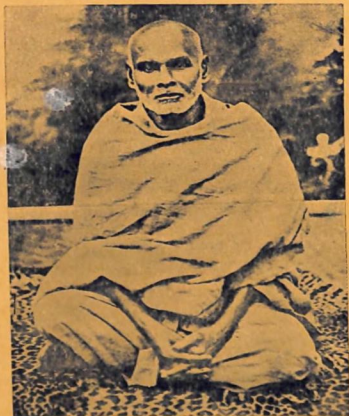


# VALUES

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## The Man Who Was Free From Caste

SOME sort of dubious recognition on an All-Indian scale is being given to Narayana Guru by the issue of a postage stamp bearing his image. Is the Government of India honouring the Guru, or the Guru followers responsible for this stamp, honouring the Government? It is dubious because it is questionable whether the Guru as a world figure with a universal teaching fits into this national context.

Within the national field anywhere, one is suspicious of the motives behind such things. Personally, I do not think it is an honour for the Guru to be associated with the secular, social, political, national or heroic figures connected with Indian history, whether it is freedom from the domination of Western powers, or freedom from the domination of internal caste groups. Indeed, on the contrary, I think it is a lowering of his status as a Jagat (world) Guru.

Those in Kerala who call themselves his followers, on the whole have been so obsessed with achieving a social victory over their caste rivals, that instead of raising themselves up to the level of the Guru's thought, a level which encompassed humanity as a whole, a level where caste does not exist, they have dragged the Guru and his teaching down to the communal, caste, Malayali or national level in which they continue to live.

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When I have been in Kerala, it is impossible for me to make out who belongs to this or that community. Other people have to tell me that so-and-so is of such-and-such a caste or community. They find it hard to believe me when I tell them that it makes no difference at all to me and that those whom they call "enemies" or "those" people, as distinguished from "our" people, are all the same to me.

I see human beings, all of them very interesting, into whatever mysterious groupings they are supposed to fit, and with all of them, whether good or bad, virtuous or rogues, honest or cheats, I determine my relationships and judgments on the basis of their obvious characters. It is nothing to me that they are supposed to belong to tribes known as Nambudris, Ezhavas, Nairs, Tiyas Menons and what not. It is as boring to me as the six hundred chief sects of the Christian world. I have no desire to live in such a crazy world. My thought cannot fit itself into this lunatic frame. The world with its national divisions which is another form of the same madness is more than enough without having this extra fragmentation imposed on it. There are some forms of madness, and caste is one of them, from which I am ever thankful to have been delivered.

Merely on the basis of my affiliation to the Guru through his disciple Nataraja Guru, people from Kerala tell me they are very happy that I follow "our Guru," then go on to tell me they have adopted me as one of "our people" meaning their community. My protests are of no avail. Let me put it plainly that the attraction of Narayana Guru is that he never stood for any special community. Long before most of my readers were born, I broke away from the nationalism of clannish Scotland where I was brought up, and so, having once entered into the worldwide domain of common humanity, it is hardly likely that I am now going to crush my free spirit into the narrow world of some politically powerful tribe on the West Coast of India! I most humbly affirm that I am sure the Guru and I see eye-to-eye on this subject. Even to take patriotic pride and call oneself an Indian, Englishman or American or Chinese, Frenchman or Russian, is really itself a mistake; the words merely mark the locality where one was born.

Caste is a hydra-headed monster, the one great bugbear of an otherwise dear and loved India. Merely chopping off one head here or there of this hundred-headed monster is no cure. The whole abomination has to be destroyed by burning it at its root, and only the fire of unitive or yogic wisdom can do this. Like the hydra, caste grows new heads as soon as old ones are cut off.

The central aim of Narayana Guru as regards the world was just the abolition of this error that makes for caste thinking.

And so, instead of bandying about the name of the Guru, instead of unveiling portraits and statues of the Guru, or having his picture vulgarly exhibited on a postage stamp, a cheap form of publicity which can hardly be said to add to his dignity or sublimity as a Guru, and pleasing as this may be to hundreds of thousands of his followers, the better thing to do would be to attend to his teaching. And not in bits and pieces, but to his teaching as a whole. And not just by shouting slogans, or merely repeating his motto—"Of One God, of One Faith and of One Caste is Man," (while breaking these principles all the time !).

Except through the Narayana Gurukula—Nataraja Guru and a very small group of speakers and writers, the teaching of Narayana Guru in its proper setting is never heard of. It is replaced by the teaching of all kinds of leaders, social and political. People call themselves his followers but they are usually more loyal to others whom they look up to as Gurus, thus giving only second place to Narayana Guru. They are politically minded, following Marx or Lenin, Nehru or Gandhi. There is nothing wrong in this. What is wrong is to mix up the teachings of a Guru with politics. Marx and Engels' *Communist Manifesto* is a wonderful exposure of the entire bourgeois world with its hypocrisy and relativistic morality and its vision of the withering away of the State. There is also much to say for the view of Gandhi who stood for a rural economy of abundance of food and homespun clothes etc. and who opposed the whole policy of industrial planning which has given Indians big cities, big roads, big factories, big buildings and offices, but no food.

Beyond Marx and Gandhi: But Narayana Guru went much further than Marx and Gandhi. His teaching was the deliverance of man from ignorance, not at the relativistic level but at the Absolutist. Instead of approaching the problem of human misery and unhappiness at the outside, his method was to come to grips with it within, through the mind to the Self. Only central Self-knowledge and Self-certainty can really solve the innumerable outer problems, and always on a common or scientific global basis, universally true. He upheld contemplation and yoga. Not breathing exercises, but unitive insight which saw sameness where others suffered through seeing differences. A life based on inner spiritual truth or unitive principles could alone ensure universal welfare, justice and happiness.

I wonder how many followers of Narayana Guru have studied the Guru's works in Malayalam and Sanskrit? They fill a sizable volume and they are all richly philosophic, mystical, poetic and profound. As conditions in India get worse, and the politicians fail to deliver the goods, it is possible that more people will turn to these precious writings and find consolation and understanding.

The only person with whom Narayana Guru seemed to have a close sympathy in spiritual matters at his own level was the absolutist companion Chattambi Swami, who, coming from another of these tribal groups, was friend and teacher and breaker of these caste restrictions. (I am indebted here to the little informative biography of Chattambi Swami by K. P. K. Menon). Chattambi Swami had the same casteless approach, and was a master in the siddhas or psychic attainments and hatha-yoga, subjects which he taught to Narayana Guru or which they together studied probably under teachers of these secret sciences in the Tamil land. I like to think of these two friends, spiritual rebels and absolutists, each supporting the other, each having broken out of the square worlds of convention and community, and sharing common ideals.

The modern tragedy is that forty years after the death of Narayana Guru, so many thousands of his would-be followers have pushed him back into the caste world from which he broke out.

There is nothing new in this in the course of Indian history. Take the case of Sankara. You may know the touching story of how the Brahmins of Kerala "excommunicated" him, and when his mother died refused to help him with the funeral so that Sankara himself had to do the cremation, even having difficulty in procuring enough wood for the purpose. But as soon as he became popular they absorbed him and made him an upholder of caste and orthodoxy.

**Unpleasant Facts:** The hydra of caste has its poison heads inside almost every religious or Guru establishment. I notice it in many well-known Ashrams. These things are never faced, they are just whispered about. It is surely time that in the name of the Absolute, in the name of the true wisdom of India, this whole subject was surgically treated in the open and the monster of caste destroyed. Truth suffers and there is a breaking of trust with the Guru when such things are ignored and kept in the dark without discussion.

In saying all these unpleasant things, don't get the idea that I am against poor "Brahmins" or equally poor "Pariahs." Such names are nothing to me, although they seem to be terrible bogies to the masses of India. I have many good friends who come from one or the other of these out of date divisions. Today caste of the non-Brahmin variety carries economic advantages, and so people hold on to it. Narayana Guru in his time showed how it was possible to make "Brahmins" by teaching "non-Brahmin" youngsters how to recite Sanskrit, how to bathe every day and perform rituals correctly, and nobody could tell the difference. Today, the reverse is probably true. To land a job,

you have to follow the behaviour and social habits of the non-Brahmin and there you are !

All of which only shows the stupidity and relativism of the whole subject.

It is hardly likely that we in the Narayana Gurukula, can be popular in such an atmosphere in India. Plain facts like those I have given above are bound to raise a tribal uproar. But we must be faithful to the teaching of the Guru. That is all there is to say about it. The Guru's message is for the whole of mankind, whether they call themselves this, that or the other name.

**The Man without Caste :** The nuisance of all this comes when we have to present the Guru and his teaching to those completely innocent of caste and communal ideas, particularly to the many Western friends and disciples with whom we are in contact. We hear of

Seven wealthy towns contend for Homer dead,  
Through which the living Homer begg'd his bread.

but the ancient Greeks were only too happy that their Gurus such as Plato should appeal to king of slave throughout the world. Hindus are these days moaning about the conversion of large numbers to Buddhism or Christianity. It is simply because these religions claim to have no caste. The whole spirituality of India is going to live or die on this single issue, as far as I can see.

Until this problem is tackled, until it is made clear that the highest philosophy in India, Brahmavidya, has as its position the truth that all men are the same, and even the whole of life, there is no future for caste Hinduism. Narayana Guru once said that if he was regarded as an avatar, it was to remove caste!

So until this attitude of the sameness and solidarity of all mankind is admitted and every taint of caste destroyed, one cannot move an inch towards the goal of spirituality and wisdom. Spiritual discipline begins with the clearing out of all such limitations from the mind. The mind must be freed from all such delusions, from caste, from tribe, from community, from linguistic and national and ideological attachments. Only then can Self-knowledge and spiritual perception arise.

In celebrating the birthday anniversary of Narayana Guru therefore, let us remember him as the man without caste.

May the Guru's thought and the Guru's way prevail !

[END]

# THOUGHT AND INERTIA

(CHIT-JADANGAL)

By NARAYANA GURU

(Translated from the Malayalam by Nataraja  
Guru with brief comment by John Spiers)

1. Should ten million suns rising all at once  
Eclipse the earth, fire and water and all else,  
That ascendent presence of Thine,  
Radiant ever abide!
2. Be it askance, pray give but one glance  
From the corner of Thy keen eyes, O Uma's spouse.  
Inertia shall vanish, no place has it in aught that is;  
Such is Thy servant's cherished desire.
3. On earth as in fire and in evenly flowing water,  
In air and in the sky, that state of Thine  
Which in all these five steadily endures,  
Do give again and again, this even is our sole refuge.
4. Mind first, then smell, and wakefully all five  
Up to dark mystery is the will's domain of mind-stuff  
made;  
From earth we touch to darkness' boundary—alas;—  
Inertia gross extends. These twain do all comprise.
5. All of yore such doctrine held—Suka sage and others.  
Easily attained they thought it and in varied forms  
They did transmit it down from age to age;  
Such the Maya mystery of the Blessed One. Ah, how  
great!
6. Great, small and middling too, steady and waveless it  
rises,  
O Mental-Firmament; From sinking into Maya's dross,  
From mind confused and foothold lost, O save  
And grant Thy grace of erect immobility.
7. O Grace that round Thy sacred Presence wraps  
O darkness-light, O nook and public space,  
O core and what within the core as treasure dwells,  
O Burner famed of the cities three!
8. Holding aloft the flambeau how Thy Presence divine  
Descending, while reigning still in thought's blue dome,  
As that city of fame—Chidambaram—is called,  
Could yet the cities three burn down, a marvel that is!
9. Fresh mango bloom, O flower's nectar, confection sweet,  
O honey, luscious fruit, O rich juice, O Master mine!  
Ever sought by gods, both of providence and grace,  
Thy Lotus Foot alone my final refuge is!



10. Refuge art Thou alone for this supplicant, O Thou  
 Who elephant's skin did strip and wear, O Presence of  
 mind-stuff made !  
 O chase somewhat at least this treacherous dark,  
 And grant this servant Thine Thy grace !

**COMMENTARY :** This prayer to Siva as the supreme Absolute is in the *bhakti* or devotional mood which is almost universal in South India. The content, however, is philosophical and the doctrine expressed abolishes through the factor of Grace, all ideas of duality.

The first verse contrasts the primacy of the numinous God over the whole of the phenomenal world. The radiance of the Absolute Siva supervenes, even if the whole world explodes in a thermonuclear blaze of physical suns.

In the second verse the devotee pleads for recognition, and Uma, the creative feminine aspect of Siva, in the form of nature, is indirectly acknowledged also.

The third verse implies that it is through the Maya power of Siva as Nature or Uma, that all things are maintained, the Absolute immanent in all states of existence.

The subject of the fourth verse is the mystery or wonder of the phenomenal world, which extends from the subjective worlds within to the world of the senses. Darkness or mystery faces the seeker or worshipper at all the boundaries—at the subatomic level as well as at the far reaches of the starry universe, and also in the depths of being where consciousness of specific objects or personalities ceases to be able to penetrate. It is the mystery or wonder of the Seer and the Seen, the knower and the things known. This and the process, are submerged or abolished in the wonder of the Absolute which is beyond all relative thought.

The antiquity of the teaching of non-dualistic union with this ecstatic Siva is referred to in the fifth verse, and mention is made of the Gurus such as Suka who through the Guru-disciple succession method have handed down this wisdom-teaching.

In verse six the mental-firmament (also called "thought's blue dome" in verse eight) refers to pure absolute Intelligence in the unconditioned aether. To attain to this state requires the touch of Grace, a non-relativistic factor very much stressed in the wisdom literature, religion and philosophy of South India.

This same Grace is praised in verse seven. Siva's power is underlined by reference to the antique legend of his destruction

of the three cities of gold, silver and iron of a demon. These can be symbolic of the transcendence of the *gunas* or modes or active becoming in which people are caught.

The symbolism through legend is continued in verse eight, where the double character of the Absolute Deity is regarded as a wonder and the popular image of the Dancing God of Chidambaram is indicated.

Honey and other enjoyable delights mentioned in verse nine refer to supreme values, giving intimacy and reality to the prayer. Since the other gods also seek His grace, as mentioned here, Siva can only mean what is Absolute. This is the sole refuge of the supplicant.

In the tenth verse, the elephant-skin which Siva wears when he dances in the clear sky of the unconditioned mind, refers to another legend where another demon sent a mad elephant to destroy him. This can mean the overcoming of ignorance.

The work ends once more on the all-important note of the final need for divine grace.

[ END ]

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# BEYOND ALL BARRIERS

By FRED HAAS

In that exalted region where tongue and taste  
Have no place, is where your glory abides.  
Who is there to know your greatness, O Mother?  
Words are weak, even for praising you, alas!

NARAYANA GURU belongs to the great contemplative-mystical philosophers of the world. His vision is global and beyond the rational and empirical or scientific. His science is his song, sung like the *rishis* of old to the tune of perennial world mysticism.

The mystical takes us beyond the rational-scientific. The world of modern science deals with things which are merely the objects of one's consciousness. This non-mystical empirical study of nature is generally anti-philosophical and anti-religious. What we should remember is that it is only the conditioned aspect of reality that modern science deals with, and to reach the Real or pure existence, or what in Sanskrit is called *sat* or *satyam*, we must go beyond the rational-scientific. Narayana Guru points this out in the *Darsana Mala* (V.10):

What is the object of consciousness, that is conditioned  
What is unconditioned, that is not the object of consciousness.

What is conditioned is non-existent  
But what is unconditioned, THAT IS EXISTENT."

Clever Dabblers and Manipulators of the Cosmos: Sooner or later the counting and measuring of things must end, and one must find out what is beyond the relative. But unfortunately man's clever mind likes to dabble in the world of passing reality. In India such a person is considered to be *maya*-possessed. His mind is entirely taken up with things having no lasting value. No matter how many new cyclotrons are invented, how many more power telescopes are put into use, or how many more epistemological revisions are planned out, the modern scientist and his fellow travelling empirical philosopher will have to go beyond the *maya* mind. In the *Atmopadesha Satakam* (verse 50) Narayana Guru advises us to take to the contemplative path:

That primordial potency that herein resides  
In the seed that gives birth to all here we see;  
Merging the mind in that, never forgetting,  
The *maya*-mind to end, ever in contemplation pursue."

1. *Janani-Nava-Ratna-Manjari*, translated from the Malayalam by Nataraja Guru.
2. Translated from the Sanskrit by Nataraja Guru.
3. Translated from the Malayalam by Nataraja Guru.

In verse 32 of the same work the Guru tells us the world is nothing (i.e., has no absolute reality) and it is only awareness that is real. It takes a great deal of humility for a person charmed and conditioned by the methods and results of the limited non-mystical approach of modern science to come finally to the conclusion that such an approach is not enough. Manipulating the universe by treating it mathematically as if it was a dead object to be measured will never lead one out the self imposed *maya* trap. The modern scientist should realize that the living cannot be totally measured. Only the static and dead can be measured, and since the empirical methods of modern science have not given the scientist any real certainty about life itself and why he exists and who he is, one would think he would be intelligent enough to go beyond such a limited and misleading approach. But the earnest wisdom seeker will go beyond this. The Guru could not speak any plainer on this subject than in verse 30 of the *Atmopadesha Salakam* :

The inert, no awareness can have; awareness no cogitation needs

Nor does it hold discourse; knowing this awareness to be all  
And giving up all, transparency of spirit one gains,  
And in body bonds confined, one suffers never more indeed! <sup>4</sup>

Again in the *Darsana Mala* (II. 10) the Guru warns us against being taken in by the empirical world. Only keen mystical insight will reveal the deep meaning meant in this verse :

All is indeed existence-subsistence-value ;  
Herein there is not even a little multiplicity.  
He who sees this as pluralistic  
From death to death he goes<sup>5</sup>

**Religion Revalued :** A complete philosophy must take religion into account. In India the *rishis* always revalued religion, making it open and full of philosophical wonder and praise to a great numinous symbol representing the Absolute. The *Bṛihadaranyaka* and *Chandogya Upanishads* are revaluations of Vedism. Wisdom and the emancipation of the individual are what are stressed. The *Sastavataṛa Upanishad* also revalues religion and spirituality. The philosophical grandeur and high mystical content in the following verse (II. 17) from this *Upanishad* speaks for itself :

To Him the Divine in the fire.  
To Him in the water.  
To Him having entered all beings in the universe.  
To Him in plants.  
To Him the Lord of the forest.

4. Translated from the Malayalam by Nataraja Guru.

5. Translated from the Sanskrit by Nataraja Guru.

## Adoration! Adoration!

Narayana Guru has also sung praises to the numinous Absolute. He usually composed verses to the Siva family of deities. Not only did he compose religious verses for the ordinary devotee, but also philosophical works rich in mystical content for the more advanced person. In *Chit-Jadangal*, a ten verse composition, the Guru sings his song to Siva :

8

Holding aloft the flambeau how thy presence divine  
Descending, while reigning still in thought's blue dome,  
As that city of fame, Chidambaram, is called,  
Could yet the cities three burn, a marvel that is!

9

Fresh mango bloom, O flower's nectar, confection sweet,  
O honey, luscious fruit, O rich juice, O master mine!  
Ever sought by Gods, both of Providence and Grace.  
Thy lotus feet alone my final refuge is!

10

Refuge art thou for this supplicant, O Thou  
Who elephant's skin did strip and wear, O Presence of  
mind-stuff made!  
O chase somewhat at least this treacherous dark  
And grant this servant Thine Thy Grace.<sup>7</sup>

**Spirituality and Scientism:** What is perhaps the grandest feature in Indian wisdom is the importance placed on individual spiritual freedom and emancipation. The gaining of relative knowledge, which cramps the *Maya*-possessed mind, is given, at very best, second place. Sankara points this out in his *Guruvastakam* where after gaining knowledge in the many branches of the Veda, he says "What next? What next?"—*Tata kim? Tata kim?* It is spiritual freedom or emancipation from the pairs of opposites that is stressed not only in Vedic philosophy, but also in other disciplines like Tantra, Buddhism, Jainism, Saiva Siddhanta, and that crowning knowledge of all knowledges, Brahma Vidya or the Wisdom of the Absolute. Both the *Bhagavad Gita* and Narayana Guru stand for Brahma Vidya. Vyasa and the Guru used the non-dual method of *advaita*. But neither of them are ordinary orthodox Vedantins. If they are then they stand for just another *darsana* which is part of a series of six individual *darsanas* comprising Vedic philosophy.

6. My translation. The following is the Sanskrit transliteration of the verse: *yo devo agnau yo'apsu yo visvam bhuvanamasivesaya aushadhisu yo vanaspatishu, tasmau devasya namo namah.*

7. Translated from the Malayalam by Nataraja Guru.

In the opening verse of the *Brahma Vidya Panchikam* the Guru tells us we should seek out a knower of the Absolute. He does not tell us to seek out a Vedantic knower of the Absolute, but any qualified wise man. If we were to seek out only an orthodox Vedantin, then what about the *rishis* from other wisdom traditions? Any knower of the Absolute will do, for it is wisdom and spiritual freedom that matter and not doctrine. In the *Municharya Panchakam* written in honour of Ramana Maharshi, whom the Guru personally knew, the final verse of this short masterpiece beautifully describes the way of the *muni-yogi*, the silent recluse of unitive ways:

Whether living in his home or in the forest,  
No matter where, the *yogis* ever live with their minds  
In the Absolute alone.  
Treating everything here like a mirage on desert sand,  
The hermit ever enjoys bliss in the peerless Absolute  
supreme.\*

The Relative, the Absolute, and Wonder: Contemplative-mystical philosophy begins and ends in wonder: We start our inquiry with a sense of wonder. The relative world before us produces confusion. We vaguely know that there must be something more than the passing flux, but we are not sure what it is. The seeker of truth and spiritual freedom must be willing to discipline himself. The Guru, following in the best of wisdom traditions, outlines in the *Brahma Vidya Panchikam* what the seeker must do. In the last verse of the *Atmopadesha Satakam*, which is a composition written specifically for the seeker who knows Malayalam, we find the Guru's *siddhanta* or final conclusion on the question of what is the goal of spiritual discipline:

Neither this nor that, nor the content of existence am I,  
But existence-subsistence-value immortal; thus attaining  
clarity  
Emboldened, discarding attachment to being and non-being  
One should gently, gently merge in SAT-AUM.<sup>2</sup>

Notice how the final answer always reverts back to the Self and the Absolute, in this case SAT-AUM. In verse 15 of the same work the Guru shows us how relative time is abolished by those "suckled in the milk of the pure transcendental," while for those who are caught in the world of time "half-a-second seems like a thousand years."

It is to the Self we must always return. In the 9th verse of the chapter of the *Dasana Mala* the Guru says, "Of this world

8. Translated from the Sanskrit by Nataraja Guru.

9. Translated from the Malayalam by Nataraja Guru.

there is nothing to be accepted or rejected." In verse 65 of the *Atmapadesha Satakam* he might seem to contradict himself when he says:

There is nothing here that we have not already once known;  
Hidden by form, knowledge fails us; wakefully  
To know all this there is at all none limitless it is ;  
Oh, who can there be to know this wonder dear ?<sup>10</sup>

But there is really no contradiction. All is a wonder and the world is not to be accepted nor rejected but viewed as a wonder. This is difficult for many to realize because the *maya*-mind wants to fix and put everything into a system. This is why the Guru rather sadly asks, "Oh, who can there be to know this wonder dear?" The universe of constant change is breathtaking. Only when we think of it as limitless can we experience the feeling of awe-tull wonder. If the modern scientist who dreams of putting the universe in a fixed structure could ever think of this grand and limitless display as a wonder, then he too would become like Narayana Guru a contemplative-mystical philosopher.

**A Way of Life Free From Injunctions:** The wisdom of the Guru is not something fanciful and out of touch with everyday life. His ethical teaching is the same as found in the *Bhagavad Gita* and *Tirukkural*. But this wisdom teaching should not be confused with closed, social and relativistic forms of *dharma* which the Guru does not stand for. *Dharma* usually means a set of laws and injunctions to be followed by society. Sankara has made the distinction between a *dharma sastra* like *Manu Smriti* and *jnana sastras* like the *Upanishads*. He says they should not be mixed up, the same way that *karma* and *jnana* should not be mixed. If Narayana Guru had a *dharma* it was one that was completely non-social and absolutist, like that of the Buddha. People who say that the Guru has a relativistic and social *dharma* do not understand him. The Guru stands for the wisdom of the *Gita*, and the *Gita* says in chapter 18 verse 66 that one must get rid of all relativistic *dharma*s and go to the Absolute for final refuge.

It is true that the Guru wrote a work called the *Narayana Smriti* at the insistence of his lay followers. But what people fail to realize is that he says right at the beginning that what is written is not fixed and binding, but can change along with the changing conditions of society. When one reads this *Smriti* one sees the similarity of approach with that of Tiruvalluvar. There are no injunctions laid down. There are certain followers of the Guru who claim that he said one must not drink alcohol, and they point to the *Narayana Smriti* for support. But the question of *must*, which is an injunction, does not arise in the *Narayana Smriti*. The Guru never said one must not drink alcohol. He

<sup>10</sup>. *Ibid*.

said alcohol is poison and it is better not to take it. This is not an injunction but a wise common sense attitude. While we are on this subject I would like to relate a story told to me about a man who was a heavy drinker who went to the Guru for advice. All the Guru said to him was, "If you cannot stop drinking then make sure you drink the best." Is it not easy to see that the Guru's method was one of *jnana* and not *dharma*? In the *Kural* Tiruvalluvar uses the same method. He does not say, "Thou shalt not kill." Instead he points out that the "The whole of creation worships with folded hands the man who does not kill nor feeds on flesh."

The wisdom-ethics of Narayana Guru serves as the grass roots teaching of his overall philosophy. Kindness to life, non-killing, truthfulness and love can be followed by anyone. Nowhere is there any injunction. The Guru never demands that one *must* do this or that. He stands for a way of life free from injunction. Would it not be absurd to pass a law saying that everyone must be kind? In the *Jiva Karunya Panchakam* the first and last verses sum up the Guru's attitude on non-killing based on kindness to all life :

1

All are of one Self-fraternity  
Such being the dictum to avow,  
In such a light how can we take life,  
And devoid of least pity go on to eat ?

5

Non-killing makes a human good—  
Else an animal's equal he becomes.  
No refuge has the taker of life,  
Although to him all other goods accrue<sup>11</sup>

**A Guru of Humanity :** The contemplative-mystical philosophical vision of Narayana Guru belongs to humanity. The essence of the Guru's teaching is found in all great contemplative-mystical philosophy from the teachings of Lao Tzu, Vyasa and Manikavachakar in the East to Pythagoras, Plotinus and Plato in the West.

The Guru's teaching and vision of the Absolute while Hindu in expression is universal in essence. His teaching transcends any idea of Hinduism as a closed systematic philosophy or religion. Such a noble teaching can be found in rare cases among giant intellectuals but more often among simple poet-sages like Narayana Guru, who always seemed to choose the simplest way for expressing the profoundest truth. There is not a single element of pedantic, pretentious punditry in all of the Guru's writings. This is why his wisdom teaching and way will live on, because they are both simple and profound, having that magical quality which is found in the wisdom teaching of all other great Gurus of humanity.

AUM SHANTI! MAY GURUHOOD PREVAIL.

[END]

11. *Ibid.*



# Adopting the Way of the Guru

By RAMARANI

NARAYANA GURU is known to have said some-while before his death that his work was finished; that what he had been born for was accomplished. What did he mean?

Was it that the ground had been prepared in all its aspects for the building of "the Kingdom of God"? Was it that every problem in its abstracted form had been solved in his mind and that the before there was no confusion, no doubt, no vagueness hiding anywhere; that everything had thus been positively brought to light, or raised to the level of pure Intelligence? If this is so, this then is the ground on which the Gurukula, as it is to be properly understood, stands today.

Each one, however, has the correct words only for that which he has well and truly learnt. If he knows the Truth he can but speak it, and if he does not know it or if he chooses to distort it, that discrepancy can be seen by the wise, by the Guru. Each must therefore admit the inadequacy of his own understanding, that most rare and precious of all acquisitions and, in this acknowledgment that his vision is still fragmentary and clouded, he is able to remain constantly open to the everlasting descent of general ideas and also to the ever changing aspects of the natural world, which together, when understood to be one, constitute wisdom.

Now because he who has this non-dual vision is called "Guru", it follows, as "the night does day" that it is to the Guru that each must go if he truly seeks to clarify his own position in the Universe in which he finds himself. Each will then, sooner or later, find himself puzzling over the question of Man, what he is, and what his role is in the created universe, for is he not perhaps his/its, own creator?

These then, are the questions which, when they arise in the mind indicate that one is approaching the stage of adopting "the Way of the Guru", the Absolutist way of life, and seeking for one-self the teaching of the Perennial Philosophy. When this stage is reached it will seem as if all visible and intelligible things conspire together to place one in the way of truth. For there seems to be a process of upward becoming in which man actually becomes that which his thought has already attained to; he thus becomes that which he most clearly sees. Surely then it follows that a wholehearted affiliation to the teaching of the Guru will result in Guruhood itself... This then, in truth, is the growth of the Gurukula.

[END]

# The Other Narayana

By NITYA

Perhaps after a hundred years some University student may write a thesis on Narayana Guru as a rival of Sri Narayana. He will surely find a number of documents to prove that Sri Narayana, son of Madan Asan and Kutty Amma of Vayalvaram House in Chempazhanthi was honoured by the Ezhavas of Kerala as a good leader of their community and in whose honour they have founded the Sri Narayana Dharma Paripalana Yogam, Sri Narayana Dharma Sangham, Sri Narayana Trust, several Sri Narayana Colleges, Schools, Industrial Workshops etc. As a rival to this Social Reformer and leader of the Ezhava Community the student will present Narayana Guru who also incidently was born like Sri Narayana on 20th August, 1854 as the son of Madan Asan and Kutty Amma of Vayalvaram House, in Chempazhanthi, near Trivandrum. The resemblance of the parentage and birth date and place of the reformer and Guru are most intriguing. This will not put off the student from his contention that the Guru was a rival of Sri Narayana. He will give copious notes from all back numbers of "Values" and the major works of the Guru's immediate disciple Nataraja Guru to prove that the Guru was different from Sri Narayana. He will come to the conclusion that Sri Narayana was an illiterate who did not write anything though he was a great organizer of the Ezhava or Thiya Community. In contrast the student will admire the erudition of Narayana Guru who has composed about fifty mystical and philosophical works and will also compare the Guru's passionate appeal for universalism to the narrow parochial and partisan interests of the social reformer Sri Narayana. This is going to be the inevitable tragedy of the future. This could have been avoided had the so called devotees of Narayana Guru on the West Coast been a little more sensible.

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## 10. IN INDIA AGAIN

By NATARAJA GURU

WHILE we three passengers (Celine, Romarin and myself) were getting used to the crowded accommodation available in the S. S. Cambodge, which is far from being a luxury liner, carrying thousands of passengers each time back and forth from the Far East to France, our thoughts still lingered on the friends who would be wending their way to Alma's place in the south of France.

I forgot to mention that while we passed a few days ago in the same place on route for Marseille, a happy event took place which brought together two souls who had been long waiting to be united as husband and wife. I found myself sitting at the same table with these two persons during the fraction of a day that still remained for us before driving down to the docks of Marseille.

They were there unable to make up their minds as with many characters in Moliere's plays, with long-drawn-out love affairs, not ending well as they ought to, and it is the clever insight of some bright servant-girl who finally enables the love-torn couple to solve their problem. Here there were the same two aching hearts involved, wanting something to happen by way of initiative.

The Tao by itself seemed to be helpless here, seemed piteously to be calling for an instrument which, like Arjuna in the *Gita*, was to be an incidental and indirect cause only. There are many situations in life in which even the most neutral of individuals may be called upon to play consciously or unconsciously, this incidental, instrumentalist role.

I shall not mention the names of the persons involved, in case the subtle and occasional factor might have again misfired after all. I was, however, motivated by the best of intentions when I suddenly had the bright idea of asking the man if he wanted to marry that girl and with equal directness I put the same question in reciprocal form to the girl. I took the hand of the girl and put it in the hands of the man and that was that.

I have never been quite sure whether what I did was right, especially as I hear that the persons are not living together, but who knows whether they are not living together in their heart of hearts?

We Get Used to the Voyage: All this belongs to the great unknown and I was trying to forget it as I was rearranging my

trunks under the lower berth of the cabin which had more than four others, mostly Indian students or merchants talking *tres ordinaire*. The dinner bells and crowded dining rooms offered possibility of contacts with an assorted jumble of persons belonging to different parts of the Near or Far East, and many interesting passing contacts were made again.

The familiar ports of Port Said, Suez, and later Aden were passed which I shall not describe again, having done justice to life in these parts in previous travel accounts. Celine, Romarin and I were found most often on the deck at odd corners, shielding ourselves near anchors or life boats, from the strong winds, and reading again and again books on modern mathematics, especially that of Edna Kramer, each chapter of which we tried to digest together.

Celine took the opportunity to join the Cook's conducted tour to Cairo and the Pyramids and Sphinx and joined us at night on November 27. Aden was passed by first day of Dec., and the last lap of the journey after this free port where money-changers looked contemptuously at Indian currency offered to them by passengers. An elderly Indian in the dining room wanted to have a word with me privately one night after dinner, and sat with me on a deck bench in darkness, with exaggerated expressions of devotion and love. He had criminal lines on his face and this made me hang on to my wallet, which, when he noticed, he let me go and never renewed his friendship again.

Our homeward thoughts returned with greater force as we put our luggage together again.

**Arrival at Bombay:** We arrived at Bombay at 10 a.m., and Nitya, Fred and an interested couple, Mr and Mrs Umrolla, contacted by Nitya, who came right into economy-class cabin below on the prow, made the rest of the harbour formalities quite easy. We did not hurry to join the long queues formed near the first class lounge, but preferred to wait on the luxurious sofas till the crowds became negligible, and with a young bearded Western sadhu and the ladies being received with bouquets garlands by various Narayana Guru followers of Bombay, we had a motley and interesting group attracting all eyes to us for about two hours.

It took us nearly till midday lunch-time to extricate ourselves from the mesh of harbour rules and paper or rubber-stamp wade hurdles to human freedom. This kind of self-made barriers of a barbed-wire world is setting its traps or meshes conferring more and more complicated indignity to the human person each day that modernism progresses.

A good Mahratha-style lunch, served us with kindness by the Kales in their little flat on the fourth or fifth floor of the Reserve Bank quarters of Byculla, Bombay, was the first real contact with India that Celine and Romarin must have made with an Indian home life of a city at least. The Umrollas also gave us a party a few days later at a more classy section of

Bombay where friends met and sipped tea over music and talks Dec. 8, 1965. Spirituality, especially yoga, interested this highly cultivated Parsi couple, and a lasting cultural contact seemed to be made very readily.

The remaining three or four days that we spent in Bombay were marked by a visit to the Atomic Research Centre at Trombay, and parties or receptions given by followers of Narayana Guru settled in different parts of Bombay, between whom bickerings and rivalries had to be glossed over. We had the task of retrieving the Guru's movement, as far as possible, from the mire of social or group considerations into which it was allowed to be bogged. The leaders themselves lacked the proper perspective in such matters, and men otherwise of striking intelligence showed their low level when it came to spiritual matters. Much zeal and loyalty thus wasted went down the drain.

I had a bad tooth extracted and we were group photographed many times before we entrained for Madras at 7 a. m. on Dec. 9.

**Madras, Erode, Ooty and Alwaye:** We stayed in Madras at the big house of Mr N. G. Kumaran between 11th and 14th Dec. renewing contacts with Gurukula friends and writing revised petitions to the district revenue officers about the grant of the Erode land which was being sabotaged by a woman who at first was interested but became opposed as soon as she found that she or her relatives could not be the sole director of the proposed new centre. These ugly circumstances are better omitted than stated in print. Fred went to Bangalore and we to Ooty on Dec. 14, 1965.

It was only a short stay at Ooty because we had to be at Varkala by the second half of December in view of the arrangements for the annual Gurukula Convention there. Breaking our journey at Coimbatore to see the revenue officer about the Erode land again, and after a day with Mr. S. N. Rao at Alwaye bathing in the broad and shallow river there within Kerala and its green undulating country scenes with elephants and palms, which was a thoroughly new experience to the two European ladies with me, we reached Varkala itself about noon on Dec. 20.

While in Alwaye we visited a big, Spanish-sponsored seminary where European fathers drawn from many parts of the west did mission work. They included many who resembled mystics and true contemplatives rather than zealous or hard and dogmatically set preachers. We were able to borrow some of the latest volumes on Christian mysticism, science and higher criticism such as that of Teilhard de Chardin, now so popular in the West. Incessant pressure of literature hunting in view of the big work under way was never relaxed in spite of these travels.

**Busy Days at Varkala:** Nothing absorbed my interest or activities between the ends of December 1965 and 1966 than the increasing of my inner agony to a white heat effort required to

actually begin and finish the projected one thousand page book on the Science of the Absolute. Every minute of my waking hours and most of the sub-conscious state within light or deep slumbers at night was filled with this non-event of thinking of expressing my thoughts in as clear sentences or paragraphs as possible. The agony of ascent was soon attaining its peak within me, but the 16th Convention of December 1965 called for some other work connected with fully earthy matters like levelling the hill-top for a future Institute of a Science of the Absolute which had to be given its share of attention.

The pressure of effort was sustained by early morning, afternoon and night readings and discussions in which many, including Celine and Romarin were regularly present at the site of the Brahmaildya Mandiram itself where a cabin was ready for me with cement floor and asbestos sheet roofing. I carried my own big box of reference books all round. Fred and John joined the group at Varkala on December, 23, and the Convention programme waxing stronger each year, began on 26th, (Boxing Day), its crowded items like Homan (fire sacrifice), assemblies and meetings, select reunions, classes and consultations, going on as a seven days' wonder.

Public opinion was slowly veering round in favour of the beginnings of an understanding of what the Gurukula movement represented, although in the beginning many Narayana Guru adherents were full of mistrust about this movement which they thought was a rival to the mother institution. The relation was, in reality, only that of a complementarity implying verticalized unity rather than the horizontal principle of contradiction. Such subtleties need much philosophical insight which one should not expect at once from the masses.

I lingered on at Varkala till about January 18, having put in a visit to Shastangota as guests in the ashram of Kambalath Sankupillay. This ashram was dedicated to the memory of Chattambi Swami with whom Narayana Guru was associated.

Another visit took us to Mayyanad at the invitation of Dharmadas of Singapore who intended to open a rather irregularly conceived branch of the Gurukula, whose character as such we had an opportunity of explaining at a tea party, in the presence of a distinguished gathering including ex-ministers of the State.

In North-East India: We had already in our hands an invitation extended to us by the Umrollas of Bombay by which I was to preside at a Yoga Conference at Monghyr organized under Swami Satyananda and Ma Yogashakti. Nitya had arranged our route via Madras first and then Calcutta, in each of which big Indian cities we had a day to spend as we entrained on this long railway journey within the peninsula of India. We reached Calcutta on time on the 23rd and had a reception at the railway station given by prominent Calcutta disciples of the

*(Continued on page 353)*

# THE TAO TEH KHING

## Treatise on the Absolute and Its Nature

By LAO TZU

(Based on various translations, with comment, by the Editor)

### XLVI

When the Absolute is in society,  
Carriage-horses are sent back to draw the manure-carts.  
When the Absolute is not in society,  
War-horses will be reared even on the sacred mounds.  
There is no criminal glamour greater than to possess what others want;  
No disaster greater than to be discontented with what one has;  
Nothing is so ominous as to be ever wanting more and more,  
Therefore, he who knows that contentment which is there simply by being content, will never again be anything but content.

COMMENTARY: The author here applies his wisdom first to the collective and second to the individual. He traces the root of war, as Plato did in the second book of the *Republic* or even as Rousseau did in his *Discourse on the Origins of Inequality*, or as Proudhon much later, also did, to the possessive, property idea. The last-named is famous for his sentence "La propriété, c'est le vol," Property is theft.

The last line of this simple analysis may appear to be solipsist, and is reminiscent of the Tamil wisdom-book known as the *Tiru-Kural*. Contentment is a given factor, *a-priori* in character. And what is *a-priori* is always absolutist or comes from the Absolute or Tao. The 16th century dramatist Thomas Dekker summed it up.

Art thou poor, yet hast thou golden slumbers?

O sweet content!

Art thou, rich, yet is thy mind perplexed?

O punishment!

[ TO BE CONTINUED ]

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## MEDITATIVE PHILOSOPHY

WE conclude that meditative philosophy consists in the overcoming of the body by mental union (*unio mentalis*). This first union does not as yet make the wise man, but only the mental disciple of wisdom. The second union of the mind with the body shows forth the wise man, hoping for and expecting that blessed third union with the first unity (i. e., the *unus mundus*, the latent unity of the world). May Almighty God grant that all men be made such, and may He be one in all. GERALD DORN (16th century German Alchemist)

THE TAO TEH KHING



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# FREEDOM!

(Nirvriti Panchakam)

By NARAYANA GURU

(Translated from the Sanskrit by Nataraja Guru)

1. What name? Caste? Trade? How old?  
From questions such, when one is free,  
He gains release.
2. Come! Go! Don't go! Enter! What seekest?  
From utterances such, when one is free,  
He gains release.
3. Departest when? When arrived? Whence and even who?  
From questions such, when one is free,  
He gains release.
4. I or thou; this and that; inside or out; or not at all;  
From cogitations such, when one is free,  
He gains release.
5. To the known and the unknown equalized; differenceless  
to one's own or that of others; even to the name of  
such indifferent;  
From all considerations such, one freed  
Himself becomes He, the One released.

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## The Autobiography of an Absolutist

(Continued from page 348)

Guru. During the one day at Calcutta we were invited to two dinners and two tea parties at the house of a controller of tea, and on the banks of the river where we were guests of a high officer in the Admiralty.

We also visited within the span of this one day one of the most ornate Jain temples that I have ever seen. A Siva temple would be austere by contrast to the extreme opposite limit. Naked Jain Tirthanakaras also resemble Siva in their common austere touch but, by contrast this Jain temple reminded me of the pomp and glory of the peak days of the Moghul Empire. The relation between the Moghuls and Jains in North India has always intrigued me. Parswanath and Padmanath might have had something in common between them.

On the night of the 23rd we took the famous No. 10 down train which passed along the Gangetic plain with its rich alluvial vegetation. By about ten a. m. we reached Monghyr associated with the terrible earthquake of 1934. Historically the city takes the mind back to the time of Clive and Mir Jaffar when intrigues and counter-intrigues between rulers of different dynasties in that part of north India were making each time the confusion more confounded by European history intervening into the fare of rival European nations who claimed supremacy on Indian soil at that very time. But the Ganges must have said to itself "Men may come and men may go but I go on for ever."

The Yoga Conference at Monghyr: The eldest son of the richest jute mill owner who was sponsor as well as patron-in-chief of the Yoga Conference, was at the Monghyr station (rebuilt in reinforced concrete after the famous earthquake). We drove for more than about twenty minutes past Hindu, Islamic and European historical remains.

Our host, this rich magnate, had inherited the best part of the palaces of Mir Jaffar situated on the ample terraces bordered by balustrades and overlooking the broad-bosomed Ganga-Mayai (Moth r Ganges). Forests of flowers have been thrown into her waters by worshipful sadhus sitting prayerfully on her banks, from distant places such as Hardwar and Rishikesh, where her torrential waters first attained the plains, linking several Indian cultural units into one blended spiritual loyalty, the Ganges has ever flowed here irrespective of the rulers, whether Hindu, Moghul or European.

We soon accomodated ourselves in an octagonal summer palace said to have used by Mir Jaffar and built in a modified Moghul style with cypress groves and lawns of a well kept garden around it, and plenty of *chaprasis* (servants) who are sometimes called bearers, also waiting on us hands and foot, although confused about the proper breakfast they should leave for us.

The three or four days that we spent in this Moghul paradise were quite memorable except for the noises that came to us from the lunatic asylum and prison combined, for which some of the ancient buildings were now being used to save money for the government. We were driven morning and evening to the corner of the public gardens whose gates opened to receive us each time were Swami Satyananda was given the tail end of the large domain which belonged to the some rich man.

I had to speak and hold conversation several times on the variety of Yoga that I stressed which was in many respects different in approach basically from schools of Yoga that often sporadically sprouted in the minds of individual Yoga teachers on the soil of India. In spite of this difference my long speech on the principal day of the Conference, about the 26th, was very well received and translated by the Swami in charge, though interrupted by the funny Monghyr trains hissing as if with asthma, totting off wrong steam every now and then which went whizzing past the walls themselves of the Yoga school, and taking a colourful crowd of passengers on their way.

**The Capital City of India:** After this happy interlude in old Monghyr we took the same No 10 down train about mid-day on the 29th. We arrived on the wrong platform of the Old Delhi main station. This resulted in a comedy of errors by which we took a taxi and arrived at the Institute of Psychic and Spiritual Research while being followed by Nitya and a group of others who waited for us and received wrong directions, but we met happily and all the ado was soon forgotten.

For twelve days more we were to be the guests of the Psychic Research Institute of which Nityachaitanya Yati was the first organizer and director. Although the Institute was said to be government sponsored it had to propel itself by its own steam in its initial stages, and, to the credit of Nitya, it must be said that he handled everything with versatility, grace and originality. A brand new building at which the plumbers and electricians were making the last fittings with their bangs and hammerings, and drainpipes passing over stairways fronts where good tapestry is accustomed to hang. Oh Inconsistency! thy name is architectural originality in India, but nothing matters and we did not care either, not even the duplication of two costly staircases where one would have sufficed both by logic as well as convenience.

The ladies found their accomodation in two corners of the large hall and I settled down in a large carpeted room where the Gita classes were held each day. Nitya had arranged a number of visits to families mainly of Kerala, but not without including a good proportion of Punjabis and distinguished citizens of Delhi. It was a round of visits each day culminating in a talk for which I printed invitations and an elite gathering where intellectuals of Delhi were brought together almost on the last day.

Meanwhile we did not relax the tense efforts to be able to actually begin the first sentence of the book. The pressure was made

to mount each day by our usual readings over early morning cups of tea "that cheers but not inebriates." Thus we suddenly found ourselves ready to give a hand in setting sail in actually penning the first sentence. Well begun is always half done because a bad beginning can always entail endlessly brewing troubles as the writing proceeds. The first sentence affords a peg on which everything else hangs. Thus we hit upon the short and pithy sentence which by its brevity was the mother of wit. It read, "Science seeks certitude." This beginning has augured well for us and has meant smooth sailing throughout.

**Once More in the South:** We entrained for Madras on 12th February taking the Grand Trunk Express which took two nights. On the second day of the journey we encountered an American pilgrim who was dressed like a Vaishnavite Brahmin of North India and was able cleverly to hide his Yankee origins under his adopted Vishnu worship even to the detail of wearing marks on his forehead. Even the ecstatic singing and chiming and beating of cymbals was not omitted while he sat with other Indian passengers who seemed to take him seriously enough. Celine had the Indian drum, a kind of tambour, which was borrowed by this man so as to keep him merrier and more ecstatic for the rest of the journey.

We arrived in Madras Central at about five in the afternoon and our good friends Shanmuknam, Sadanandan, and Engineer Kumaran were at the station. The first two offered to keep guard of our luggage while we visited Mr. Kumaran's family and we came to take the train for Bangalore at night which luckily came to the same platform at eight p.m. We reached Bangalore Cantonment on the 15th and after a short stay at Mr. Kumar's reached John's Gurukula, although I went a little later to the Somanhalli Gurukula five miles further on the same road, 18 miles from Bangalore, to stay there till my 71st Birthday on February 18.

This celebration went off with the usual eclat. With several hundred villagers being fed and terminating with a gathering for a discussion of Vedanta as understood by villagers even in out of the way places. Even without the patronage of universities or governments this ancient wisdom tradition seems to persist like the humble plants of the land and bring its consolations to the philosophically minded men and women of India from the days of the Upanishads to the present. In this sense India can be said to be chronically spiritual however low the standard of discussion might be, relieved only now and then by radiant human insight into life. No one who knows about this hidden treasure of wisdom can altogether bate the common Indian people, however steeped in rags or dirt they might happen to be.

After the Birthday celebrations were over, a party of us including Celine, Romarin, Prasad and Solomon took a bus journey via Satyamangalam to Erode, spending the night at a *choultry* (resting house) before reaching our rocky hill site four and a half miles from Erode, where the government was still in the process of

assigning to us seven and a half acres of land not far from the confluence of the two rivers, Kaveri and Bhavani, and situated within easy reach of the most central of railway junctions in the Tamil Nad of South India. This new Gurukula centre had its special significance marking the stage of the growth of the Guru's movement from within the limits of Kerala itself where it had hitherto been established.

We conducted a fire ceremony on the top of the hill on February 25th without much publicity, but unexpected groups come from Tiruchi and other places. A small scale feeding was also part of the programme with informal talks by me. Prasad took ill here with high fever and while we took a train for Ooty, Prasad and Solomon entrained back to Varkala. We arrived in Ooty on February 26th and we soon settled down to the serious work of writing the first pages of the big book on the Guru's teaching.

[ TO BE CONTINUED ]

### DON'T SACRIFICE TO PROGRESS

WHAT difference between dying in a war or dying elsewhere? Death frightens only the intellectuals, sick as they are with longing for immortality, and terrified by the nothing beyond life on earth which their logic presents to them. Now they come to the people with the catchphrase of regeneration, determined to wake them up from their dreams. They say the people suffer from *aboulia*, from lack of will, that there is no national consciousness. Let the people sleep and dream their slow, dark, monotonous dream of a good life! Don't sacrifice them to progress — for God's sake, don't sacrifice them to progress!

— MIQUEL DE UNAMUNO

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### 3. IN SEARCH OF NEW VALUES

By JOHN SPIERS

IN the very heart of the *Bhagavad Gita*, the author Vyasa declares:

"Having realized wisdom, pure and applied, you will be free from the ominous." (ix. 1)

Wisdom rests in the Self, and our moderns, faced by double loyalties, have tried hard to ignore and escape the numinous Self. But there is no escape. Somewhere, the worst criminal may find asylum, in some forgotten part of the world; but the Self cannot be shaken off. Francis Thompson made this the subject of his long poem, *The House of Heaven* "I fled him down the nights and down the day....", and so did Emerson in his verses on *Brahma*, where he wrote what was obviously a rendering of verse ii. 19 of the *Gita*.

"They reckon ill who leave me out;  
When me they fly, I am the wings;  
I am the doubter and the doubt,  
And I the hymn the Brahmin sings."

The Victorians pretended sex did not exist. But—Ta-ra-BOOM-de-ay back she came, grinning on every movie poster. *Naturam expelles furca, tamen usque recurret*, wrote Horace—Though you drive nature out with a pitchfork, she will ever return. It is the simple dialectics of the Yin-Yang, of challenge and response.

The negative side of the numinous, her fifth column, is already well-established in the hearts of the ordinary populace. As the *Saturday Evening Post* reported in an article last year, magazines on the occult and fortune-telling have sales in the USA reaching the million mark. There is a love for the mysterious and the wonderful. People will accept the most trite, banal, puerile poppycock as long as it contains a stiff dose of the numinous. Who can blame them? They are fed up with mechanical, soulless science and the anti-life beliefs of obsolete Christianity. True, what they take to are "unsafe boats" to enlightenment, as the *Mundaka Upanishad* (I. ii. 7) declares, but inasmuch as these magical arts indicate the recognition of some longing for immaterial value, they are far better than the outright denial of the numinous. That would mean total disaster, total submission to the ominous, or spiritual suicide; and this the Self will oppose, every inch of the way. The commandment of modern science, "Thou shalt not have a Self" is impossible to obey.

**Addled Egg-heads:** You may ask why I have said so little about the philosophers of today. By what I understand as philosophers, they are phoney; they are not philosophers. It is like this: if the scientific psychologists have a psychology without the soul (*psyche*), so we also have philosophers who reject wisdom (*sophia*). The very reason for philosophy, the enlightenment, the illumination, as its goal, is absent. Not one of the modern philosophers knows a thing about Guruhood, let alone calls himself a Guru. That function has been left to the successors of esotericists such as the Armenian Gurdjieff or Rudolph Steiner, or to food faddists, colour healers, and such like. The modern claimants to the seat of philosophy have no personal regime, no discipline, no guidance for the seeker of Self-understanding. So how can they be called philosophers?

So what have we? Clever logicians like A.J. Ayer who are anti-philosophers, and existentialists such as Sartre who admit only the conditionings and tell us we cannot escape; we are all doomed cylinders and that we should make the best of this hopeless, valueless *condition humaine*. Sartre ends his huge *Being and Nothingness* by saying "Man is a useless passion."

You must have noticed, too, their long-windedness, quite apart from their often excruciating Mandarin style. Even after reading hundreds of pages you never know what they are leading up to. You begin to wonder whether they themselves know. They are like empty drums making a lot of noise for small reasons. And those who do have something inside, the men of lost opportunity such as Bertrand Russell, are delightful egg-heads, but their eggs are addled, a stringy mixture of morality and logic and stagey CND, stale bread and shabby circuses.

For anyone seeking enlightenment all this prolixity and verbiage is a pain in the neck. They have some notion of the history and doctrines of ancient philosophers, but nothing about the disciplined life of a seeker, and nothing about the teacher pupil succession. When you ask what is their purpose, their goal, you get no answer.

India too has its pretenders in philosophy today, and some sort of competition in upmanship in regard to, say, the *Brahma Sutras*, which nobody really understands. But the *Upanishads*, the *Gita*, the works on the various *darshanas*—Samkhya, Yoga and Nyaya *sutras*, or the Buddhist works, or Sankara's, Ramanuja's or Madhva's they all leave you in no doubt as to what they are setting out to do. They all presuppose a teacher-pupil situation with liberation from all error as the end to be attained. As Max Muller said in his *Six Systems of Indian Philosophy*, "They never try to deceive you as to their principles and the consequences of their theories."



**True Science :** What is called science, physical science has become an end in itself, occupying the throne above everything else. This is a false position. The goal of all the ways of knowledge must be Self understanding or enlightenment. Science and philosophy should be names for the same thing. In German this is so, the word *Wissenschaft* conveying the meaning of both, unlike English and French "science." The spiritual and philosophical life of the West has been unbalanced because either theology or empirical science has usurped the position. Prior to the time of Constantine the Great fifteen centuries ago, when the Christian bishops united to form a power-group, philosophy and science were known to be the same to the Pagan philosophers. In reading any of their works, written during the thousand years from the time of Thales to that of Plotinus, you are aware that this meaning of philosophy as covering all the arts and sciences was common to them all, with the goal of "know Thyself."

It is all clearly defined. To give just one example, the Emperor Julian (331-363) who made a heroic but tragic effort to keep wisdom alive in Europe, in his *Oration to the Cynics* (p. 11, Vol. II, *Work*, Loeb, Heinemann, London, 1959), refers to philosophy as the arts of arts and the science of sciences, an effort to become like God as far as one may. (*technen technon ka: epistemen epistemon, eite homoiōsin theoi*).

These are the important foundations of philosophy which give it value, but modern philosophers, since they never mention these things, must be presumed to have lost their knowledge of all this, and lost their knowledge of the whole.

How different it is when we turn to the East. Nagarjuna, the first century formulator of the Central (Madhyamika) doctrine of Buddhism, in a work called *The Staff of Wisdom*, puts the case clearly:

"The science which teaches arts and handicrafts is merely science for the earning of a living; but the science which teaches deliverance from the endless circuit of relative existence (samsara), is not that the true science?"

And here is a Guru of the present century, Narayana Guru, in the first verse of his *Hundred Verses of Self-instruction* :

"Beyond all knowledge shines that Core  
Both in and outside of the knower ;  
Eyes five restrain, fall down, adore,  
Prostrating, chant, for evermore."

The first line abolishes the belief that the understanding of the Self can be reached even by encyclopedic learning. It also expresses the numinous character of reality by the word "shines."

The second line declares that this numinous Core has no duality of Self and Non-Self. It gives hylozoic value to the whole, whether it is in the cosmological sense of the sub-atomic or the super-galactic, or whether it is psychological in reference to the interior worlds of the Self. All is one undivided whole. A science which specializes and emphasizes one part at the expense of the other, is not a science, but a dogma.

The third line indicates the way to the realization of this all-shining universal Core. It is a two-fold process, consisting of a restraining of the senses, a closing of these five sense-eyes, as well as a profound worship or adoration or dedication to this awesome, yet loveable and ecstasy-inducing Absolute or unconditioned Self.

The fourth line suggests the full ecstasy of attainment, yet also includes the need for constant remembrance, because of the immense power of nature. The response of the seeker whose eyes are now opened within, will be to sing the praises of the Absolute as a Numinous Wonder. The sustained presence of the Numinous pervades this opening verse which indicates the contents and the aim of the whole work. Thus true science is defined. The only action mentioned is negative, a restraining of the senses and an interior adoration.

**The Search for Values :** My interest in the present generation is because they have begun to see the nature of action or work. They have seen that their parents and their educators, like their ancestors for centuries, have been subjected to physical, intellectual, religious and spiritual fraud and slavery, and they are trying to break away from it all. They understand deeply what is meant by conditioning, ever since Pavlov showed the mechanism. It is the whole secret of salesmanship, advertising and propaganda. They know the Jesuit saying: "Give me a child for the first seven years and you may do what you like with him afterwards."

What the present generation needs is wisdom guidance which is almost unobtainable in the West and difficult enough to find in the East. Without proper guides or Gurus, the behaviour of modern youth is bound to be cynical, extravagant, exaggerated and eccentric. I give them credit for at least breaking through the crust. My writing has always been addressed to the young, and only secondarily to their elders, some of whom may sympathise, if not help them to a formulation of their goal, and so restore what I can only call free and open Pagan values to a possible world of tomorrow after the collapse of the civilized world. Far from trying to "save" civilization, which only means prolonging and buttressing all this trashy, geometrical, technological, life-crushing, city society which controls its subjects like sheep, and turns out cylinder-people, I would prefer to see its speedy end; and so I turn with

relief to the new life which is emerging, no matter how silly or how anti-social it may appear. All Gurus must be rebels against the conditionings of human society.

What is the use of wasting time over the diehards? While it lasts they will live their sheep-like lives within the welfare dictator, war-oriented and dollar-oriented states which they have made for themselves. And see how few Angry Old Men there are!

Most of the things people are taught to respect do not deserve anything but cynicism—all these noisy petrol-gassed cities, with their car-packed streets, their supermarket hells, their death-dealing super-highways, their space-flights which are a cover for a race for world domination from the safety of starry space: Look at it! Can anything be more ominous? What is the aim of the modern oligarchs? It is control of the minds and control of the whole world by whoever gets there first. And it all ends with the marvel of the ominous mushroom cloud, with death. Who would want to "save" all this?

The young people have every reason to be icily cool about it all. They have every reason too, to be cool about religion which invariably supports this civilization. But I would ask the new generation to take the same cool look at Paganism, at everything non-Semitic. It is only the Pagan religions which give a numinous place to sex, without taboos. In ancient Europe Aphrodite was a heavenly goddess, and in India is the great Shakti or creative power of Siva. The *Bhagavad Gita* (x. 28) gives an absolute status to Kandarpa, the god of erotics. Sankara says the bliss of sexual union is "a fraction of eternal joy" (*sarashloka*, 74).

Europe once had this free religious climate, and some restoration of this in a revalued form is the answer to the challenge of the ominous. The essential principles and traditions involving self-discipline, Guruhood and the goal of ultimate enlightenment, of discovering the Core that Narayana Guru refers to, can be fitted into the needs of any local background, old or new. A return of the Horned God, the Siva of Europe, or the Great Helios or Sun-God, a Dionysian religion, would seem an obvious choice. And the language of symbols, of great images of the numinous, can also play its part, with the Church-fear and hatred of idols abolished.

The samnyasins of India have a distinct resemblance to many of the modern young rebels, in the sense that both have made a break-through out of society. But I would say that for the modern Western youth the effort and the sacrifice is much greater, simply because he has more to contend with. For thousands of years the Indian samnyasin or sramana or whatever name he went by in the remote past, has had a favourable supporting society. Not so in Europe or America. Not only has the Westerner been exposed all his life to a constant barrage of compulsive conditioning, he has been brought up soft, in an

atmosphere opposed to anyone who on principle refuses to work. If he turns away from it all, he is considered ungrateful, lazy, and an enemy of society, a special kind of criminal. He will be harassed on all sides, at home by parents and teachers, and outside by the police. They will try to get him jailed as a vagrant or even put him away in a lunatic asylum. There are people in India too, who are infected with this modern attitude to the samnyasin. The "samnyasin" who goes in for "social service" is respected and flattered, but the samnyasin who wants to free humans from society is doomed as an outcast, an enemy, and a parasite.

Let me repeat one important fact. The present universal revolt of youth is not political, unless you consider it against all establishments. And this is near to pure anarchism. As some of the best minds in Europe have been anarchists, there is nothing new in this, except its world-wide magnitude. Politicians can do nothing about it. Their own sons and daughters are more often than not with the rebels. No establishment, scientific, Christian, political or educational, can do anything about it. Modern youth has renounced the soft, luxurious, civilized life and all its values. Partly, as in the past, because youth seeks global technology, with the all-important meeting of youth with youth through wide travel, has added the new dimension. The revolutionaries are no longer within little separated islands of social life. That barrier has been crossed. The break-through and disgust with modern civilized life is shared with youth all over the world. And it is my belief that this rebel generation, whether consciously or not, are seeking new values.

**Time on Their Side:** As I have said, travel has made them aware that we all belong to one human family, irrespective of tint of skin, or shape of nose, of language, food habits, dress, or country. This is not merely my opinion. The BBC *Listener* of January 19 had an editorial captioned *The Young Know No Frontiers*, in which the Editor wrote:

"Some of the most remarkable features of the newly affluent and socially assertive class of teenagers and young people in their twenties are their frank criticism of themselves and their own societies and their extraordinary internationalism. Frontiers have little meaning for them, and their fashions in music, clothes and hair-styles spread rapidly around the world....So do their attitudes, to society and authority, religion and morality, careers and families."

Peter Laurie, whom I quoted last month from his book, *The Teenage Revolution*, agrees, and remarks, "Since the mid-fifties the teenagers have come into nation-wide contact with each other. They have formed a society of their own."

A society within society, a society which is not any establishment ever seen before, an anti-establishment, before which individual establishments are helpless.

It is going to be very difficult to get this new generation embroiled in war, even by the slavery of conscription. They are uprooted by their own efforts and denationalized. Slogans like "my country right or wrong" will not work. This is indeed the wind of change which is the breath of the numinous. The Absolute in the form of Great Time has found the way to counter the ominous. That Master Yogi whom the Germans call the Zeitgeist, the God of Time and Change, may after all swallow the ominous by the imperceptible processes which mount up until the transformation is suddenly there, like flowers in the desert springing up after a shower of rain. If this is so, let us give a cheer.

Of one thing we may be sure; and that is the importance that the science or study of values is going to have, now that all old values have been either questioned or thrown away, by this new phenomenon of differently-oriented people with all the resilience and vigour of youth in our midst. Fear belongs to the ominous and to the old; hope, courage and fearlessness and lack of respectability are divine qualities belonging to the numinous and to the young. At least some of these new people, in their world-wide quest, will find the new and perhaps the lasting values which not only they, but all of us need. And that will be the victory of the Numinous.

[ END ]

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