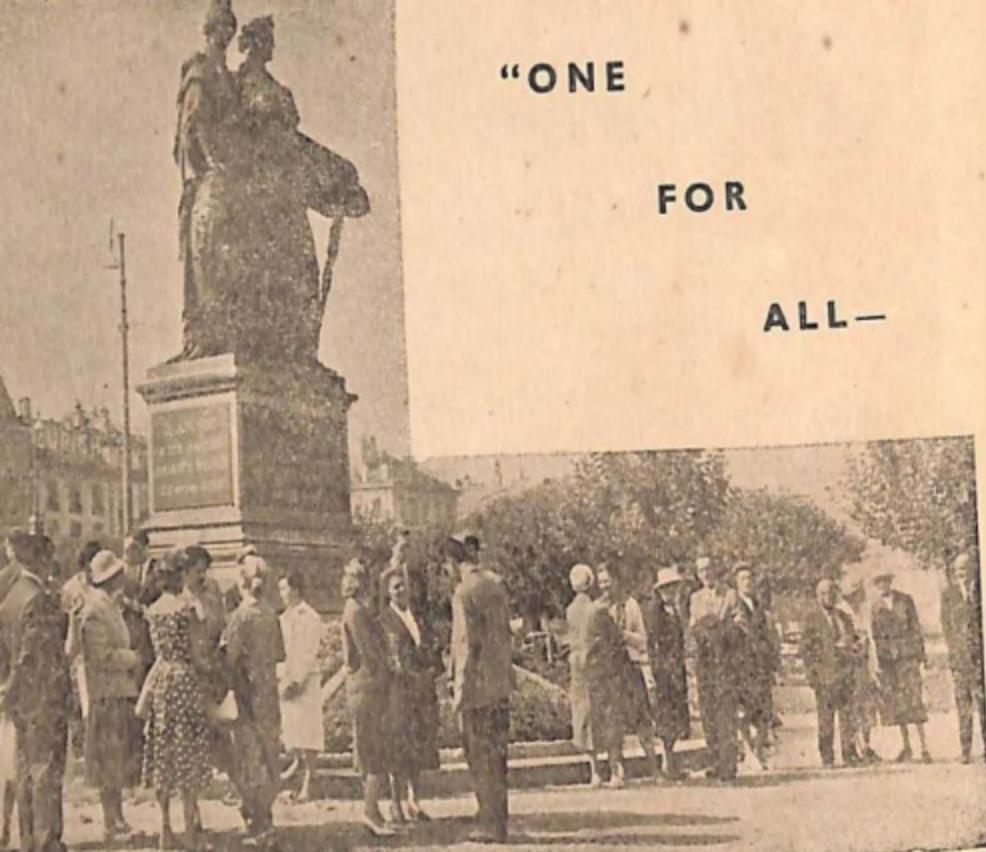


The March to the poplar covered Island of J.-J. Rousseau in the centre of Geneva.

"ONE

FOR

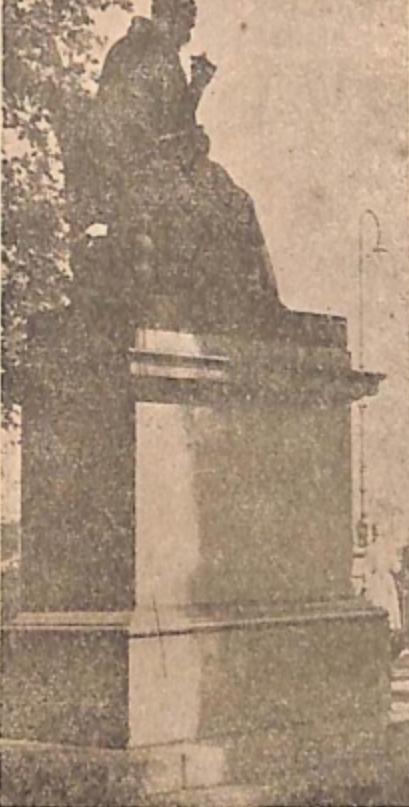
ALL—



▲ Assemblage at the monument of the union of the Canton of Geneva with the Swiss Federation. Figure on the right has a shield bearing the dialectical formula, "One For All, All For One."

Nataraja Guru, carrying a parcel containing camphor for burning at the foot of the monument. ▶





-ALL

FOR

ONE"

▲ Silent homage at the statue of Jean-Jacques Rousseau on the Rousseau Island.

The pilgrim party on
their way from one
monument to the other,
under the linden trees.



Narayana Guru Birthday Celebration

in Switzerland



TO mark the occasion of the 105th Birthday Anniversary of Narayana Guru (1854-1928), friends from Switzerland, France, Belgium, Syria and India, partake of the "Fondue," a Swiss dish symbolic of absolutist friendship, on Sept. 19, 1959, at the Institute Monnier, Versoix, near Geneva.

Proceeding clockwise from the left, the picture shows: Prof. Jamal Mouhassel, Mme Gevaert (Jr.), a Belgian friend, Mr. Paul Gevaert (standing), Mme Cecille Bublin, Mme Rohrbach, the son-in-law and daughter of Mme Bublin (both standing), Mr. Marc Rohrbach (Head of the Institute JEAN and the Movement AVM), Mme E. Gevaert, Dr. Nataraja Guru, Mme Ida Cochet (standing), Mme Denise Lonay, Mr. Edgar Gevaert, Dr. William Gunning (Head of the Institute Monnier) and Mme Celine Gevaert.

(All Photographs by Courtesy of Dr. W. Gunning)

A Highland Fling

by JOHN SPIERS

*The glass is falling hour by hour, the glass will fall forever,
But if you break the bloody glass you won't hold up the weather.*

— LOUIS MACNEICE, *Bagpipe Music*

FAN dancers—those entertainment girls who come nude on the stage, except for two great fans—foil the censors with a technique which might be called “see no-see.” This might well be the caption for the following story documentation of a tantalizing gift parcel which we thought we had but which we haven’t got—yet. In ancient times, oh, about thirty years ago, when we were black-listed by the British in India for supporting Indian independence, we would go to the post office on the days when mail was there from overseas. Spotting our mail behind the counter at Mylapore or wherever we happened to be, we would ask for it. But the postmaster would blandly tell us “There’s nothing for you.” The reason? Police censors hadn’t done their inspection. See, no-see. The following tale belongs to the same lunatic category. Further it has a warning and a moral.

It is a warning, quite serious, to all friends overseas who, in the goodness of their hearts may be thinking of sending us gifts. Unless the gifts are things like literature, we say DON’T SEND UNLESS you are prepared to pay for its cost all over again in customs. People don’t seem to understand we are in a country which is economically straight-jacketed, where every penny is being extracted. And in parenthesis, the Scots—and there’s quite a heathery tang in all this—are not the only meanies in the world!

The moral? Just another good reason for having a global economy, as part of the planning of a one world for all humans. Historians of the year 2059 will probably chuckle with amusement and utter incredulity at such goings-on among humans so proud of their height of civilization and spirituality and what not, in the dim, how-crazy-can-you-get latter half of this wonderful 20th century.

It started like this—

As some readers will remember, World Citizen Garry Davis was in India in 1956. He left India hurriedly, leaving behind several boxes of documents, files, papers, etc. I had them packed and mailed to him. On April 2, 1959, from New York, he wrote:

Dear J.

Many thanks for sending packages along. Am sending you a package back.

Yrs. Garry.

Mystified, I inquired what this could be.

On July 22, 1959, from Sorrento, Maine, USA, Garry wrote:

"I can't tell you what's in the package. It's a present."

and again, on August 5, 1959, from New York:

"No, I won't unravel the mystery. Remember, patience is a virtue." to which I replied from The Gurukula, Kaggalipura, on Aug. 12, 1959:

"I'm all tingly about the surprise packet. Patience!"

In September my assistant here came panting up from the village post-office at Kaggalipura. It is two miles away and he bikes up and down for mail and any groceries, every morning. "There's a parcel for you," he said, "and Rs. 48.87 to pay." This was it!

I went down to the post office. Garry had sent me a Scottish Highland outfit, tartan kilt (Royal Stuart of course!) and jacket and Tam-o-Shanter hat and all. The sort of things they wear at Balmoral. The good-natured imp! A tribal dress for a world citizen! I laughed and laughed, especially at what the local Mysore villagers would think if I put on the ancestral regalia! And then I recalled that when Garry was in Edinburgh in 1953 he had mentioned in a letter about getting this Scots dress and now remembering that I was born and brought up over the border, had thought of this as a lovely surprise packet... but it was comedy worthy of Compton Mackenzie. Myself the sannyasin, transformed into an Indianized Harry Lauder!

The postmaster was waiting, a simple and very nice man who doesn't know much English and had never seen such odd clothes in his life. And what about paying the charges? Rupees 48.87 comes to more than ten dollars at current rates of exchange. I examined the parcel. A note on the customs form stated the parcel could wait at the post office while any objections to payment were being considered. I took down the data and sent off the following letter:

NARAYANA GURUKULA
Kaggalipura, Bangalore South.
11 September 1959

To The Customs Officer,
Madras.

Dear Sir:

Customs Duty on Gift Parcel of Secondhand Clothes

A gift parcel of second-hand clothes has come for me and is lying with the postmaster at above address. It has been charged Rs. 48.87 (Rs. 48.37 customs and Rs. 0.50 for expenses of examination etc.). It has been sent from Mr. G. Davis, 101 Central Park West, New York City. I know it is second-hand, as he got those clothes in Scotland five years ago and he wanted

to gift them to me because I am originally also from Scotland. The value he had placed on them is clearly marked on the U. S. Customs declaration form as " \$10 (ten) New York, July 14, Suit, Second-hand." \$10 is under Rs. 50 (actually about Rs. 47.70 at present rate of exchange) so that actually the rate Customs here are charging is *more* than the valuation accepted by the U. S. Customs, even at rate of exchange. Your mark is 37370, Madras, August.

Will you kindly see that under these circumstances, this *GIFT* is exempted from payment of customs? I cannot in any case afford to pay for this gift. It has more of a sentimental than an actual value, being a kilt and tribal Scottish dress, which nobody here would wear in public! I therefore claim exemption from customs duty, and kindly request you to grant this, failing which, I shall regretfully have to refuse acceptance of the parcel. It is only for sentimental reasons and friendship's sake that I would like to have the parcel.

I trust that you will therefore be good enough to order cancellation of the charges.

Thanking you, etc.

JOHN SPIERS (Sannyasin and Head of
Narayana Gurukula, Kaggalipura.)

Of course I rushed a quickie to Garry. You must imagine his indignation. I cannot quote all he said in his reply on Sept. 14, 1959 as it would burn holes in the pages of this magazine. The mildest part was "Those robbers! By what right do they charge duty on second-hand clothing for personal use? and especially to a person of your calibre Bureaucracy etc."

The next was a little bit (4 x 6½ inches) of that dirty brown bromo that came into existence during the war—

From Principal Appraiser,
Postal Appraising Department,
G. P. O., Madras.
S-6-C2-298-59

18 Sept. 1959

To John Spiers,
Narayana Gurukula,
Kaggalipura P.O., Bangalore.
Sub: Pcl 37370 of Aug. '59
Ref: Yr. letter d. 11 Aug. 1959

With reference to your letter dated above you are informed that gift articles and second-hand articles are not exempt from duty. The parcel in question declared to contain apparel has therefore been correctly assessed to duty at 100% under item 52 Indian Customs Tariff on the declared value of \$10.

Your claim for reassessment is therefore rejected.

Sd/-for Principal
Appraiser

At the end of September Gurukula and Values' matters took me to Madras, where I was able to visit the Principal Appraiser at the G.P.O. He was nice, and explained how his hands were tied, and he had no powers to give exemptions. I could however, appeal to the higher authorities at Delhi. Christian missionaries did and generally got exemption

for their stuff. I left this sympathising official and sent the following letter :

Narayana Gurukula, Kaggalipura P.O.,

Bangalore South

2 Oct. 1959

To The Customs Officer,
Ministry of Finance,
Government of India,
New Delhi.

Dear Sir :

EXEMPTION OF CUSTOMS ON PARCEL OF
SECOND-HAND CLOTHES

A gift parcel of second-hand clothes valued at New York at ten dollars has been charged 100% customs duty by the Principal Appraiser, Postal Appraising Dept., Madras.

I have seen him and he says this is according to the regulations, but since it is for a charitable institution, which the Narayana Gurukula is, and as exemption has been made in the case of missionary organizations, I should write to you to request you to grant exemption in this case which is *bona fide*.

I therefore request that this gift to me should be exempted. Please treat this as urgent as the parcel has already been waiting at the local post office above for a considerable time.

The details are Parcel 37370 of August 1959, addressed to John Spiers, Narayana Gurukula, Kaggalipura P.O., Bangalore District South, India; from Mr. G. Davis, 101 Central Park West, New York City.

Please let me know and also please inform the Principal Appraiser, Postal Appraising Dept., G.P.O., Madras also, to whom I am sending a copy of this letter. Thanking you, Yrs. etc.

cc to The Principal Appraiser,

G.P.O., Madras.

JOHN SPIERS.

And now we come to the Headquarters of Bureaucracy... grhh !

F. No. 10 / 191 / 59 / Cus. V
Central Board of Revenue,
New Delhi, the 16th October 1959
24 Asvina-1881 Saka

From

Shri D. N. Lal,
Under-Secretary, Central Board of Revenue.

To

Mr. John Spiers,
Narayana Gurukula, Kaggalipura P. O., Bangalore.
Subject :—Charitable consumable stores imported for free distribution—clothing—Exemption from Customs duty—Request for.

Dear Sir,

I am directed to refer to your letter dated the 2nd October 1959, on the subject mentioned above and to say that before the matter is considered further, the Board may please be informed whether the Narayana Gurukula (*sic !*), Kaggalipura, Bangalore District, is a registered charitable organization doing free service to all with-

out discrimination. The Board would also like to know in some details the kind of charitable work done by the institution and how exactly the consignment of clothing in question will be utilized.

2. Copies of annual reports on the activities of the institution for the last two or three years may also please be furnished.

Yours faithfully,

D. N. Lal,

Under-Secretary, Central Board of Revenue.

My reply to the above dated 21 October 1959:

To Shri D. N. Lal,

Under-Secretary, Central Board of Revenue, New Delhi.

Sir :

With reference your letter No. F. 10/191/59 Cus. V.

dated 16th October 1959 (24 Asvina 1881 Saka).

The Narayana Gurukula is a Guru-sishya parampara institution, founded in 1924, and is not registered.

The activities of the institution are of a wisdom character, mainly teaching the wisdom of the Absolute, like other ashrams of this kind.

The parcel in question, referred to, was not "imported" at our request, but was a gift sent by an American sishya to me. It is a gift of a Scots dress, second-hand, of a purely sentimental value, unsaleable, and it is merely to save this American friend discomfort that I am taking all this bother to get the parcel free from customs duty. Its worth is only \$10 (less than Rs. 50) as declared at the customs, New York.

I am a sannyasin affiliated to Nataraja Guru who is my Guru. That should be an explanation in itself.

I trust this information will enable you to grant the exemption requested.

Thanking you, Yrs. faithfully,

John Spiers.

Back came the following from Shri D. N. Lal, this time dated 2 Nov. 1959 or 11th Kartika—1881 Saka (just one of the irritating obsolescences which mark modern India, but maybe psychologically significant . . .)

To Mr. John Spiers,

Dear Sir :

With reference to correspondence resting with your letter dated the 21st October 1959, on the subject mentioned above, I am directed to say that Board is unable to accede to your request for granting exemption from customs duty on the parcel of clothing in question.

Yours faithfully,

D. N. Lal.

So the parcel has gone from its two month's sojourn at the little Indian village of Kaggalipura, back to New York, back to sender . . .

Inside I am amused and sickened, both together, at this farce. I can see this parcel going backwards and forwards between Bangalore and New York, ten thousand miles each way, like a new sort of perpetual

traveler, something like most of us who have claims to no special part of the world, who have nothing to do with Gregorian or Saka periods, with brass-hats and red-tapists and bureaucratic nationalistic rapacity, for all who suffer (not us for we took it as a joke!) from these human indignities, when friend cannot give gift to friend without a state middleman coming in with all the powers of the law on his side to soil the beauty of friendship. Before a World Government all this customs racket would be considered as a form of theft, like the organized criminals in certain American cities who collect their fees from small businesses. No wonder smuggling increases everywhere.

Anyway that's the unfinished story of the kilt. It is now Garry's turn to dance the Highland Fling on the world's stage....

Postscript wiggle of the red-tape worm :

From the Principal Appraiser,
Postal Appraising Dept., G. P. O., Madras.

Dec. 1, 1959

Kindly state whether any exemption certificate has been received from the Government of India in respect of the parcel under reference and if so please forward a copy of the same. An early reply is requested as the parcel is pending since September 1959.

Sd./— for PRINCIPAL
APPRASIER.

From John Spiers,
Narayana Gurukula,
Kaggalipura P. O.

Dear Sir :

Out of courtesy I am informing you that no exemption from duty on the parcel was given by Shri D. N. Lal, Under Secretary, Central Board of Revenue, New Delhi, in his letter dated 2 Nov. 1959.

In my letter of 2 Oct. 1959 addressed to him, of which I mailed you a carbon copy, you will note that I had specifically requested him to inform you. My hunch that he would fail to do so seems justified.

Yours faithfully,
JOHN SPIERS.

[END]

GOVERN a big country as you would cook small fish.—*Tao Teh Khing.*

THOSE who seek to rule a country by knowledge are the country's curse. Those who seek not to rule a country by knowledge are the country's blessing.

Those who know these two principles also know the Ancient Rule, And to know always the Ancient Rule is called the Dialectical Attainment When the Dialectical Attainment becomes clear and far-reaching, leading people back to the Absolute Source, then only there emerges the Grand Neutral Harmony.

—*Tao Teh Khing,*

Atmopadesha-Satakam

One Hundred Verses of Self-Instruction

by NARAYANA GURU

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

THIS series, which we began in March 1959, presents the major work of a Guru of modern times. Narayana Guru revalued the spirituality of India in terms of the perennial philosophy which is the heritage of the world's wise men, sages or Gurus. As the disciple of this Guru, Nataraja Guru is richly qualified by academic status and life-long devotion to world wisdom, to be the medium between his Teacher and the modern seeker of wisdom. Back issues of this series are available, at cost price, post free.

18

The 'I' is not darkness; were it so, blind
And unaware of this 'I, I' we should have remained;
Because of this awareness, in order to know
That the 'I' is not darkness, to one and all declare.

AFTER settling some preliminaries in connection with the ego or the Self viewed directly in the first person, rather than in the second or the third, following the experimental way in which the existence of the Self was asserted (in verses 10 and 11), the Guru here passes on to its closer examination as in itself, or "*as such*" without reference to anything outside itself.

One transcends here the region of doubt and of probability. We have here a way of reasoning which is one hundred per cent. certain, without detracting, for that reason, from the strictly methodological and epistemological validity of the verity that has been asserted.

Although the form of the reasoning here might be thought by empirical thinkers as conforming to no sort of scientific reasoning, being open, according to them, to the objections of verbalism, tautology or even solipsism, we have to remember that different forms of reasoning must be considered as suitable to different departments of knowledge or science. Pure and practical reasonings cannot each have the same method. The Cartesian dictum *cogito ergo sum* belongs to the domain of what is called rationalism, while in the experimental sciences we have observation and inference leading to certitude of judgments or propositions.

One way of reasoning is as valid as the other, although the exigencies of the domain of reality to which the reasonings apply may be different. Formal logic and proofs of mathematics have different grades

of validity but the degree of certitude that they imply could be the same. That we are aware of the presence of the Self in ourselves, is here treated as equal to the proof of the existence of the Self or the Soul in an absolute sense in each of us. By asking us to declare this self-evident verity to all, the Guru brings to the discussion an open, public, or scientific character.

19

“Bottom, top or tip, reality here, there or that” —
So do conflicts come : Prime Substance is all there is :
The inert here, all change and pass : How could a wave
Apart from the water’s form, another reality have ?

THE study of the history of thought or philosophy in any country reveals to us that various trends or tendencies giving primacy to one or other factor of existence, essence or value have held the field at certain places or times, to give place to another. In one and the same period, or even in contemporary thought, or even in the same cultural unit if sufficiently large, we can discover the same differing elements as between schools of philosophy or religious groupings. Empiricists and idealists come into conflict as do unitarians or trinitarians, pluralists or nominalists. The possible varieties are endless, but there is always bound to be, between them, an implicit differential as between an ontological or a teleological approach, a practical or a pure way, an existential or an essential standpoint. Ascending dialectical method like that of a Plato will clash totally or partially with the descending dialectical method. A hypostatic value factor will tend to be discarded in favour of a sacred presence here and now. Phenomenology opposes “numenology”.

On the Far-Eastern scene we have pure absolutists who say that what can be named is not the true and those other philosophers who put their faith in concrete problems of everyday statesmanship or politics. In India Samkhya philosophers pinned their faith on the aspects which appealed to human reasoning, while others postulated an ultimate and transcendental principle beyond, called the *brahman* (the Absolute). Even among those who accepted the *brahman* there were those who gave primacy to the cosmological or the psychological aspect. Theologies, Eastern or Western, have also tended towards the two poles involved in the Central Value accepted in their particular branch of theology. Pantheism and monotheism tend to be opposed. History is a record of how ideologies have many times and in many lands caused bloodshed on a large or small scale.

The Guru here dismisses these dualistic trends in favour of one central Reality as inclusively covering all existences, essences or substances.

“Prime Substance is all there is”: Conflict between two schools of thought, whatever may be the items, terms, or values, will necessarily be based on giving primacy to one or other of the factors involved. A dualism is implied in all of them. When, however, a

philosopher takes care to give primacy to a notion that is not affected by duality, but conceives it as being central, neutral and prime in an absolute sense, he will be justified in calling that a reality which abolishes all rival realities. It is in this sense that the expression "Prime Substance" is to be understood here. In fact it is no other than the Absolute, though not expressed yet in its fullest and most finalized form.

In the context of Western philosophy we have the controversy between *essence* and *existence*. The tendency in modern philosophy is to discredit the former notion so dear to the Middle Ages scholastic and theological thinkers, in favour of the notion of *existence*. This might be called an ontological tendency in thought, as against the previous teleological one. We know that pragmatism itself is an attempt to balance and counteract the tendency of pure rationalists to make of the concept of the Absolute an airy nothing. Dialectical materialism claims also to balance the "spiritualism" implied in the usual theistic approach.

Between these two tendencies, we have the notion of the "thinking substance" of Spinoza which is an attempt to strike the mean between mind and matter. The "neutral monism" put forward by such modern writers as Bertrand Russell attempts again to find unitive ground between the two opposing or ambivalent tendencies of thought. The Guru here by his support of the notion of Prime Substance is taking the position correctly as belonging to the *advaitic* or non-dualistic tradition in the history of Indian thought. We could even go so far as to assert that this notion comes nearest to the idea of the *brahman* or the Absolute when fully understood, as it is meant to be, in the context of the *Upanishads*. Because perhaps of the fact that he is still in the preliminary stages of the development of his subject in the present composition, it is true that he uses the expression Prime Substance purposely, so as not to anticipate prematurely its fuller psychological, cosmological or other philosophical implications, which he is to develop stage by stage, according to his own method in the rest of the work. The word "Substance" here comes closest to the name he gives to reality in the very starting verse of this composition.

"The inert here, all change and pass": The distinction between the reality which is a flux changing and passing, and the Being that is independent of becoming, is fundamental to the *advaita* philosophy which the Guru, like Sankara, correctly brings up here for early discussion.

Discrimination between the transient and the lasting (*nitya-anityaviveka*) is referred to in the *Viveka-Chudamani* (verse 19) of Sankara as among the primary prerequisites even of a person who aspires to the wisdom of the Absolute *brahman*. In the Western philosophical context we know of the pre-Socratic philosopher Heraclitus who said that one could not enter the same river twice. The philosophy of flux and becoming persists to the present day in Bergson.

On final analysis we find that whether in the East or in the West, philosophers of worth have recognized two aspects of reality, one that

endures and one that does not, but is momentarily occupying an important place in their discussions of reality. Being and becoming have between them a vertical unity and a horizontal contradiction. The Guru here juxtaposes them within the notion of the Absolute or Prime Substance. The relation between the two aspects is at the very core of the *advaitic* tradition.

In order to bring home the subtle nature of the problem implied, the Guru passes on to a rhetorical question.

"How could a wave, apart from the water's form, another reality have?": The Guru takes the classical example in Vedanta of the relation between the water and the waves that rise thereon. Waves rise and fall but the water in the ocean, as such, remains as the numenon behind the phenomena, or as the Being behind what keeps becoming in the eternal flux of reality. The latter, the becoming, is sometimes named *maya* or *samsara* in Vedantic literature. Becoming and Being are aspects of the same Prime Substance or the Absolute, neutrally or centrally understood as the one to which both belong as ambivalent aspects.

The real difference between the physicist's empirical approach to reality and that of the metaphysician's idealistic approach to the same reality, consists in something like that between the cross-section view of an animal or plant and its own longitudinal section. What we see might have a different appearance and might belong to two totally different epistemological categories or ambivalent aspects. If we should examine a cucumber in cross section, or view the same longitudinally, it is the same object which is in question. In a similar way the specific form of a wave and the generic content of the wave refer to the same water. The difference when closely scrutinized, amounts to something highly theoretical called the "form" as distinct from the "matter" of the wave, the outer apparent configuration to which the water is subjected. This shape is not matter, but is a conditioning of our minds.

Matter and form however, meet both as abstractions with reference to the water which is the object of our study. The abstract notion of the water as a reality universally understood meets the geometrical notion of the form of the water, and both together produce in us a notion that is neither generic nor specific, but which constitutes the neutral link between the water of the ocean and the specific wave with its form.

In all this process of understanding, nothing new has entered into our understanding. The meeting point of the form of the wave and the matter of the wave gives us the notion of water which is common to the ocean and the particular wave that we might be thinking of. There is a dialectical interplay implied here which leads to the unitive understanding of water as a neutral entity between the ocean and the wave. Horizontally viewed we have innumerable waves on the ocean's surface, and vertically viewed there is the same differenceless water whether called

ocean or wave. It is in this sense that the rhetorical question that is put by the Guru here should be understood and answered. The Guru does not yet enter into the problem of unitive understanding as such, but suggests that there could not be a third factor other than the wave or the ocean that could be involved in this central neutral notion which has its place between the two poles into which reality itself could be divided phenomenally rather than numenally.

It will suffice for us, at the present stage of our discussion of Self-knowledge, as it is to be understood in the context of the Absolute, to concede that in the notion of the Absolute Reality there is no extraneous third factor involved, other than the two ambivalent aspects into which the Absolute itself tends to be divided through the refraction that our own mind produces. A transparency to dualistic refraction is what is to be cultivated in the philosophy which is being presented here by the Guru.

20

Another reality this world has none ; contrary assertions
Made in this world, understanding all do lack :
Though an ignorant person could mistake it for a reptile,
Could a flower garland, beneficial, ever a snake become ?

THE tribasic epistemological principle called *triputi* in *advaita Vedanta* has three distinct aspects: the *knower* aspect of reality, the *known* or "objective" aspect, and the central meaning aspect which is *knowledge*. The last is the conceptual, which is reducible to one or the other of the remaining two. The meaning is inseparable from the word it belongs to, and should not be thought of as third reality, although in technical epistemological terminology, it is given a name as representing knowledge.

When philosophers tend to make the idea a hypostatic reality through ascending dialectics, as in Platonic philosophy, or when they give to prime matter a status that tends to be a hierophantic presence here below, to be reached by descending dialectics, or even when they give to a percept a different status from the concept to which it belongs, they are arbitrarily putting philosophical abstractions into fresh compartments and treating them as if they were independent realities on their own.

A rose can smell as good without its conceptual aspect, and conversely, the idea of a rose need not necessarily be odourless. The neutral concept of the rose could combine the two ambivalent polarities that might be seen as one having primacy over the other by rival philosophers. As has already been alluded to in the previous verse, there is an error which is natural in this world, of treating dualistically, instead of treating unitively, factors that belong together.

"Intuitive understanding all do lack": In his *Viveka-Chudamani* (verse 16) Sankara refers to a faculty called *sha-poha*, which

corresponds to what Bergson and also Descartes would call intuition. This is the faculty that resolves paradoxes as in the dialectics of Parmenides. In the same way, *advaita* philosophy abolishes duality and merges difference into the sameness of the neutral Absolute.

Most of the schools of philosophy, in so far as they do not consciously adopt this unitive or dialectical approach to wisdom, fall short of the requirement of a philosophy which is well founded, with a methodology and epistemology of its own. As mathematics has its axioms and postulates, the philosophy or the science of the Absolute has its particularity of methodological approach. *Atma-vidya* or the science of the Self is an open book only to those who have this gift of intuition as stated by Sankara in the above verse. The generalization made here about other philosophers of the world is justified in this sense.

"Could a flower garland, beneficial, ever a snake become?": The example of the rope that is seen in obscurity to be a snake, by an ignorant or cowardly person whose intelligence is not properly directed to the search of truth is an age-old and somewhat hackneyed example known to Vedantic literature. This very example is here used by the Guru with purposeful modifications, to bring out the unity of value underlying the duality tacitly implied in the classical example.

We have to imagine a man who is not quite mentally alert or awake enough to realities, especially to values, as he ought to be. He sees a broken flower garland in a badly lit part of his house. He takes it to be a snake because of his conditioning to fear snakes. The rope in the classical example is an article that has no practical utility. Truth is compared to this kind of valueless object. Appearance is also on the other hand exaggerated as a dangerous snake. Between truth and falsehood, or rather reality and appearance, there is thus admitted in the comparisons corresponding to each of them, a polarity or contrast which tends to be dualistically conceived, even when both are thought of in terms of pure value. As a matter of fact, what is true in everyday life has at the same time a beneficial utilitarian or cultural value. Likewise, if we think of the transcendental aspect of life, which is the ambivalent counterpart of the utilitarian, even in this pure or ideological sense, truth is a beneficial value. The classical, abstract and academic example of the rope and the snake fails to look at the natural ambivalent factors of cognition and conation in terms of value, in which emotion enters as a determining factor to give it unitive interest or value.

The substitution of a sweet smelling flower garland, and carefully qualifying it as beneficial, is meant to draw attention to the fact that, viewed from the standpoint of human values, the unitive link between reality and its mental, hypostatic aspect, stands revealed in greater relief. In the classical example it would seem that truth is valueless, while appearance is fraught with fear. Both tend to be negative in value. In either case the interest of man in truth is not considered important enough. In the revised version of the classical example given here, the

value of truth, even in the existential aspect, is stressed, while the error of the fearful snake is mitigated by reference to it as a reptile that dwells in its burrow, not necessarily harmful, and valuable idealistically in its own way.

These are fine touches of revaluation in keeping with the philosophy of the Guru, and are to be kept in mind in the study of the axiology that the Guru wishes to introduce into the discussion more correctly than hitherto. In the work of the Guru entitled *Advaita Deepika* (Light of Non-dualism) verse 11, this becomes quite evident. [TO BE CONTINUED]

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