

VALUES

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BODHI-DHARMA

The South Indian Guru (28th in succession to the Buddha) who founded Zen (Contemplative) Buddhism in China, A.D. 520. Reproduced from an old Chinese painting.

THE GURU
TRADITION

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

NEXT MONTH
MATHEMATICS
AND MYSTICISM

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EDITORIAL: **The Pythagorean Effect**

LIKE cosmic rays, musical radiation can penetrate to psychological areas otherwise heavily shielded by the barriers of politics, areas unaffected by the most powerful Kremlin or Washington speeches or even by Pasternak novels.

One of the happiest results of Mr. Mikoyan's recent visit to the United States was the tears of joy shed by him and his wife on hearing the playing of the pianist Van Cliburn. Such tears are not new in Soviet history. Lenin was moved to say, on hearing Beethoven's Appassionata Sonata: "When I listen, I want to stroke people's heads." That was his first and best reaction. Unfortunately he went on to say "but this is the time for breaking heads."

The man who first noted the power of music and made use of it was Pythagoras. Mr. Mikoyan can truly be said to have provided a modern instance of the Pythagorean Effect. Pythagoras was Europe's earliest mathematical wizard, known to all schoolboys for his famous theorem. He declared that all natural phenomena could be expressed in mathematical formulae, a statement still endorsed by the latest physicists of our time. But Pythagoras was first of all a wise man, an accepted Guru with a large body of disciples. The formulae he found in music were intended to improve the character of his pupils, to harmonize mankind. He employed melodies to give peaceful sleep, to make his pupils alert in the morning, to calm anger and remove depression, to induce an exalted state of mind. A military march or a religious hymn are both instances with effects which he worked out.

Unmoved by arguments and reason, tears of a common human sympathy can still be made to flow when the common heart strings of humanity are plucked by a wise man. It is here that the Gurus of mankind have plied their art as well as their science. It is in this sense of exploration of the fundamental elements of human nature which bind all human beings together that the Guru tradition with which VALUES deals this month, has enduring significance. This exploration does not cost a penny of the many billions spent on the dubious exploration of the back of the moon or the back of beyond. What the whole world needs is much more of that Guru touch, the Pythagorean Effect. [END]

From World Citizen

Garry Davis

The following message has been received from Mr. Davis from New York. He is a disciple of Nataraja Guru and is at present completing his book on his personal adventures in world citizenship which is expected to be published in September. The message refers to the Announcement of succession in the Narayana Gurukula, published in VALUES last month. The date, of course, should have been January 1, 1959 instead of 1958 as printed by mistake.

"I APPRECIATE and acknowledge the great event—Succession Naming Ceremony—of January 1 at Varkala, and, as a disciple of Wisdom dedicated to its application in the community of mankind for the peace and well-being of all members of this community, I here add my sanction and blessing to the choice of the Guru Natarajan of the three parampara disciples, John Spiers, Swami Mangalananda and Yati Nitya Chaitanya for the continuance of the Guru Word. It is my prayer that their work of works finds sanctuary in the heart of



GARRY DAVIS

mankind so that, opening to its fullest measure, bursting the bonds of ignorance and illusion, it reveals in all majesty its true nature and so brings peace and happiness to each and every one of us in this Age of Wisdom."

New York, Jan. 25, 1959.

Rarity of the True Disciple

MANY have never heard of this wisdom, and many, though hearing, never know; hence the expounder is a rare wonder and the attainer is gifted, and the knower who has been properly taught is also a wonder! This (wisdom of the Absolute) cannot be properly understood when taught by a person of inferior understanding, for it is then given a bias. Unless declared by a qualified Guru there can be no realization, for this is most subtle and beyond measurement and argument. Not by mere reasoning is this reached. But when it is taught by a Guru, indeed. O dearest friend, it is easy to know. This relationship with a Guru you have got. Ah, you are of the true steadfastness! May there be (again) for us a questioner of your calibre, O Nachiketas!

—Katha Upanishad, II. 7-9.

A Guru Tradition Above Time and Clime

By NATARAJA GURU

This is a study of Guruhood of today and yesterday. A trio of renowned Gurus of science — Sir Arthur Stanley Eddington, Alfred North Whitehead, and Bertrand (Earl) Russell — are shown to have close affinity with the classical or orthodox South Indian Vedantic trio of Gurus — Sankara (9th century), Ramanuja (11th century) and Madhva (13th century). The author explains their complementary relations and validity under the frame of reference of wisdom and the unitive principle of the Absolute.

WISDOM is not mere reason prevailing at a given moment at a given place. That would be only a cross-section view of truth. Wisdom is more like a great river which silently flows through time. Neutral or absolute wisdom has been compared to the ocean, changeless and ever-filling. Teachers have arisen from time to time in every clime as spokesmen of wisdom. They have flourished in various ways, intensively or extensively, according to the seed or the soil of the wisdom they represented. Such teachers have been called Gurus in India and have been held in esteem and have been honoured in different ways in different world contexts. Their teachings have influenced generations through myth or legend, theologies or mysticism, religion or philosophy. Whatever form they may have taken they have always had a perennial content and message for humanity.

Three Wise Men of the East: The three wise men of the East who were present at Christ's nativity were guided by a star representing human aspiration or hope. They must have represented those fully awake to wisdom-values in human life, ready to recognize the dialectical revaluation which was going to be inaugurated in the name of Christ.

There have been three wisdom teachers in South India who were at once seekers and spokesmen for wisdom in their particular contexts. We could find equally well, three wise men belonging to the context of Chinese, Persian or Russian thought. If we could brush aside historical consideration and refuse to let ourselves be confused by anything local that might have conditioned or coloured their message,

it would be possible for us to see clearly the truth of what the Guru Narayana wrote as an *envoi* to his poem called *Scriptures of Mercy**

High scripture's meaning, antique, rare,
Or meaning as by Guru taught,
And what a silent sage conveys,
And wisdom's elaborations of every sort
Together they all belong,
One in essence, in substance the same.

Modernism is not without its Gurus or wise men either. What commands respect nowadays is what is called science. Although etymologically, science and wisdom are interchangeable terms, it is no longer usual to think so. The physicist is the most respected of the scientists. Truth is confined by them to matters calculable or measurable while to be a metaphysician is at once a discredit in the eyes of the modern man.

There have recently emerged however, three philosophers of science who have willingly or unwillingly stepped beyond the strict limits of logico-empirical science and landed themselves on the true terrain of metaphysics, without themselves admitting it or perhaps realizing it fully. Eddington, Whitehead and Russell are three of the leading thinkers of this scientific age. We shall focus attention on them for a while here so as to fit them and understand them in the schematic frame of reference we have developed in the previous article. (see last month's *VALUES*.)

From the comparatively antique South Indian context we shall focus our attention likewise on three Gurus of the wisdom tradition of India — Sankara, Ramanuja and Madhva who have been respectively labelled "non-dualist," "specifically non-dualist" and "dualist." The effective use of the frame of reference would become evident only if we can employ its schematic language to compare, interpret, or better understand divergent schools of wisdom.

The three Gurus we have selected are generally representative of the Vedantic tradition as a whole as it prevails to this day in India. In the same way the three mathematical scientific philosophers of the West may for our purpose be considered representative of the latest expression of the modern wisdom of the West. Between the two sets of three each which we shall study here, may be included, in principle, all intermediate grades and varieties of wisdom teachers on the general world context, whose number or variety would make it impossible for us to discuss all within the span of one short essay. Without attempting the impossible, it is our aim to briefly review the teachings of these philosophers or Gurus (if we may call them so), and thus see how they can be understood unitively and universally as exponents in their own ways of the wisdom of the Absolute. In this matter we have to take special care that the labels applied to their teachings as being theological or scientific or anything else should not mislead us. We here make bold to suggest in advance that the content of all theology, philosophy or wisdom worth such high names is always bound to be the normative notion of the Absolute, or at least some aspect of the Absolute.

* The full poem translated and explained, will be found in *The Word of the Guru*, by Nataraja Guru, pp. 355-372.

The Absolute as the Common Content of Duality or Paradox: The problem of wisdom in the Eastern context is between degrees of duality or non-duality. Nowhere have the subtle capacities of the human intellect been more profusely lavished than around this central problem of wisdom as understood between such Gurus as Sankara, Ramanuja and Madhva.

In the Western philosophical or scientific scene, the same central problem has taken the form of solving the paradox. From the Cartesian duality as between the mind and the body which may be said to be a paradox also, outmoded through psycho-physical parallelism or interaction, the tendency of modern philosophers is to stress the unity underlying the duality, paradox or conflict, not only as concerns mind and matter, but generally in the various sciences. Bergson's *elan vital*, like the concept of the Neutral Monism of Russell, the "Subjective Selectivism" of an Eddington or the "Organism" suggested in the writings of Whitehead as the content of truth, whether conceived in terms of being or becoming, all presuppose at present a unitive content for all philosophy or wisdom.

Although the method adopted is mathematical or logical, empirical or *a priori*, the content of philosophy does not change. It can be said to concern a notion of the Absolute, as something subject to "creative" becoming or "selective" and subjective understanding. It could also be conceived statically or dynamically, negatively, positively or neutrally with different degrees of duality or the principle of paradox implicit in it. The terms of the paradox say "p" or "q" could be thought of under all the possible varieties of the propositional calculus, such as known to symbolic logic and as represented by signs beginning with pq and ranging through intermediate varieties of conjunction or disjunction (each with its sub-divisions of inclusive or exclusive disjunction) to the last of the series represented by p/q or total disjunction.

Under whatever garb, modern or ancient, Eastern or Western, the problem might present itself to us, we have first to be able to see that they all refer to the central normative notion of the Absolute, without which all wisdom research or philosophic adventure would be like a ship without a captain on the high seas. This does not mean that a theological, anthropomorphic God is necessary to postulate for all wisdom. It means only that even as a mere mathematical sign the content of wisdom must be kept in mind.

The Rapprochement of Eastern and Western Tradition : Eastern philosophy has often been discredited on account of its tendency to be *a priori*, "solipsist," "sentimental," or "uncritical" as against Western philosophy which has claimed to have an objective empirico-logical, positive or critical status. Its great glory is that "it works," while "escapists" who succumb to natural forces in undignified servility have a theological dogmatism which is not philosophical at all. J. E. Erdman can be quoted as an example of this prevailing attitude. At the beginning of his introduction to his large volume *A History of Philosophy* he writes :

"The task of apprehending its own nature in thought can only tempt the human mind, and indeed it is only then equal to it when it is conscious of its own intrinsic dignity — and as

in the East except among the Jews, this point is not reached, we must not be induced to talk of a pre-Hellenic philosophy or worse still of pre-Hellenic systems."

Even a person otherwise sympathetic to Indian thought such as Romain Rolland speaks of the *libre critique* of the Occident as contrasted with the lack of such in Oriental thought. Such a contrast between East and West is only given to superficial thought and lack of equal familiarity as between the two wisdom-growths. It is true that from the time that discoveries were made in the name of science, a positive attitude to knowledge has progressively gained ground in the history of Western thought at the expense of what is generally referred to as humanistic studies.

This ground gained in recent history has, however, come to be lost again within the last few decades after the discovery of quantum mechanics and the indeterminism associated with the Einsteinian relativist view of the world. If we should pick on Bertrand Russell as representing the latest and finalized expression of the positivist attitude in philosophy, we have unmistakable signs now of his accepting the limitations of the empirical approach. Although he remains as thorough-going a sceptic as he ever was, in one of his later works, *Human Knowledge Its Scope and Limits*, at the conclusion of his last chapter, he wrote:

"Indeed such inadequacies as we have seemed to find in empiricism have been discovered by strict adherence to a doctrine by which empiricist philosophy has been inspired: that all human knowledge is uncertain, inexact and partial. To this doctrine we have not found any limitation whatsoever." (p. 527, Allen & Unwin, 1948.)

When Russell refers to a doctrine that inspires the empiricist to which he dogmatically asserts he has found "no limitation whatsoever" he either is merely a cocksure Englishman or speaks a language of a rank believer rather than of a sceptic which he proclaims himself always to be. At a later date, contributing his article to the *Encyclopedia of Unified Science* he is however, seen again to water down his dogmatism somewhat when he hesitatingly admits: "The old view that measurement is of the essence of science would therefore seem to be erroneous." (p. 41, Vol. I, Univ. of Chicago Press, 1955.)

This read with his categorical admission in his chapter on the limits of empiricism, quoted above, that "Empiricism as a theory of knowledge has proved inadequate" (p. 527) gives us from himself a picture of a philosopher who was a thorough-going sceptic before but whose attitude is at present undergoing drastic change. As one fully alive to the findings of modern thinkers, his "conversion" if we may say so, could be taken as representing the change which is coming over the whole of the Western world at the present time.

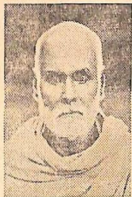
Thus there is to be expected a *rapprochement* between the philosophical attitudes of the East and the West. Such a process could be accelerated from the Eastern side if some of the logistic, semantic or syntactical methods are employed in a correctly re-stated science of the Absolute having its roots in the Eastern Guru tradition such as the vedanta. The

(Continued on page 186)

Atmopadesha - Satakam

By NARAYANA GURU

One Hundred Verses of Self - Instruction



(translated from the original Malayalam, with a commentary)

By Nataraja Guru



NARAYANA GURU

NATARAJA GURU

WE begin here a new series, after having covered, in the last few years, much preliminary explanatory ground in preparation for this work, which will eventually appear as a book, with perhaps an exhaustive introduction and fuller references. It is the commentator's intention to deal seriously and completely with the monumental legacy of revalued contemplative wisdom literature left by his Guru, Narayana. The larger world public will be able to understand for itself something of the stature of a Guru whom many thousands consider to be the greatest of recent times, while students of wisdom will have direct access to a rich new fountain of restated Guru instruction. Both Narayana Guru and such seekers of wisdom are strangely favoured, by having such works presented by a scholar disciple of the mature academic and spiritual eminence of Nataraja Guru, whose wide travel, his contacts and insight into the mind of modern man is only equalled by his devotion to the spirit of Indian Guru tradition and philosophy. For Nataraja Guru, Doctor of Letters of the Sorbonne, whose 64th birthday occurs at the time of this publication, this presentation of the greatest work, the actual finalised word and wisdom of his renowned spiritual teacher, fulfils a long cherished service very dear to his heart.

ONE hundred philosophical verses constituting a wisdom text of rare value written by the Guru Narayana (1854-1928) are presented in this series for the first time in a modern English translation with suitable comments by one of his disciples.

The text is entitled *Atma-Upadesha* which means teaching about or of the Self. The subject of the work is contemplative self-realization or knowing oneself as better understood in the Socratic context, as pertaining to the central problem of wisdom itself.

Instead of being in the form of a dialogue, as is more usually the case either in India or in ancient Greece, as between a teacher and a pupil, the two counterparts involved in the wisdom teaching situation are brought more unitively together here by the Guru. This is perhaps more consistent both with the matter and the method of the unitive wisdom treated in this "century of verse" or *satakam* as it is named here.

The poet Bharttrihari has similar verse sequences known in the Sanskrit tradition. Sankara's *Atma-bodha* and *Upadesha-Sahasri* are also kindred compositions. Highly reminiscent of this form of writing too, are the works of Tamil poets such as the *Thevarams* (Garlands of God) and *Tiruvachagams* (Holy Sentences) of the Nalvars (Four Saints) so popular in South India. The *Bhagavad Gita* also, a song and a science at once, pertaining to the Absolute, does not fall outside the class of composition intended by the Guru in this instance. The present composition is thus a wisdom discourse addressed to or about one's own Self. Further, as we shall explain presently with reference to the text of the very first verse, the author has in mind a work of a scriptural or canonical status wherein he seeks to present a revaluation of the whole field of wisdom. It is meant to be both scientifically precise and capable of being chanted as an elevating scripture like the *Vedas* themselves, by the less strictly intellectual or merely academic votary of "Self Knowledge."

The Opening Verse

THE nature of the opening verse calls for some preliminary remarks. There is a tacit Sanskrit convention which requires that the first words should indicate the content and subject-matter of the whole work succinctly, and indicate clearly the kind of approach and the nature of the problems envisaged. It is usual also in works of a serious kind in India, either to bow down to the Guru or to invoke God or some principle representing the Absolute or the Most High in one form or another. In Kalidasa's *Sakuntala*, the very first verse has been subjected to most elaborate scrutiny in the light of such a convention. It is also permitted, to omit addressing a definite member of the Hindu pantheon by name, and to allude only indirectly (as in *Sakuntala*), to some hidden principle, representative of the Absolute, according to the author's original concept. Buddhist works refer to "the Enlightened One," in various forms. Sankara's *Vivekachudamani* begins by invoking his Guru's name.

The Guru Narayana is able to conform to these tacit conventions in a manner which both conforms and by-passes its demands in a delicate and distinctive middle way which is all his own. The first letter with which the work begins is the vowel "A" which, according to the *Gita* (X. 33) represents the Absolute. The pointed reference to the repeated prostrations to the Absolute subjectively and objectively conceived at once in this first verse, fulfils the requirement of an initial invocation without doing so in any closed theological or deistic sense. The dignity of philosophy is not compromised by the demands of any theology which might not be fully in keeping with the "free critic" that a man should correctly consider himself to be.

The purpose and scope of the work, as also the central question, the problem or the doubt it confronts us with as a whole requires to be clearly

indicated also according to classical Indian convention. Here too the Guru satisfies this tacit requirement masterfully. One notices here that the central substantial core in oneself referred to in the opening verse, lends itself to be considered both as the subject-matter as well as the object-matter of the philosophy of the Guru at one and the same time. Duality is thus not only avoided but unity established by means of a neutral normative notion of the Absolute which is adorable *in, through and by* oneself.

The neutral unitive Absolute, irrespective of its cosmological, psychological or theological bias, thus occupies a central place in the work. So the task that the Guru places before himself in the ninety-eight intervening verses, is to arrive once more, after facing all relevant problems, at the hundredth verse, where there once more emerges the unitive and neutral concept of the Absolute. A close vision of the Self would be the compensation for the strenuous demands that the study of these verses might have cost the student when he finally is able to put down the book and able to see everything in perfect perspective and symmetry.

The luminous and illuminating Self conceived thus non-dually is not merely of passing academic interest. It must hold the centre of all human interest when all other interests have given place to better ones in the spiritual progress of man. The Adorable Absolute Value would be represented by the Self, while it would banish philosophical doubts of a merely intellectual order.

Such are some of the initial ideas with which we have to launch our study of this philosophical masterpiece of our time. It lends itself as the basis of a new world outlook which is neither Eastern nor Western, neither ancient nor modern, neither academic nor religious, neither pragmatic nor sentimental. Let the Guru be praised for such an open yet dynamic outlook is the note of prayer with which we shall ourselves enter here into the actual task of translation and comment, in a spirit of leisurely detachment. We shall adhere as near to the original text as permissible without making readability suffer, and we shall comment generally and textually item after item, giving Eastern or Western references thus bringing the discussions into line and up to date.

*Rising even above knowledge what within the form
Of the one who knows, as equally without, radiant shines,
To that core, with the eyes five restrained within,
Again and again prostrating in adoration, one should chant.*

THIS sequence of verses, as the first verse here indicates, is a contemplative hymn or sacred scripture intended by the Guru to be sung or chanted, like the Vedas, the Quran or the Psalms of the Bible. It concerns the Self which is to be located neither inside nor outside the contemplator. Self-knowledge is to be sought introspectively with the outward-going interests restrained and directed inwards, in terms of consciousness, which could be said to be both subjective, objective, or both at once.

A mere academic interest or intellectual curiosity alone will not suffice for the task of Self-realization. A wholehearted interest is needed. Ecstasy and wonder are only to be expected in the appraisal of such a

(Continued on page 178)

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Song of Enlightenment

By Yoka Daishi

KNOWEST thou that leisurely philosopher who has gone beyond learning
and is not exerting himself in anything ?

He neither endeavours to avoid idle thoughts nor seeks after the truth ;
For he knows that ignorance in reality is the Buddha-nature,
And that this empty visionary body is no less than the Dharma-body.

When one knows what the Dharma-body is, there is not an object to be
known as such,

The source of all things, as far as its self-nature goes, is the Buddha in his
absolute aspect ;

The five aggregates are like a cloud floating hither and thither with no
fixed purpose,

The three poisons are like foams appearing and disappearing as it so
happens to them.

Let the four elements go off your hold,

And in the midst of the eternally serene allow yourself to quaff or to peck,
as you like ;

Where all things of relativity are transient and ultimately empty,

There is seen the great perfect enlightenment of the Tathagata realized.

I crossed rivers and seas, climbed mountains, and forded freshets,

In order to interview the masters, to inquire after truth, to delve into the
secrets of Zen ;

And ever since I was enabled to recognize the path of Sokei,

I know that birth-and-death is not the thing I have to be concerned with.

For walking is Zen, sitting is Zen,

Whether talking or remaining silent, whether moving or standing quiet,
the essence itself is ever at ease ;

Even when greeted with swords and spears it never loses its quiet way,

So with poisonous drugs, they fail to perturb its serenity.

Only let us take hold of the root and not worry about the branches ;

It is like a crystal basin reflecting the moon,

And I know now what this mani-gem is,

Whereby not only oneself is benefited but others, inexhaustibly,

The moon is serenely reflected on the stream, the breeze passes softly
through the pines,

Perfect silence reigning unruffled — what is it for ?

He neither seeks the true nor severs himself from the defiled,

He clearly perceives that dualities are empty and have no reality,

That to have no reality means not to be one-sided, neither empty nor
not-empty,

For this is the genuine form of Tathagatahood.

The mind like a mirror is brightly illuminating and knows no obstructions,
It penetrates the vast universe to its minutest crevices ;
All its contents, multitudinous in form, are reflected in the mind,
Which, shining like a perfect gem, has no surface, nor the inside.

Hini the herb grows on the Himalaya where no other grasses are found,
And the cows feeding on it give the purest of milk, and this I always enjoy.
One nature, perfect and pervading, circulates in all natures ;
One reality, all comprehensive, contains within itself all realities ;
The one moon reflects itself wherever there is a sheet of water,
And all the moons in the waters are embraced within the one moon ;
The Dharma-body of all the Buddhas enters into my own being,
And my own being is found in union with theirs.

When the notion of the original family is not properly understood,
You never attain to the understanding of the Buddha's perfect " abrupt "
system ;
The two Vehicles exert themselves enough, but lack in the aspirations of
the Bodhisattva ;
The philosophers are intelligent enough but wanting in Prajna ;

As to the rest of us, they are either ignorant or puerile ;
They take an empty fist as containing something real, and the pointing
finger for the object pointed ;
When the finger is adhered to as the moon itself, all their efforts are lost ;
They are indeed idle dreamers lost in a world of senses and objects.

A royal table is set before the hungry, but they refuse to eat ;
If the sick turn away from a good physician, how are they cured ?
Practise Zen while in a world of desires, and the genuine power of
intuition is manifested ;
When the lotus blooms in the midst of a fire, it is never destroyed.
Yuse the Bhikkhu was the offender of one of the gravest crimes,
but when he had an enlightened insight into no-birth,
He instantly attained to Buddhahood and is still living in another world.

However rapidly revolves the iron-wheel over my head,
The perfect brightness of Dhyana and Prajna in me is never effaced ;
The sun may turn cold and the moon hot ;
With all the power of the evil ones the doctrine true remains for ever
indestructible.
The elephant carriage steadily climbs up the steepest hill,
Before whose wheels how can the beetle stand ?

The great elephant does not walk on the hare's lane,
Supreme enlightenment goes beyond the narrow range of intellection ;
Cease from measuring heaven with a tiny piece of reed ;
If you have no insight yet, I will have the matter settled for you.

[END]

The Way of the Wise

By JOHN SPIERS

Men wait for wisdom but fight shy of the wise man. This is as true of India today as of anywhere else. In their zeal for prestige modernity the baby is being thrown out with the bathwater. The Western man seeks wisdom but usually finds only piety, platitudes, fakes and hucksters. His own environment is hardly conducive to contemplation, for he is troubled with high costs of living on one side and the atom bomb on the other. So maybe it will help a wee bit to give a few reflections on wisdom-seeking and the wise man.

If any overseas reader thinks it is easy to find a Guru and that all that's needed is to go to the nearest travel agency and fly to India — well, they are warned in advance! That India has never lacked in holy figures is as true today as of yesterday. Even the present Indian regime has in Radhakrishnan an Indian counterpart of the Archbishop of Canterbury. The land of India has hundreds of swamis. Some of them are dear old men, a few are genuine seekers of wisdom, some are orthodox belonging to traditional schools, and others often little more than free adventurers and misfits as anywhere else. There are some who confuse the minds of young and old with moralistic warnings about the dangers of sex, and some who play up to popularity by excitedly exaggerating the glories of the Vedas in the name of patriotism. In this welter of piety, religiosity and national vanity the real Guru is as lost as he would be in any other corner of the world. Patriots for Hinduism seem to forget that the world is no more going to turn Indian or Hindu even for the greatest spiritual bait they can offer any more than they are going to swop their yellow for black Christian robes and accept Jesus as the one and only because some missionary offers all this and heaven too!

Degrading and Idolatrous : Outside India the general objection to the Guru arises from two centuries of struggle from priests pontifical and priests political. What though the average inhabitant of Europe or America is conditioned to keeping up with the neighbours or doing the right thing — he still claims to be free! Only those who try stepping outside the social mould know how "free" he is. All this noise about freedom reveals many a blind spot in the social eye.

There are Jesus-quoters who consider Guruhood revolting when they hear of its degrading and idolatrous kowtowing, as they call it. In that case Jesus himself was idolatrous when he kowtowed or prostrated full length on the Mount of Olives. It is good to question anything that is undignified. But what such people really want is wisdom without a teacher, which is to ask for Christianity without Jesus, for he was a wise man. It is once more Hamlet without the Prince of Denmark.

This foolish prejudice needs debunking.

It needs as much debunking as current notions of spirituality and discipleship need debunking in India. For there does happen to be a genuine tradition, and a respect for wisdom and for a Guru which is not unbecoming or humiliating to a free man.

Respect for Wisdom : Debunking is the negative side of revaluation. Wisdom is a serious subject deserving of respect and honour. The wonder of a wise man can be traced back to pre-Aryan Society. There are Indus-Valley seals showing the cross-legged contemplative. Men in Europe still take their hats off as a token of respect to some important value in another human. It is true that Walt Whitman said animals don't bow to their own kind. But those who watch animals know how they respect their elders and pick up the wisdom of the wild. What Western educated people are suffering from is really a libertarian hangover. A free man is always free and that's the end of it.

Saintliness or holiness is of course, another thing to be reduced probably by sharp practices in materialistic ideology to equate with relativistic ethics. As if general human kindliness and goodness was a matter of fashionable behaviour! May not the materialistic ideology itself be a conditioning of the free mind?

But maybe the argument is that Guruhood is itself an old-fashioned conditioning. Maybe the people who were "modern" last century or two thousand years ago, like our "modern" contemporaries in the less frequented regions of Asia and Africa didn't have the button-pressing techniques to make life interesting (like watching television) or reading best-sellers or *Time*, the *Readers Digest* and *Life*. But one thing should be conceded. They had more time and a better digestion and could solve many of the perennial problems of life.

No Substitute for the Wise Man : There is no point in giving a Who's Who of all the wise men. From Thales down to our present Logical Positivists the names are there in any average history of Western philosophy. As for Asia, the Upanishads and the Tao Zen or Sufi records have pages full of names of Gurus in succession.

The world of public relations and mass media is abhorrent to the Guru. Wisdom cannot be treated as a handout. That is the missionary mistake. Would you like to be interfered with, if you claim so much freedom? Then let us imagine hordes of organized Siva or Vishnu followers, Buddhists, Confucians, Zoroastrians, Zen monks and snake-worshippers and Mussalmen all shoving pamphlets under your nose and claiming your soul for conversion. We know where you would send them!

The point is that wisdom has to be sought and not the other way round. The money-game in which universities even compete with each

other to catch pupils, is not the way of wisdom. Even the Greeks drew the distinction between the sophist and the philosopher.

All this pretence about wisdom and lack of it in modern life is childishly stupid. People are clay-footed because of the absence of the teaching of elementary principles like good character, either in public or private life. These substitute would-be Gurus can themselves hardly be blamed either.

When the pursuit of ordinary human graces is absent in the heart of the people what is the point of accusations at the leadership end of the state? It was Voltaire, one of the great Gurus of Europe, who drew attention to the importance of character rather than ideology, when he wrote: "What difference does it make to a poor man whether he is devoured by a lion or a hundred rats?" Dictators or democrats, it amounts to the same thing, when character principles and wisdom are dismissed.

And so in the midst of all the wonders of science another grand slaughter of the innocents is going to take place unless wisdom is restored. How nice to die on a bed of roses! A civilized death! But how much better to live, even "undeveloped" in a poor man's hut, without the "amenities of civilization." And people still ask, what is wisdom!

Not a System but a Way: The snag is that people wonder who is to teach good character. Even if wisdom is desired, people expect to find it without a Guru. As if wisdom existed in a vacuum, like talking about education and forgetting the teacher. Today everybody tries to be a Guru for everybody else and nobody really listens to anybody and nobody really knows anything.

Perhaps you are going to become wise without a Guru by the study of wisdom literature by yourself, from Plato to Marx. But why read at all, since wisdom books are written by Gurus? You submit yourself to a Guru every time you turn to some book for knowledge. But your character remains the same. Every such seeker of wisdom who is on his own will reach a stone wall. For the last part of the climb up the Alp of Wisdom, though shown on the map, is useless without the guide. Not only useless, it is dangerous. For there is a part of wisdom — its necessary living discipline — as it effects each personality, where words go no further, and where you need the saving hand of a true guide. So in any case eventually, you will either fall back exasperated, discarding the books, and return to your starting point, as perplexed as those who never went out at all, having maybe the idea that you have wasted your time on a quest for which you were not qualified, or change your attitude.

That everything is not written and cannot be written is self-evident from the fact that although Gurus such as Socrates and Jesus and the Buddha left no written account of their own, they are by general consent considered more important as Gurus than even their gifted literary disciples.

Hundreds of well-formulated systems exist to give coherence to life and the kosmos. Though methodologically systematic, the Guru does not however offer another system. The Guru's role is to help the student to

(Continued on page 177)

Zen Dialogues

FOR the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

— HEBREWS, iv. 12.

THE ZEN way is the Buddha's teaching in its *a priori* freshness. It was founded by the South Indian prince Bodhi-Dharma who was the 28th Guru in succession to the Buddha. He quit India for China when he was sixty, in the year 520 of the Christian era. (One of his many portraits is on our cover this month.)

Buddhism needs a Buddha and this Zen teaching though no teaching (as the Buddha is said to have made clear in the Diamond-Cutter sermon) has always had its abbot successors. Derived from the Sanskrit Dhyana which means contemplative method, the word went to China where it was called Ch'an and thence to Japan where it became Zen.

Its appeal may rest on its absence of ritual, priests, sentimentalism, emotionalism, or even books, taken as fixed ideas. It has been called an immediate way, quick, powerful, sharp, as the Bible quoted above puts it, or cutting every impediment like a diamond. The Chinese call it the "sudden" way.

Records are plentiful and it still thrives in Japan. Prof. Suzuki and the late Dwight Goddard, Christmas Humphreys in England and others have re-introduced it to Europe and America. Here are some typical dialogues.

Looking for Sins

Seng-ts'an, who was the third patriarch Guru (c. 606 A.D.) came to Hui-k'e, the second Zen Guru (486-593) because he was troubled with a kind of leprosy called feng-yang, and asked:

"I am suffering from feng-yang; pray cleanse me of my sins."

"Bring your sins here," said Hui-K'e, "and I will cleanse you of them."

The lay disciple was silent for a while, but finally said, "As I seek my sins I find them unobtainable."

"I have then finished cleansing you altogether," said the Guru. "You should thenceforth take refuge in the Buddha, Dharma and Sangha, and abide therein."

"As I stand before you, O Master," said Seng-ts'an, "I know that you belong to the Sangha, but pray tell me what are the Buddha and the Dharma?"

The Master replied, "Mind is the Buddha, Mind is the Dharma, and the Buddha and the Dharma are not two. The same is to be said of the Brotherhood." This satisfied the disciple.

Bondage

Tao-hsin was the fourth Zen teacher in the line of succession. He once asked the Guru Seng-ts'an, "Pray show me the way to deliverance."

"Who has ever put you in bondage?"

"Nobody."

"If so," said the Master, "Why should you ask for deliverance?"

Flap-Flap !

Many stories are told of the sixth Patriarch of Zen, the famous Hui-neng (638-713). Already rivalries had arisen in the monastery of the fifth Patriarch, Hung-jen (601-674) and after being secretly invested with the robe of succession, Hui-neng disappeared into the mountains of South-western China. Eight years later, and three years after the death of Hung-jen, he came to Fa-hsing in the province of Kuang, where a learned priest, Yin-tsung, was discoursing on the *Nirvana-Sutra*.

Hui-neng saw some monks arguing on the fluttering of a pennant. One of them said: "The pennant is an inanimate object and it is the wind that makes it flap."

Against this it was remarked by another monk, "Both wind and pennant are inanimate objects, and the flapping is an impossibility."

A third one protested, "The flapping is due to a certain combination of cause and condition."

A fourth one proposed a theory, saying, "After all, there is no flapping pennant, but it is the wind that is moving by itself,"

The discussion grew quite animated, when Hui-neng interrupted with the remark; "It is neither wind nor pennant but your own mind that flaps." This at once put a stop to the heated argument.

The priest-scholar Yin-tsung, was greatly struck by the statement of Hui-neng, so conclusive and authoritative. Finding out very soon who this Hui-neng was, Yin-tsung asked him to enlighten him on the teaching of the Master of Yellow Plum Mountain (i. e. the fifth Patriarch). The gist of Hui-neng's reply was as follows:

"My master had no special instruction to give: he simply insisted upon the need of our seeing into our own nature through our own efforts; he had nothing to do with meditation or with deliverance. For whatever can be named leads to dualism, and Buddhism is not dualistic. To take hold of this non-quality of truth is the aim of Zen. The Buddha-nature of which we are all in possession, and the seeing into which constitutes Zen, is indivisible into such oppositions as good and evil, eternal and temporal, material and spiritual. To see dualism in life is due to confusion of thought; the wise, the enlightened, see into the reality of things unhampered by erroneous ideas." This was the beginning of Hui-neng's career as a Zen master.

[END]

The Way of the Wise (Continued from page 175)

walk in wisdom's ways without injuring himself or other people. The Indian name for this is *brahmacharya*. This comes from two Sanskrit words *brahman* the Absolute and *char*, to move or walk. This walking on wisdom's path means avoiding relative mistakes and solutions. It means having insight into non-dualistic methods or dialectically constructed solutions for all problems in all systems.

When you find a man who knows how to walk on this royal road to human happiness, go along with him, walk happily with him.

[END]

Atmopadesha-Satakam

(Continued from page 169)

high human value. An attitude of ceaseless adoration is therefore recommended so as to attune the mind to the implicit central notion which is the content of the whole work. Such a notion being beyond the paradox of logic, it has to be approached dialectically. In such a unitive approach the attitude of reverence or adoration is but a natural corollary. Hence the prostrations here are indicated without violating the requirements of human dignity in its everyday sense. No abject idolatry or kowtowing is implied, but rather an adoration of the Absolute as the highest and dearest of human values.

“Rising even above knowledge”: What is implied here is the Platonic distinction between the world of the visible and the intelligible (see VALUES, Vol. IV, No. 5, p. 141) Pure and practical reason in the terminology of Kant would refer to the same distinction as between the immanent and the transcendent, the ontological and the teleological, the *a priori* and the *a posteriori* and in many other pairs of terms by which various philosophers have attempted to refer to two aspects of Absolute reality.

Some of these, such as the Cartesian distinction between the body and the mind imply a duality sometimes exaggerated out of proportion or asymmetrically conceived as between the two counterparts. Here the Guru refers to a central reality which transcends the two aspects of the visible and the intelligible. In the Upanishads *para-vidya* refers to the knowledge of the intelligibles and *apara-vidya* to the visible (*Mundaka*, I, 4. 57). *Para-para* is a term used in the Upanishads too referring to what transcends these twin aspects of knowledge.

When opinion attains to the red glow of what might be called knowledge, the duality between the two aspects may still persist, but when the same attains to white heat the duality as between the material source of light and light itself becomes effaced, and luminosity pervades both subjectively and objectively. When fully realized the wisdom of the Self would have no vestige of duality as between the source of light and light itself.

Such is the unitive reality in the mind of the Guru here. The neutral Absolute given to higher dialectical reasoning and reaching beyond or higher than its own dualistically understood counterparts is what is intended to be conveyed by the word “even” in the text of this verse. In verse 72 we come again to this question of non-duality beyond or above duality discussed in its proper place as the Guru’s philosophy unravels systematically. The subtle problem as between duality and nonduality is fundamental to vedanta tradition and we shall have occasion to refer to it many times in the course of our comments. We shall therefore not unnecessarily labour the point here.

“Within . . . as equally without”: The equal status given here to the subjective and objective aspects of knowledge is not an alternation as between the light within and without. An alternating movement as between two ambivalent aspects of the personality is, however, alluded to in verse 68 as well as verse 72.

Duality might have to be admitted for methodological reasons to arrive finally at its abolition through higher dialectical reasoning. Even otherwise, we know in modern philosophy such as that of Bertrand Russell who calls himself a neutral monist that the "mind-matter" duality could have a middle ground which is neither the one nor the other.

In terms of consciousness the distinction between its subjective and objective aspects are only of importance for purposes of nomenclature. The stuff or substance constituting knowledge, whether subjective or objective, is the same. Ramanuja's *Visishta-advaita* (non-duality of the specific substance of wisdom as such) refers to the same paradox (see VALUES, Vol. IV, No. 4) Spinoza's notion of "a thinking substance" can also combine the two aspects unitively. He defines it as follows:

"I understand substance (*substantia*) to be that which is in itself and is conceived through itself: I mean that, the conception of which does not depend on the conception of another thing from which it must be formed." (*Ethics*, Everyman edition, p. 1)

In more modern times we have the discussion between the "substance" theory of the mind and the "substantive" theory of the mind as distinguished by C. W. Morris. To understand the non-materiality yet Self-existence of the notion, as used by William James who applied it to the resting phase of the stream of consciousness, we are helped by the following explanations:

"Substantive states of mind in contrast to transitive or relational states are the temporary resting places in the flow of the stream of thought." (Ledger Wood, *Rune's Dictionary of Philosophy*, p. 305)

The "substance" as understood by the Guru Narayana is unitively conceived. Even the last vestiges of duality persisting in the notion of consciousness considered as a stream is here abolished by the Guru when he underlines the perfect equality of status as between its own subjective or objective aspects. Consciousness is here to be understood in terms of the eternal present or the moment as in Plato's *Parmenides*, where "being" and "becoming" meet. (see definition in VALUES, Vol. IV, No. 5, pp. 146-147)

"To that core": What we have called the core here corresponds to *karu* in Malayalam. It can be a substance centrally situated in an organism like its nucleus and the source of its functional life. As something that starts or initiates action it could be thought of as the functional basis of the faculties or as an organ or instrument. The Sanskrit word *karanam* referring to the functions of the mind, intelligence or reasoning ego, refers to the common Self behind, as it were, these specific aspects of the same Self. Our idea of the core has to accord with the further elaboration of its attributes in later verses, starting with the very next verse. The core is not matter as in biology but something more subtle as a functional basis of consciousness which is the meeting-point of outgoing and incoming conscious impulses.

"With the eyes five restrained within": Affluent impulses tend to dominate everyday consciousness through the outward directed attention fixed on objects of interest succeeding one another in cyclic succession, and depending on biological or other urges normal to living beings. Consciousness itself, in its two-sided symmetry, is not proportionately or fully seen in its normal balanced state when the outgoing tend-

encies dominate the incoming ones.

A detachment from the empirical world and a state of mind resembling that of pure mathematics is implicit in all contemplation. Interests lead to chains of activities which are initiated through any object of interest occupying the centre of consciousness at a given time. These would compromise the case for pure contemplative attention to the Self as the neutral Absolute. Just as pure mathematical thought is impossible when we are swayed by passions belonging to the outer world, so pure contemplation is impossible to one attached to the empirical world of touch or measurement.

Eastern philosophy has to save itself from the aspersion of escapism cast on it by so-called positive philosophers of the West which will be seen to be unjust when we remember that contemplation and all philosophy for that matter pertains to the world of vertical values in life rather than to those that are horizontal. Either one wants contemplation or not. This is for each person to decide for himself. But, after wanting it, it would be absurd to say that its methods have to be as objective as in the empirical branches of science or knowledge. In shutting the eyes here the philosopher only resembles the mathematical physicist, and in metaphysics this attitude is only all the more valid.

In fact, as Fichte pointed out, in discussing the Kantian duality between "pure" and "practical" reason, there could be a common principle as in his notion of *Wissenschaftslehre* (doctrine of science) which could be independent of the pure or practical content of reason referring to the truth of all science or knowledge treated as one.

The "core" here may also be said to lie at the meeting-point of the vertical and the horizontal aspects of reality, and represent at once the Platonic real and the *entelechia* as understood in the Aristotelean context. (see VALUES Vol. IV, No. 5, p. 146) Existence, subsistence and value notions meet neutrally in this central core.

"One should chant,": No obligation to chant is here implied. Such could not be the construction that we can put on the word "should" as used here. The *Vedas* or *smritis* (obligatory codes remembered) like that of Manu are *sastras* or canonical scriptures which have social or religious obligation implied in their writings. Pure philosophy as in the Upanishads and the Gita is distinguished by its perfect freedom from any trace of obligation. Such works are therefore classed as *srutis* (heard wisdom teachings) as against the *smritis* which are remembered ones from the teaching as applied to life.

How is it then, that the word "should" is employed by the Guru here? This is a pertinent question.

We have already indicated that the Guru's intention here is to compose a work which will treat philosophy and religion unitively. It would have the characteristics of both *Veda* and *Vedanta*. What would be good (philosophically) to understand should be good to apply or adopt into one's way of life. The duality as between *smartha* (remembered or applied) and *srouta* (first-hand, heard, or non-obligatory) is here brought together by the Guru in his treatment of the subject of Self-realization and the yogic disciplines that form an inseparable part of it in reality. Wisdom and action, as in the Gita, are brought together as one subject. The work

is meant to be a song and a science at once. Exaltation is natural to the adventure of the discovery of the Self, and hence chanting the text is in order and normally indicated.

2

*The inner organ, the senses, and counting from the body
The many worlds we know, are all, on thought, the sacred form
Of the supreme Sun risen in the void beyond ;
By relentless cogitation one should attain to this.*

As in mathematics, there is an inductive equation here, which the mind is capable of giving to itself. As the two terms of the equation we are asked to think hard about, there is the inner organ at one pole and the sun in the supreme void at the other pole. Between these worlds one has to fill up for oneself grades of value-systems with which, as human beings, we deal, whether emotionally, actively or intellectually.

Terra firma is one such world and the galaxies of the expanding universe could be the other. Or we could fill the series between these two limiting counterparts with other material, psychological or cosmological value-factors which concern human life interests. However they can be named, there is to be imagined a vertical axis in which all value interests or things themselves could be arranged in an ascending or descending series, with perhaps a neutral point between the extremes.

The positive and the negative items of this series could always be equated and understood one in terms of the other. The supreme sun risen in the void here would represent the extreme positive counterpart of the inner organ which is the first item of the ontological aspect of reality. The main equation is between the inner organ as next to the thinking substance or core as we have seen in the first verse, and the supreme sun in the void postulated here. A form of pure mathematical reasoning is involved here which a scientist, whose very language is mathematical, should not question. If mathematical predictions of events such as eclipses are possible and permissible, this *a priori* induction here which equates the poles of reality as we can experience them, arrived at by hard introspective cogitation on the part of the contemplative seeker of the wisdom of the Self, should not be dismissed as unscientific, dogmatic or superstitious.

One can attain to this view or certitude, the Guru warns us, only by very hard thinking of a certain kind, whose nature will become clearer as we proceed. Meanwhile it would be worthwhile to note that the "inner organ" which is the basis of the attributes of ego or individual consciousness such as the mind, reason, relational mind, and sense of individuation is strictly the correct contemplative counterpart of the sun in the void. Any empirical stigma attached to these starting counterparts in the mind of the student will have to be progressively discarded as the discussion attains to, subtler inner factors which must constitute the subject-matter as well as the object-matter of all contemplative philosophizing. In other words, the physiological organ within and the physical sun are both to be substituted by a psychic organon here and a supreme transcendental immaterial sun beyond.

"The inner organ" : Aristotle, Francis Bacon and Kant have employed the term *organon* in referring to the instrument of reasoning in man. The ordinary empirical reason that we use in everyday life is more of a faculty (that is, an attribute of the physical aspect of the personality) than belonging to the philosophical *a priori* side of conscious awareness.

Our own body is what we cognize first with this organ which is within us. When we pull out a thorn in our foot there is a coming together of the counterparts of subjective and objective factors which go to make up the whole personality. A boy extracting a thorn becomes the dignified theme of a Greek sculptor because of this meeting of counterparts.

As we have said, this inner instrument of reason could be further vertically subdivided into mind, reason, relational faculty, individuation, etc., as has been referred to in Sanskrit psychology as *manas*, *buddhi*, *chitta* and *ahamkara* respectively. Whatever the subdivisions named or unnamed, they belong together to this inner organ when telescoped into one another as a single factor for purposes of easy nomenclature. This inner organ uses the five senses such as hearing, sight, smell, taste and touch. The very first object with which we can be said to be in palpable contact is our own body. Objectively the body would have been our negative starting point, and the physical sun its positive counterpart here. Contemplatively treated the inner organ itself as the instrument of cognition; connotation and affection, is the more correct starting point in equating counterparts.

"The sacred form of the supreme Sun risen in the void beyond" : This pagan sun which pre-Christian philosophers including Julian the Apostate made so much of, in contrast to the Christian tendencies to do without the sun in vaulted churches of stained glass which keep the rays outside, comes into the Guru's writings here, perhaps to some of us at least, with somewhat shocking abruptness. The Aryans were known to be sun-worshippers and the Zoroastrians too extolled the midday sun. Plato's writings refer to the sun, not in a religious but in a philosophical context. The sun is attained by the highest form of reasoning which Plato distinguishes as the dialectical, as in the following passage :

"But isn't this just the note that Dialectic must strike? (to be able to argue logically as only trained philosophers can do). It is an intellectual process, but is paralleled in the visible world, as we said, by the progress of sight from shadows to real creatures, and then to the stars, and finally to the sun itself. So when one tries to reach ultimate realities by the exercise of pure reason, without any aid from the senses, and refuses to give up until the mind has grasped what the Good is, one is at the end of an intellectual progress parallel to the visual progress we described." (p. 302, *The Republic*, Penguin Classics. — our parenthesis.)

Thus we see that treating the sun and the visible world as dialectical counterparts in higher reasoning has the sanction of long philosophical usage. The Upanishads also refer to the Absolute as *Aditya-varnam*, as of the splendour of the sun on the other side of all darkness. The *Pushan* of the *Isa* Upanishad also refers to the sun as a visible symbol of the Absolute. References to the Sun in the Upanishads as *Aditya*, *Savitri* or *Surya* are

numerous, but the reference in the *Chandogya* Upanishad (8. 6. 2) gives the dialectical relation between the two poles as follows :

“ Now as a great extending highway goes to two villages, this one and the yonder, even so these rays of the sun go to two worlds, this one and the yonder.”

However we should note here that the Platonic sun beyond has to be cancelled out or equated against the simple reality here in the inner organs in order to arrive at the neutral Absolute which is neither to be conceived hypostatically nor hierophantically sacred. The sacredness has to be derived from its neutral absolutist participation.

“The many worlds we know” : The unmistakable suggestion which the Guru makes at this very second verse is that we know of several worlds. It is but fair for us to give the writer a chance to develop his subject in his own way, and it would not therefore be just for us to label the Guru in advance as a pluralist or a serialist.

We saw in the first verse that the “core” that he referred to admitted of no duality. In the very next verse we find him referring to many worlds and to the counterparts of these many worlds to be thought of in a certain graded order and brought together as the terms of an equation.

The inner organ is to be the dialectical counterpart of the sun in the void postulated by him. If pure non-duality is the doctrine of the work as a whole, the Guru has to develop his subject by using a certain method. Methodological and axiological requirements thus make him come down from the platform, as it were, and explain more intimately to the student, that the way to arrive at non-duality finally, is first to find the counterparts that belong to the unity and bring them dialectically together for being resolved in unitive terms. Such apparent duality is not to be mixed up with a doctrinal duality. It is rather a methodological suppositious requirement only.

All contemplation must needs have a human purpose, however pure or abstract. The axiological limits have therefore to be clearly indicated. We know of our own mind and the body that we touch. As we travel outwards from these given factors the objects of desire which form the natural human environment, such as the world of food, can be said to constitute the next value-system. More removed from the food world, we could think of social, ethical or aesthetic environments for each man. The world of the intelligibles as described in Plato's writings and the *summum bonum* which is the region of the final or supreme interest for man to reach, could be thought of as the highest of possible worlds. Other philosophers such as Leibnitz would perhaps think of the serial world of monads, ranging from the simple atomic monad here to the Monad of monads which is the same as God, according to his philosophy. Even to the scientific philosopher, with a time-space continuum, a series of worlds is possible as between the quantum pulsations of matter in its electro-magnetic field, to the cosmos imagined with its vast interstellar spaces in an expanding universe with an alternating attraction and repulsion between bodies constituting the larger cosmos.

The many worlds we know, as here intended by the Guru, should be in keeping with his own philosophy, as developed in these verses or

elsewhere in his writings, which it is our duty first to try and understand as we proceed.

“By relentless cogitation one should attain to this” :

One has to do violence to one's own nature in the practice of dialectical reasoning. That is why it has been called in Sanskrit *tapas* or the burning up by oneself. A form of agony and a vertical ascent is implied in this intellectual effort which resembles the working of the faculties of a pure mathematician like Eddington with his sedenion algebraic formulae, his equations and constants. No arm-chair philosophizing will suffice here. Bergson in his *Metaphysics* refers to it as a form of “intellectual auscultation” as when one hears sounds from within oneself by stopping and reversing the process of normal thinking. Dialectical ascent and descent are also known to philosophers from classical times. The cogitation of Descartes and the use of intuition as known to him and to Plotinus or Bergson involve a pure mathematical way of negative or positive induction which involves special effort on the part of the contemplative. The true end of contemplation is not to be attained in any lazy attitude but involves vertical though not horizontal effort.

(To be continued)

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EDDINGTON'S VISION

A SLIGHT reddening of the light of distant galaxies, an adventure of the mathematical imagination in spherical space, reflections on the underlying principles implied in all measurement, nature's curious choice of certain numbers such as 137 in her scheme—these and many other scraps have come together and formed a vision. As when the voyager sights a distant shore, we strain our eyes to catch the vision. Later, we may more fully resolve the meaning. It changes in the mist; sometimes we seem to focus the substance of it, sometimes it is rather a vista, leading on and on, till we wonder whether aught can be final.

Once more I have recourse to Bottom the weaver—

"I have had a most rare vision. I have had a dream, past the wit of man to say what dream it was: man is but an ass, if he go about to expound this dream. . . Methought I was—and methought I had—but man it but a patched fool, if he will offer to say what methought I had. . .

"It shall be called Bottom's Dream, because it hath no bottom."

—SIR ARTHUR EDDINGTON.

The Expanding Universe (pp, 188-119, Pelican)

A GURU TRADITION ABOVE TIME

(Continued from page 166)

union of Eastern and Western philosophy could be expected to become an accomplished fact, more because of the changing outlook in the West rather than in the traditional attitude of the East. Further confirmation of this tendency of the West can be gathered from the positions of Eddington and Whitehead, the two others of the Guru trio of the West whom we shall presently pass on to examine.

The "Subjective Selectivism" of Eddington: Eddington by employing his own sedenion algebra has succeeded in showing the most astounding fact that "reason alone can give us more accurate knowledge of the Universe than crude experiment," and that actual measurement of time or space with a chronometer or measuring rod of any kind could be dispensed with in arriving at important results as an "experimentalist" himself could arrive at, by their cruder laboratory or other methods.

This is a most revolutionary revelation of modern times, from whose surprise and wonder Western scientists are still to awake fully. While admitting the astonishing nature of Eddington's findings, the dazed hesitancy to appraise him correctly is reflected in the following concluding extracts from an article by Dr. Burniston Brown, Reader in Physics of the University of London:

"Eddington's astonishing calculations seem to revive the ancient idea that reason alone can give us more accurate knowledge of the Universe than crude experiment, but *for the reason I have given*, I think this is an illusion. What Eddington's work should do is to warn us very forcibly of the hypothetical character of a great deal of modern atomic physics and astronomy." (p. 466, *The Listener*, March 16, 1950) [*italics ours*]

The reason said to be given by the writer here is contained in the following words of the previous paragraph in the same article:

"Eddington's reduction of the mathematical theories of physics of physics to sedenion algebra is a tremendous intellectual achievement, but *I don't think* there is any fundamental difference between it and the simple geometrical example that we have considered . . . There is no guarantee whatever that new experimental discoveries will not upset these theories. So our *conclusion must be I think* that ordinary scientific method still remains the only way of arriving at true statements about Nature" (*ibid*) [*italics ours*].

If we should read this hesitant paragraph side by side with such sentences as:

"This work which is an intellectual feat of the first magnitude is summarized and expounded in his last book called *Fundamental Theory* which he was unfortunately, not able to finish before his death . . . The philosophy which Eddington adopted is called Subjective Selectivism but it is *difficult to be quite sure* what exactly he meant by this." (*ibid*, p. 465) [*italics ours*]

and read between the lines, one cannot miss noting how there is a diehard conservatism even in the domain of science which has its own brand of orthodoxy. All that we want to glean from the above is the very evident fact that something that discredits experimental science has been stated by a first-rate scientist himself, and that this places the accent again on the inner rather than the outer world of values or realities. In this way the West is on the brink of a new sentimentalism which might prove to be as bad if not worse than the subjectivism for which Eastern thought has so far been blamed.

Whitehead, a Platonist with a Bergsonian Background: Whitehead is another leader of modern mathematico-scientific thought whom we have to estimate in order to relate him to our scheme of wisdom-correlation. To get started in so doing, we shall rely again on an estimate of him by one of his admirers. We quote the following about him from Mr. L. L. White:

"His attempt at a synthesis centred on one philosophical idea, that of the creative passage of nature, the time-process which somehow transcends the apparent separation of individual entities and carries the whole on to new forms of existence. But Whitehead expressed himself in very difficult metaphysical language, and those who do not believe that philosophical truth need be obscure — and I do not — must ask why this was so. Perhaps it is because Whitehead stood precisely at the climax of a great intellectual transition from the world of permanence represented by Plato — the doctrine of unchanging personal immortality and conservation principle — to the new world of process, the world of Bergson, historical transformation and changing relationships which concern contemporary science — such relationships as the one-way process of the second law of thermodynamics. Whitehead saw the truth of the new attitude but he could not renounce the old foundations; hence the obscurity and occasional confusion as when he called the atom an organism." (p. 667, *The Listener*, April 22, 1948)

Although we do not see eye to eye with the writer above, we are able to concede that Whitehead as a philosopher speaks both for "being" and "becoming" at once. Here it is possible to see that his essentially dialectical approach to wisdom as a river rather than as a cross-section view of truth, makes him a puzzle to the modern mind, such as that of Mr. White.

It is possible also that Whitehead himself was not aware of the dialectical role he was playing. "Being" could be thought of unitively side by side with "becoming" and reality conceived both dynamically or statically, creatively or selectively, according to the particular aspect of the Absolute that a philosopher might wish to elaborate. There is no violation of epistemology or methodology in so doing. The eternal process could be contained in terms of consciousness in the pure eternal present. It is not impossible to think of a continuous process of a dialectical revaluation of Plato, through neo-Platonic thought, reaching to the philosophy of flux and becoming of Bergson, when all is understood to be based on the subtle dialectics of Parmenides and Zeno (whose paradox is by-passed or

or solved) of pre-Socratic times. This dialectical method has been brought up to our own times by Hegel and Karl Marx though only in some of its partial aspects. Whitehead's philosophy thus could be easily fitted into the frame of reference we have suggested, consisting of a time-space continuum with the possibility of an "organism" or "monad" conceived at its core of the eternal present. The obscurity attributed to his philosophy by those who ignore the unitive dialectical approach, can thus be explained and excused.

Complementary Aspects Represented by the Three Philosophers : If we now try to fit the three Western philosophers we have chosen into the frame we have evolved, it would, in the first place, be easy to see how Eddington, as a "Subjective Selectivist" as he himself named his philosophy, really represents the neutral vertical aspect of the Absolute. The series of constants which he arrived at through sedenion algebra may be looked upon as various points in the vertical axis which refer to the plus and minus sides of reality at once, so that one could be verified in reference to the other. As with a mirror reflection, there is a correspondence between the two sides, which enables him to verify or correct the plus result of an experiment with the minus result of his sedenion algebraic calculations or *vice versa*. His reference to an expanding universe shows that he also thinks in terms of "being" and "becoming" at once. In Eddington we have the case of a man who started as a pragmatic experimental scientist, being suddenly converted into an enthusiast for pure subjectivism, through mathematics. He could now be included as a contemplative philosopher and his interest in the Absolute consisting of what pertains to its vertical aspect, according to the scheme we have developed.

Whitehead and Russell were complementary to each other. They were both mathematical philosophers who were capable of employing thought on publicly valid lines for the discovery of truth. This did not deter them, although they were the joint authors of the *Principia Mathematica* (vast volumes) from the one tending towards scepticism as an ideal, and the other to a form of platonized monadology, in the light of Bergson's creative evolutionism, as a believer. L. L. White's estimate of the two philosophers underlines for us the contrast we have referred to in a couple who otherwise could be considered intellectual twins:

"As mathematicians Whitehead and Russell were in full agreement . . . but they differed in personal temperament . . . Whitehead was more deeply marked by the traditional Platonic outlook and also had a rich sense of the role of the religious, aesthetic and moral elements of human experience."

And speaking of Russell the same writer continues:

"Something of the iconoclasm of Voltaire and the scepticism of Descartes were combined in the profoundly original and logical mind of the young Russell." (p. 667, *The Listener*, April 22, 1948)

If Russell could be called a realist, Whitehead could be called an idealist. These terms however, as used in the course of philosophical thought have been applied to various names so that their connotations stand at present much compromised and confused. The best way for us there-

fore would be to rely on our schematic language and say that Russell used verticalized mathematical methods of thinking to arrive at the point where the horizontal axis intersected the vertical while Whitehead was capable of soaring higher through hypothetical constructions, also mathematically conceived, into the world of Platonic ideas. Russell was more of a hesitant Aristotelian while Whitehead was a confirmed Platonist.

If we could put together the whole truth as separately envisaged in the philosophies of the three together, we could thus reconstruct for our purposes, the whole picture of the notion of the Absolute which is neither positive nor negative only, nor attached to horizontal or vertical values only, but is to be globally understood unitively as a normative principle for all philosophical discussion. When such a scheme is properly visualized by the modern mind, the much respected place that Eddington would have to be given, in the discovery of this normative principle would become better understood. In passing, it would be advantageous to notice that some sort of wisdom or Guru-tradition operates even in the scientific West, especially when we see that, in spite of their common methods, Whitehead and Russell responded to different philosophical backgrounds if not traditions.

The Seat of Philosophical Paradox or Duality : We have already stated how the terms duality of the Vedanta context and paradox as the problem of modern philosophers like Russell, really refer to aspects of the same Absolute.

The principle underlying the possibility of paradoxes is also to be carefully examined before its solution or its transcendence can be properly understood. Paradox can be stated pragmatically, semantically, or logistically. It is usual in formal logic to refer to it as existing between the terms "p" and "q" which could be juxtaposed conjunctively or disjunctively. Dilemma is also essentially of the same stuff of paradox where instead of opposition together there is possibility of an alternation or choice between two points of view. "If," "either-or," "when," "only if," "if then," "not," "if and only if" are expressions indicating various alternating or mutually exclusive types of the principle of paradox as evidenced in life problems. Between a newly-wed couple and their post-divorce relations various degrees of conjunction or disjunction, inclusive or exclusive, as the case may be, in their possible relations, can be thought of. Degrees of duality, similarity, permit of varieties, as known to the Indian *Tarka Sastra* under what are known as the *abhavas*. The alternative relation is found employed dialectically in the *Bhagavad Gita*, chapter II, 26. ("Or again, if you should hold This to be constantly-ever-born or as constantly-ever-dying").

Transcending paradox has been one of the central problems of the philosophy of Russell. The importance of solving paradox occupies a very important place with him. This can be understood from the following extract from the article under "Paradoxes, logical" by Alonzo Church in *Runes' Dictionary of hilosophy* :

"Russell's solution of the paradoxes is embodied in what is now known as the *ramified theory of types*, published by him in 1908, and afterwards made the basis of *Principia Mathematica*. Because of its complication, and because of the necessity for the

much-disputed *axiom of reducibility*, this has now been largely abandoned in favor of other solutions.

"Another solution — which has recently been widely adopted — is the *simple theory of types* . . . This was proposed as a modification of the ramified theory of types by Chwistek in 1921 and Ramsey in 1926, and adopted by Carnap in 1929." (Jaico, Bombay, 1957)

Our familiarity with mathematical logic being still poor we can only suggest that a solution to paradoxes of this kind might be found along the lines of Peirce's law, stated in the following formula :

$$[[P \supset \text{¶}] \supset P] \supset P.$$

corresponding to what is intended by our vertical axis.

Another fruitful line of investigation beyond paradox is suggested by the Max Planck constant, "h" and other similar constants, the former implying the "uncertainty principle" between position and momentum in quantum mechanics.

For our part, at present, it would suffice for the purposes of the present discussion to note that a solution for the duality implicit in paradox has not yet been finally reached by Western thinkers. We shall not venture any further on this point at present.

Does Eastern Vedanta Fare any Better? If we should now turn to the Gurus of the East for a solution we see that on the South Indian soil polemical battles are still being fought as between the non-dualists (*advaitins*), the pure dualists (*dvaitins*) and the qualified dualists (*visishtadvaitins*), as the followers of Sankara, Madhva and Ramanuja are called. That the fires of controversy have not yet died down is sufficiently reflected in the following extracts from *The Life and Teachings of Sri Madhwachariar*, by C. M. Padmanabhachar (Madras 1909):

"Sri Madhwa condemned the system of Sri Sankara with all the vehemence of which he was capable, as he considered *Advaita* to be totally destructive and subversive of the very spirit and essence of theism." (p. 240)

"Coming after Sri Sankara the school of Sri Ramanuja shows leaning towards *Advaita* in some respects as its name imports. The theory is generally known as *Visishtadvaita*. It is said to be *Advaita* though with a difference. *Para Brahman* in this school is often described as the *material* and *efficient* cause of the world. It is difficult to see how God can be the material cause, in any school of Dualism. In this and some other respects Sri Madhwa differs from Sri Ramanuja. With regard to the individual souls for example Sri Vaishnavas hold them capable of infinite knowledge and bliss and say that when the final release occurs, all the released souls enjoy bliss in an equal measure of perfection, equal to God himself. Sad Vaishnavas (i.e. Madhwas) do not grant this. To them the idea of *jeevatmas* ever reaching a footing of equality with God in point of bliss or any other respect is repugnant." (p. 259).

Again bringing out the difference between Sankara and Ramanuja he continues :

"While Advaitins maintain the unreality of the universe, by

reason of Maya (illusion) Visishtadvaitins took up a position of diametrical opposition and maintained that there was no such thing as illusion in the world at all in matters mundane or divine. They held that even the silver in the mother-of-pearl and the snake in the rope (*two common illustrations of mistake-making used by Sankara*) are realities and not illusory. Sri Madhwa occupies a position of the golden mean. With him the world is real and not illusory... He was not prepared to hold that when a rope is imagined to be a snake, that the snake exists in reality in the rope, and is not a mere figment of the imagination." (p. 260)

Coming from an orthodox Madhwa follower of modern India, although academic poise is lacking in the style, and cross references are omitted, in the above extracts, they give us enough insight into the nature of the controversy between the three schools.

We cannot enter here into a closer and more authentic scrutiny of the three positions as between Duality and Non-duality as represented by the three Gurus we have chosen. The monumental work of Dr. O. Lacombe of Paris University, *L'Absolu selon le Vedanta* (Geuthner, Paris, 1937) is recommended for the study of the subtle positions between Sankara and Ramanuja. We give here but one short quotation (translated) from this great work:

The distinction drawn by Lacombe between Sankara and Ramanuja with regard to the Self in relation to its attributes will make explicit the non-duality of the two kinds represented by these Gurus. While Sankara would say the body and such effects are false appearances foisted on the Self, Ramanuja would confer equal dignity to the Self and its attributes in an inclusive non-duality as having a common substantial basis. Lacombe paraphrases the position of Ramanuja as follows:

"The soul is a person; it expresses itself in an 'I' which signifies its substantiality, inasmuch as, at the same time, it engenders its essential attributes, and with which it distinguishes itself, as when for example it says 'I know', inasmuch also as it is extrinsically qualified by its body and its subtle or gross organs, because it is with them in a real conjunction as between one substance and another substance." (p. 194). This is based on *Sri Nivasa Deepika* of Ramanuja school.

The body-mind duality is here retained as well as transcended by a unitive notion common to both, pertaining to the Absolute Self.

Unitive Understanding of the Three Gurus of Vedanta :

As we have been able to do in the case of the three mathematical philosophers with reference to the paradox of the Absolute, we could now also try to understand unitively the three Gurus of the Vedantic context, in the light of the schema of the normative notion of the Absolute which we have developed step by step in the pages of VALUES.

Eddington and Sankara could be first bracketted together as both being subjectivists who tend to minimise the importance of the objective side of reality as such. The former with his selective subjectivism working with a mind introspectively fixed on fundamental principles, as against what is visible, could be called an *a priori solipsist* as much as Sankara who has been blamed for calling the world and its human value-contents as

mere nothing but appearance, or else as merely due to nescience or *maya*. Ramanuja would resemble a Platonist because of his acceptance of the *visesha* (the specific aspect) of the glory of the Absolute as a personalized or high human value. Like Whitehead, he stands for the vertical "plus" aspect of the normative principle common to all philosophy or theology.

As for Madhva's pure duality, we can see that he insists on it more for methodological rather than for doctrinal reasons, because in point of his loyalty to the Upanishadic notion of the Absolute he is no whit less orthodox than the two other Gurus. Madhva's theology is based on the supreme position to be given to Vishnu as the highest representative of the Absolute. When this is done the positive pole becomes supplied and a graded hierarchy of values ranging from the highest Vishnu or Narayana to the most hierophantic representation of it in the Tulsi plant (the Indian sacred basil, *Ocimum sanctum*), considered the consort of Vishnu, in his divine hierarchy of graded values, called *taratamya* (comparative gradation of holy values) bringing up the rear or representing the negative pole in the scale of Absolute values, becomes understood. (cf. VALUES, May 1958).

Sankara's interest in the Absolute may be said to be epistemological, Ramanuja is more interested in methodology, and Madhva's interest is mainly axiological. All are loyal to the cryptic and mystical notion of Brahman (the Absolute) contained in the Upanishads and as arranged in critical sequence in the *Brahma Sutras* (Absolutist Aphorisms) of Badarayana or Vyasa. Thus they remain true Vedantins of the context of Brahman-Vidya or the Wisdom of the Absolute.

Unitive Trends in the Modern West : The West on its part is beginning to see clearly the limits of the empirical approach to wisdom. Eddington, Whitehead and Russell represent three movements or trends in modern thought. They are all hesitant still about recognizing the mystery that they are facing as consisting of the wonder or the enigma of the Absolute which is fundamental to wisdom itself. While Whitehead and Russell together have been partners in sharpening the instruments leading to the knowledge of the Absolute, they have not been bold enough to name it as such. Russell in particular seems to find particular satisfaction in remaining a confirmed sceptic in spite of his ability to see beyond the limits of empiricism and admit the inadequacy of the method by measurement of science. Eddington on his part retires more into himself in subjective selectivism as against the forward urge of the creativism as understood in the Bergsonian context. He resembles thus any Oriental contemplative who is at peace with himself with his eyes shut. He comes nearest to catching up with what is known as Yoga in the Indian wisdom context.

[END]

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