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KRIYA BABAJI SANGAH  
1953.

U. S. P. Conference Number.



# KRIYA

(Prop. & Editor: S. A. A. RAMAIAH, M.A.)

"Think, reflect, understand, assimilate  
**REALISE.**"

—Paramahansa Omkara Swami.

Vol. I.]

FEBRUARY, 1954

[No. 9

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**News:**—A West German professional faster, "Heros" beat the world record for fasting held by an Indian by five hours. He lost about 65 lbs. weight, developed fever and went without food for 80 days 5 hours.

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# KRIYA BABAJI SANGAH

## BRIEF ANNUAL REPORT 391

About 1700 years back in the sacred Himalayas, (the mystic brain of the world) was born the mission of the Kriya Mulaguru when He attained perfection through His new Raja-Yoga technique, briefly known as KRIYA. To begin with the Master remained in the background and played His part in the salvation of suffering humanity by initiating great souls like Acharya Sankara in the ninth century or so and Kabir Das in the 15th century. Next He came more to the forefront by initiating His favourite disciple, Lahiri Mahasaya, in the nineteenth century in the Drongiri Mountain, Himalayas and entrusting him with the task of spreading the soul-saving Gospel of Kriya as a householder-saint. After him one of his disciples, Sri Swami Yukteswar who had met the Kriya Mulaguru thrice in flesh and blood, kept the torch of Kriya burning with an English publication "The Holy Science" and a number of Sadhu Sabah centers. Yukteswarji passed on the mantle to the fore-ordained disciple, Paramahansa Yogananda Giri who carried the message to America and established about 90 branches all over the world. In 1942 he is reported to have outlived the aid of the great Babaji and become an independent Yogi. The Kriya Mulaguru decided to have more direct access to His disciples and for this purpose chose two souls, one in Madras and the other in Calcutta. After ten years He found the time was ripe to unite them for His cause and commanded His child and son, as He called them, to establish KRIYA BABAJI SANGAH of Madras on Deepavali (Deepa Oli) day, October 17th, 1952 to propagate His Gospel and make His Mission more dynamic. A third was also brought into the

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picture and in the course of about 15 months what other organisations have failed to accomplish in 15 years has been done. All glory to the grace of the omnipotent Sathguru!

Even when the Sangah formally took shape on 17-10-53 the first phase of the Neo-Kriya Mission was in full swing—publication and printing of books written in the presence and under the inspiration of the Kriya Mulaguru. Thus came into existence in record time the following books in the Kriya Series:—(i) "The Voice of Babaji and Mysticism Unlocked", (ii) "Babaji's Masterkey to all Ills (Kriya)", (iii) "Babaji's Death of Death (Kriya)", (iv) "Babaji Geetai (Kriya)" and (v) "Babaji's Pathi-bhakthi Margam (Kriya)". Two non-kriya publications: "A Blissful Saint" and "In the Land of the Rising Sun" also saw the light of the day with the Master's permission. Suddenly last June (1952) the Kriya Mulaguru ordered the starting of a journal "KRIYA" which has been published punctually every month since then with tricolour plates, messages of the great Master, stories, articles, book reviews etc., etc.

Meanwhile Kriya Babaji began the second phase of His dynamic mission by asking His chosen to visit different places for meditation, sadhana and lectures. So far the members of Kriya Babaji Sangah have visited, as directed, Bombay, Delhi, South India (twice), Ceylon (Kathirgama), Singapore and Malaya, Bangkok, Rangoon and a number of places in North India. The acme was when two members were asked to represent Kriya Babaji Sangah of Madras at the Parliament of Religions at Hardwar in lieu of the proposed world tour of a member.

The third phase of the Mission started in October 1953 when weekly meetings of Kriya Babaji

Sangah were held every Saturday at Kriya Babaji Press, 3, Dr. Alagappa Chettiar Road, Vepery, Madras-7. Members and outsiders have gallantly played their part by delivering a number of lectures on religion and philosophy in general and 'Kriya' in particular. On 3-10-53 Sri V. T. Neelakantan opened the series with an English Talk on "Kriya Babaji" at 4-30 p.m. The next lecture the following Saturday was on "Kriya Philosophy" by the same speaker.

On October 17, 1953 at 4-30 p.m. V. T. N. spoke on the Master "as I knew Him" and "as I know Him". He knew Him vaguely as a seer and prophet and knows Him now intimately as a Father and Mother. S. A. A. Ramaiah presided over all the meetings introducing the speaker and the subject providing the needed background to understand the talks that followed. While winding up the President spoke briefly on the subject of the day and all paid their homage to the Master at the end of every meeting by uttering Kriya Panchakshara, meditating for two minutes and mass chanting of "Aum Shanti, Shanti, Shanti Aum."

The well-known lawyer-devotee, Kamakshi Dasar R. Somasundaram Iyer was kind enough to deliver a musical discourse on "Valli Thirumanam" along with his devotees on 17-10-53.

At 4-30 p.m. on the 24th of October, 1953, S. A. A. Rm. spoke of V. T. N's connections with the two saints of the Himalayas, Kriya Babaji and Swami Sivananda followed by a regular English talk on the same subject for half an hour. Both the speakers pointed out that these sages emphasised action, love and inner renunciation for salvation and have settled down in the Himalayas after being born in Tamil Nad. Next there was an interesting, long

drawing-room talk by Sailajananda on Agasthya and the Nadi centres in Madras.

The following Saturday (31-10-53) Sri V. T. Neelakantan spoke on "Kriya Babaji and Seshadri Swamigal" whom he loved dearly and to both of whom he owed his humility, the outcome of breaking his granitic ego. The President who introduced the speaker and the subject in English and wound up the meeting in Tamil emphasised that beneath the crust of inaccessibility and rudeness there was a strong current of divine love in these Sathgurus which was the secret of their success in metamorphosing adamant specimens of humanity. At 5-30 p.m. Sailajananda entertained the gathering with Samskrit and Bengali Bhajan songs.

The first meeting in November, 1953 was held on seventh at the usual place. After an hour's group meditation at 3-30 p.m. for half an hour some children were trained to sing Kriya Bhajan and Ram Nam Round about 5 p.m. Swami Ritajananda, a senior monk of the Ramakrishna order, was kind enough to come all the way from Mylapore and deliver an interesting lecture in simple Tamil on the life of "Sri Ramakrishna Paramahansa". The fluency, and thoroughness with which he handled the subject created a good impression. The last English talk of the day was on "Kriya Mantra Sadhan" by the great mantra sadhak, Sri V. T. N., who handled the subject with ease and explained some mantras including one on Vigneswara for about half an hour. S. A. A. Ramaiah, who presided on the occasion, emphasised that mantra shakti was finite and a means to an end whereas arul shakti was infinite and the end. In the second Saturday of November there was the usual Kriya meditation and as the speaker was too ill the English talk was cancelled. Mazumdar Sailajananda

sang for about an hour Kriya Bhajan and his Samskrit poem on Sathguru Rama Devi. Next Dr. T. M. P. Mahadevan of the Madras University spoke for over half an hour on "Yoga and Jnana" in Tamil to a select audience. The professor explained the roots of the two words, made references to Devi worship and illumined his lecture with quotations. In the introductory remarks RM. traced the mystic significance of the term 'Yoga' and thanked the learned speaker for consenting to deliver a lecture on a subject in tune with the ideals of the Sangah. V. T. N. proposed a vote of thanks.

The 1750th birthday anniversary of Sathguru Kriya Babaji was a gala-affair extending over two days, November 20 and 21, 1953. In 1952 the Kriya Mula-guru's Jayanthi was celebrated for the first time in a quite, unostentatious way by two devotees performing a Babaji japa yagna with the sacred fire in front of the Master's picture. This year the mission had gained momentum and there was a larger number of devotees. On 20-11-53 there was a committee meeting at 1-30 p.m. All the items in the agenda were dealt with and the founder-president reviewed the activities of the Sangah in English for over 45 minutes. A group photo was taken for which most of the (but not all) members were present. Vide picture in second cover-page.

Left to right.

Standing:—Srimathis C. Vasantha (KBS committee member) with Baby Chinnakaruppan alias Nagaraj, Padmavathi Devi with Baby Vimala Kumari and Rm. Solachi (KBS Mother).

Sitting on the bench:—Srimans V. T. Neelakantan (KBS acharya), C. Kasi (KBS committee member), S. A. A. Ramaiah (KBS founder-president), S. N. Chandramouli (KBS committee member) and Mazumdar Sailajananda (KBS secretary).

Sitting on the floor. First row:—Srimans A. Natarajan, T. Balasundaram and S. Venkataswamy (Kriya Babaji Press Staff).

Second row, sitting:—Narasu, N. Suryanarayan, N. Sacchidanandam and N. Vedagiri.

After paying the homage of meditation and Kriya hatha yogic practices to the great Master for over an hour all were treated to a sumptuous coffee-party, satisfactory and satisfying. Next S. A. A. Ramaiah spoke for over one hour and 15 minutes expounding the life and teachings of Kriya Babaji right up from his early life up to the present day. He summed up Kriya philosophy in three words: GOD, PURITY and SERVICE and explained the five-fold path of KRIYA sadhan leading to the goal of divine perfection. At dusk all celebrated Karthikai Deepam, the Festival of Lights, by lighting numerous oil lamps and chanted Kriya Babaji's verse on the Lamp of Wisdom. The finale of the day was a long, interesting film show: "The Advent of Babaji" for over two hours mainly in technicolour. It dealt with the life of the Kriya Mulaguru and review of the missionary activities up to date.

The second day of the Jayanthi celebrations opened with Kriya meditation half-an-hour early and ended at 4-00 p.m. sharp. Then there was a fine, well-prepared Tamil discourse by Sri V. S. Gopalakrishna Iyer, the headmaster of M. Ct. M. High School. The subject was "Upanishads." Kriya and Rama Devi Bhajan followed. At 6-00 p.m. Sri V. T. Neelakantan delivered a fervent talk, "The Voice of Babaji" in English. For half an hour he held the audience spell-bound with his stirring eloquence and made free references to the Master's original interpretations of Puranic events like Markandeya's conquest of death, Rama's renunciation of Sita etc.

It was undoubtedly the best talk of the speaker in the series. All of us paid the Master the homage of Kriya Panchakshara, meditation and shanti japa bringing the jayanthi celebrations to a close.

On 28-11-53 after Kriya meditation there was a public meeting at the same premises under the auspices of Kriya Babaji Sangah. Paramahansa Omkara Swami, the blissful saint of Kodambakkam, was kind enough to be present on the occasion. As time rolled past the crowd increased and developed into a regular public meeting. S. A. A. Ramaiah presided. Sri V. T. Neelakantan spoke on "Kriya Babaji and Sri Aurobindo" in English. Next Omkara Swamiji entertained the audience with his group, musical, omkara bhajan followed by perhaps the best Tamil talk he had delivered in his lifetime. It was a long, interesting, authoritative exposition of the course of omkara sadhan based on his mystic experiences. Prasad was distributed. While winding up, the President emphasised the importance of Sath sangh (as a means of sadhana) provided by the weekly meetings of Kriya Babaji Sangah and Kodambakkam Inanodaya Alayam. He appealed to all to blossom into Omkara Swamis and develop ultimately into Kriya Babajis. Then followed a sight for the gods. The disciples of the saint of Kodambakkam fell prostrate at his feet and all others followed suit one by one to win the grace of the blissful mystic who with his characteristic smile and nod acknowledged the same. The meeting came to a happy end.

The first talk in December was on 5-12-53 when V. T. N. compared the two saints, "Kriya Babaji and Swami Rajeswarananda" with interesting anecdotes from their lives. RM. while winding up the meeting in Tamil pointed out that the Vedas, life of action, inner renunciation and training aspirants with paternal care were the elements common to both these

saints. The usual meditation and chorus bhajan were the features of this day.

After meditation Sri S. N. Chandramouli inaugurated on 12-12-53 the Kriya Yoga classes with two beautiful Samskrit prayers and a well-prepared speech for over half an hour. Sri V. T. Neelakantan followed and mentioned Master's novel interpretation of JOY. 'J' stands for Janardhanam (God), Y for yourself; O means nothing. That is, remove all obstacles between Janardhanam and yourself to know true joy. The founder-president wound up in Tamil stating that the future classes will be devoted to expounding the Kriya Scriptures in English and Tamil. The finale of the day was "fine" bhajan under the aegis of Sailajananda.

The following Saturday, 19-12-53, Kriya classes were continued by S. A. A. Ramaiah who translated into Tamil the first book of the Kriya series—"The Voice of Babaji and Mysticism Unlocked (of Kriya Babaji)". Then the exposition was in English for the benefit of those not conversant with Tamil. At 4-30 p.m. there was a public meeting when the open hall of Kriya Babaji Press was packed to the full with a decent number standing outside. The mike and loud-speaker arrangements were satisfactory. For over two hours Inana Vallal Paranjyothi Mahan, the founder of the Universal Peace Sanctuary with headquarters at Thiruvotthiyur, spoke on "GOD" in lucid Tamil. It was a spiritual feast with Perumal, a devotee of the saint, entertaining the audience with songs on his master. The secretary of the Sanctuary, Sri C. R. Kothandaraman, and Sri V. T. Neelakantan of Kriya Babaji's Sangah also spoke. Sri S. A. A. Ramaiah who presided introduced the speakers in English and wound up in Tamil.

(Continued in next page)

## Laugh Awhile

## ANECDOTES

"Government should take early steps to enforce sterilisation of such adults as are suffering from incurable diseases....."

—Srimathi LEELAVATHI MUNSHI.

"It is very difficult to define an incurable disease. Even baldness is incurable and on that account could sterilisation be advocated."

—Sri T. V. KAMALASWAMI.

\* \* \*

The crew of an American ship fasted to dismiss their cook.

That is, they are using voluntary fasting to eliminate involuntary fasting!

\* \* \*

If Jesus materializes to-day, more than one nation may claim Him.

The Big Powers may suggest partition to solve the problem!

\* \* \*

(Continued from previous page)

The last meeting of the year was on 26-12-53 when S. A. A. Ramaiah conducted the Kriya class by translating and explaining the fivefold path of Kriya Yoga taught by Kriya Babaji Sangah of Madras.

This, in a nutshell, is the work done by the Sangah under the direct inspiration of the great Tamil Yogi of the Himalayas, KRIYA BABAJI, in spite of the fire of jealousy burning unabated on all sides. Jai Babaji! Jai Kriya Mattaji!! Jai!!! Aum Shanti Aum!

FOUNDER-PRESIDENT.

Some rogues relieved an Indian of his money under the pretext of arranging for his marriage.

If he had married perhaps he might have lost more.

\* \* \*

A speaker at the Lazy-Bones Association appealed fervently for a way of life where all tasks could be done with a mere push of the button.

The President in his concluding remarks asked: "Why should we push a button at all!!!"

\* \* \*

Foreign Missionary: "Thousands of Easterners are waiting to be baptised. What the Mission needs is tons of money and....."

A member of the audience: "and a hosepipe!"

\* \* \*

Mr. and Mrs. Williams were misleading the public by running a false spiritualist centre. Swami Vivekananda appealed to the husband: "Don't do such things. Stop it at once. It cannot benefit you". Mr. Williams coolly answered: "Yes, it does not benefit me. For I do all the work and she takes all the cash!"

A negro came to see his late wife in the spirit-world. Acharya Vivekananda tried to convince him of the fraud, in vain. The dark stage was set and fat Mrs. Williams appeared at a distance. The negro wailed: "Oh, my dear, how fat you have grown in the spiritworld!!" Vivekanandaji was flabbergasted by the naivety of human nature.

—♦—

## The World of Science

**Brinjal** is an Indian vegetable used extensively in the south. They taste better with seeds rather than without them but each seed is animate and advocates of non-violence prefer seedless brinjals. This has been accomplished by applying the plant hormone (a mixture of two parts of Dichlorophenoxy Acetic acid in a million parts of water) before the flowers opened and this served as a substitute for pollination which lead to the formation of seeds.

By the use of a plant growth regulator (B-Napthoxy Acetic Acid) over 27% of Brinjal flowers could be made to yield fruits. The period of maturity could also be reduced by nine days. For further particulars agriculturists may write to Professor S. Krishnamurthi of the Annamalai University, Chidambaram, South India.

\* \* \*

**Agricultural Research:**—Even before partition Andhra Desa has made substantial contributions to scientific research. For example in the 17 Andhra agricultural farms and research stations high-yielding and disease-resistant strains of paddy, sugarcane, maize (cholum), cotton and fruits have been evolved. Pulla station in Elluru taluk has evolved a variety of paddy which can be grown under submergible conditions. The hybrid variety of cotton evolved by crossing the local short staple variety with the Egyptian plant yields a long-staple cotton of a high quality. The Kodur farm has produced two new luscious varieties of mangoes through hybridisation.

\* \* \*

**Oil Exploration in India:**—Some months back oil was struck in a well drilled to a depth of more than 10,000 ft. at Naharkatiya, 18 miles south-west of the main Digboi oil-field in Assam, India. This has led to a drive for intensive search for oil by two companies. The Assam Oil Company are, for the first time in Asia, using helicopters in the seismic survey and an ordinary aircraft for the aeromagnetic survey of the Mishmi—Mikir Hills area.

## NEWS AND NOTES

**Pocket Charkah:**—Mr. Joe Curien, a Travancore technician, 30 years old, has designed a small charkah (spinning wheel) with 5 tiny axles and wheels. The whole machine can be kept in a tin box, 2½" by 8". It is reported that it will cost about Rs 18/- if manufactured on a commercial scale and it is capable of producing double the output of the ordinary charkah.

**Treasures 26 centuries old!**—On show at the Louvre Museum in Paris are pagan funeral cups, one sixteen oz gold coronet and a five feet high bronze drinking bowl unearthed in Eastern France in January 1953 from a funeral mound. The tomb belonging to a Celtic princess or priestess who wore the coronet at her burial was found in Mount Lassois near Chatillon sur Seine. The age is reported to be round about the sixth century B. C.

**Badrinath Shrine** at an altitude of 10,284 feet amidst the snowy Himalayas may be protected from the ice blocks falling during winter from the hills adjoining it by afforestation and by a wall from the corroding action of the river Alakhananda, one of the two principal tributaries of the Ganga on whose right bank the temple is situated.

**Tiny Buddha:**—At a temple in Umami, Nara Prefecture, Central Japan is the image of Buddha as an infant. The statue is only two and a half inches tall and weighs about 2 ounces. Through research it has been established that it was made about 1350 years ago. Perhaps it is the oldest image of its kind in the world.

**Mechanical Arms:**—The New Zealander, Jim Parkinson, 30 years old, lost both his arms in a tractor accident 12 years ago. Now he can type, shave, eat and drink unaided using 18-inch mechanical arms worked by footplates invented by a retired East Bengal railway engineer, Mr. W. A. Taff in New Zealand.

**Oldest Newspaper?**—The world's oldest newspaper is perhaps "The Wiener Zeitung" of Austria which has been published almost continuously since 1703.



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## BOOK REVIEWS

1. **THREE IN ONE AND ONE IN THREE** by V. T. Neelakantan [S. A. A. Ramaiah, 1-1, Arulananda Mudaly Street, San Thome, Madras-4. Rs. 2/- Nett].

This pamphlet deals with the story of Sri Paluri Subba Rao, a doctor of the Indian system of medicine who has blossomed into a Devi bhakta of the Lalitha cult which he is propogating through his Lalitha Samaj at his ashram in Avadi, near Madras. He is now known as Swami Sacchidananda.

First Sri V. T. Neelakantan, the mystic journalist wrote about this doctor in 'Guide, Friend and Philosopher'. That essay of seven pages has been recast and expanded to over 26 pages with five illustrations—one is of the author's latest in the first cover page and the other four of the mystic doctor representing different phases of his life up-to-date.

"BABAJI PUTRA."

2. **SOWBHAKYAVATHI** by V. M. Kothanayagi Ammal ["Jaganmohini" Office, 26, Car Street, Triplicane, Madras-5. As. 8/-].

Srimathi V. M. Kothanayagi Ammal, a well-known Tamil novelist, is a prolific writer with 103 publications to her credit. This is her 91st novel and is cheap for annas 8/- with imitation art-paper cover-pages containing a bi-colour illustration.

In 46 pages, one-eighth crown size, is told the story of the last member of a family, Raghu, who is made to marry an ugly girl, Dhanalakshmi so that she may die early according to the family curse. The

youth eagerly awaits the day of her exit to marry another beauty. The bride tries her level best to win his love through service; all in vain. To add ghee to the fire there is a theft in the house and she loses even the goodwill of her parents-in-law who suspect her. The position being intolerable she decides to commit suicide by drowning and enable her absconding husband to live happily with the girl of his choice. At the nick of time a sadhu makes his appearance and advises her to do Lakshmi puja with Srishthuthi in the ninth chapter of Sri Vishnu Puranam. In the course of 48 days the lost jewels are recovered, her complexion changes and she is reunited happily with her husband as SOW-BHAKYAVATHI. One gets the impression that the novelist has got the inspiration to write this story from an external source, say, a chance encounter with an ugly maiden.

RM. S.



## PUBLICATIONS RECEIVED

1. **NEW INDIA**—English monthly—December 1953 and January 1954.—Man. Editor: N. L. Khan [35, Sitaram Ghosh Street, Calcutta-9. Ps. 6/-].
2. **PERUM PEYAR MURUGAN** by K. V. Jagannathan. [Amutha Nilayam Ltd., 91, Mount Road, Teynampet, Madras-18. Rs. 3/-].
3. **SOWBHAKYAVATHI**—91st Tamil Novel by V. M. Kothanayagi Ammal. ["Jaganmohini" Office, 26, Car Street, Triplicane, Madras-5. As. 8/-].
4. **"SUNDARAODAYAM"**—Tamil monthly devoted mainly to Yoga. Vol. III. No. 24. 1—1—54. Editor: S. Balasubramaniam. [11, St. Johns Road, Bangalore-1, South India. As. 4/-].

## UNIVERSAL SPIRITUAL AND PEACE CONFERENCE

THAI PUSAM is a sacred day which comes off every year in January during spring marking the victory of the forces of the Divine represented by Yogi Shiva over the forces of Evil in the form of three demons or asuras. On this day the great Tamil siddha of the nineteenth century, Ramalinga Swamikal, used to organise a festival which has now become a regular feature in his mission headquarters at Vadalur near Chidambaram, the Banares of South India. Finally it is on this day Ramalingar locked himself up in his meditation chamber at Mettukuppam, near Vadalur and is reported to have sublimated without leaving behind any trace of his existence. In 1954 the holy day came off on January 19th (Tuesday). Since the early hours of dawn all roads led to the Dawn of Knowledge Institute nestling in the midst of fields and trees far away from the noise of Madras City. This Inanodaya Alayam at Balaram Pillai Garden, Kodambakkam, Madras-24 sprang into activity for the Universal Spiritual and Peace Conference.

At 6 a.m. there was japa sadhanam with maha yagna between 10-30 and 12 noon. The sacred fire was kept burning and the assembled devotees took full part in the proceedings. Next there was japa on a mass scale followed by a sumptuous meal when thousands were fed as originally planned. ~~At 2 p.m. there was a committee meeting.~~

~~At 3-30 P.M.~~  
~~Half an hour later~~ the CONFERENCE began. S. A. A. Ramaiah, M.A., the Vice-President of the Reception Committee, extended a hearty welcome

to the delegates and visitors and spoke fervently on PEACE in English after a samskrit prayer song rendered and composed by Sri Sailajananda specially for the occasion:

"The modern, rajasic, material world of scientific, ceaseless activity is groping for something which has eluded its grasp for centuries. That something is PEACE, writ large in big capitals. The western world of materialism with Science as the core of its culture has reached unknown peaks of physical splendour which have been razed to the ground in the twinkling of an eye by two equally gigantic world-wars within three decades. They are groping in the dark for that elusive, external Peace. Why? Because western materialists are trying to build the skyscraper of external Peace on sandy foundations. If there is no Peace within how can there be Peace without? If politicians and statesmen want to establish a harmonious society of PEACE they should not only understand but actually realise the INTERNAL BLISSFUL PEACE which is another name for God. One should first become a Buddha or a Christ or Saint Pattinathar (Vide Tricolour plate) to manifest later the inexplicable, mystic PEACE of Joy and Calm in the material plane. The world is badly in need of Raja Rishis like Janaka to establish a harmonious society combining the science of western materialism and the mysticism of oriental spiritualism. The politicians of the west backed by the power of material science should sit at the feet of the mystics, sages and saints of India like Yogis Kriya Babaji and Mahatma Gandhi who applied with remarkable success the noble ideal of Non-Violence to solve fiery, political problems and won an ancient nation its birthright of political freedom. Awake! Arise! Rest not till the goal is reached—the goal

of establishing true Peace in all walks of life—internal and external, mystic and material.

"GOD CREATES MAN CONTAMINATES. Human beings have the knack of distorting with their punny intellects the lofty teachings of the avatars of the Almighty who has time and again incarnated at different places in different ages. For example, Jesus Christ was crucified only once but his teachings are being crucified almost daily by imperfect man. In the field of politics one finds that two fine words—PEACE and DEMOCRACY—have been murdered by propagandists. Democracy is a fine term which denotes the soul's natural craving for freedom, mystic, political and economic, but in general usage it has become synonymous with American Capitalism. So also the term, Peace, has been used too frequently by a particular political party and is now verily another word for Russian Communism. Hence it is not surprising that when Universal Peace Sanctuary, a purely mystic organisation, tried to register its branch in Malaya the authorities suspected that it might be a camouflaged Communist organisation! Now you can understand why I was happy when I found that the President of Inanodaya Alayam altered the name of this meeting from Universal Peace to Universal Spiritual and Peace Conference. It is advisable that all the speakers today try to avoid all controversial matters and harp upon the harmonious element of unity in this warring world of diversity.

"Material politicians have failed deplorably all these centuries and many a soul in this modern era of fret and fume turns for solace to the World-Scriptures. A dispassionate study will reveal that Peace is the keynote of all Religions that have taken shape in radically different eras and regions. The most ancient is **Hinduism** which is not a narrow creed but a vast, dynamic ocean, the meeting ground of all

religions. 'Different religions are different routes that lead to the same goal, God,' says Lord Krishna in the Gita, the Bible of the Hindus. Babuji Ramakrishna followed it up a century back and established the essential unity of all religions from the mystic point of view. Now Sathguru Babaji of the Himalayas is keeping this flag of religious harmony flying by His matchless Kriya Yoga which knows no narrow distinctions of caste, creed and nationality. About 2500 years back came into existence three remarkable souls, Chinese Tao of **Taoism**, Gautama of **Buddhism** and Mahavira of **Jainism**, who are the very incarnations of Peace. Five centuries later was born the Prophet of Nazareth, Yogi Jesus Christ who practised and preached to his followers: 'Whosoever shall smite thee on thy right cheek turn to him the other also.' It is not surprising that numerically the most powerful religion of **Christianity** (named after this apostle of Non-Violence) has carried the message of Peace with a generally high sense of human values to the nooks and corners of the world. Why! the very word, Christian, is synonymous with Peace. Centuries later, in warring, morally degenerated Arabia was born Mohamed, the Prophet who established political peace in that region and founded the religion of **Islam** which literally means PEACE! Thus one finds that all these diverse world religions including **Judaism, Sikhism** etc., strove for Peace in their own way though their ignorant, fanatical followers broke their heads over the skin of diversity ignoring the juice of unity and Peace. The purpose of such conferences is to establish a harmonious society drawing inspiration from all mystic masters, past and present. Aum Shanthi, Shanthi, Shanthi Aum!"

Next the Vice-President spoke for a few minutes in Tamil in a humorous vein welcoming all those assembled to partake of the spiritual feast to follow.

At 3-45 p.m. Paramahansa Omkara Swami, the Founder of Inanodaya Alayam (Dawn of Knowledge Institute), delivered the Presidential address. He explained in Tamil with the aid of a painting the mystic significance of the Inana Chakra (Vide Illustration) with its combination of seven colours—black, brown, green, red, yellow, blue and white—which is symbolic of this heterogeneous world.

**The Wheel of Knowledge** Human beings are born to eliminate impure thought-waves and cultivate pure thoughts. One is considered a human being only when he or she possesses pure thoughts. This process of purification is represented by the Inana Chakra. The seven colours stand for seven steps which Man has to climb to attain the final state of Samadhi with mental 'Om'.

**BLACK** indicates trees with stem, branches and leaves, birds with body, legs and wings, animals with body, legs and tail and human beings with body, sense organs, thought, intellect, chittam, ego, desire, will, imagination and hope—all these are immersed in Maya (Illusion). The main development here is thought but by mere thought Man is not able to attain salvation and hence ascends to the step:

**BROWN**, the colour of Earth with rocks, minerals etc. Here Man should wake up from bed early in the morning and perform Japa Mantra of God by pronouncing "OM". Not satisfied with this he goes to the next step:

**GREEN**—This stands for Water which forms foam, bubbles, ripples and waves. Here Man learns to love Human and all other beings of the world alike completely rooting out all differences of low and high creatures, sex, caste, party, race and religion. Yet he is not satisfied and ascends to

**RED** which reminds one of Fire ("Agniya Thathuvam") with rays, flames and smoke. It is

latent in all objects and hence when two pieces of rock (flint) are struck there is fire. This stands for intellectual development but Man, not satisfied, climbs the next step:

**YELLOW**—This is the principle of Air which manifests as breeze, wind and gale or storm. Wind has got the power of pushing (Shakthi) through which Man learns the Shakthi of "OM" and Japa Mantra. The next step is

**BLUE** which stands for the thathuvam (principle) of the Sky which appears in this colour to the human eye. Here Man chants "OM" silently and hears the mystic pranava sound inside. He goes further to the last step which is denoted by

**WHITE**—This colour of purity is symbolic of Samadhi. Silently and incessantly chanting 'Om' Man realizes the Pancha Bhootams (five elements) to attain "Athma Shanthi". This is the final goal which is called the State of Samadhi (*Samadhi Nilai*.) Sri OMKARA Swamigal pointed out that all beings and elements are the outcome of the Thing-in-Itself or Paramathman or God. Do Japa Mantra of "OM" with Viveka and Vairagya and attain Nirvikalpa Samadhi. Become immortal.

Next he read his English message on 'Spirituality' and 'Establishment of Peace in the World':

"Human thought produces both spiritual and material knowledge. Spiritual knowledge guides the whole Universe. The Supreme Power which is the source or cause of thought pervades thought and also transcends both spiritual and material knowledge of the world. All thoughts that lead to the realisation of the Thing-in-Itself or Paramathman or Brahman or Self or God are known as spiritual thoughts. The Supreme Power evolves into thought and spreads out spiritual knowledge. All aspects of material know-



KRIYA BABAJI  
preaching the Gospel of Unity and Silence.



Founder, Inanodaya Alayam



Coloured Inana Chakra



V. T. N. of Kriya Babaji Sangah



Inana Vallal Paranjyothi Mahan

12.02.2003  
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ledges such as History, Botany, Science, Geography etc. are spread out from thought. Attachment to spiritual and material knowledge is due to identification with thought. This attachment leads to all differences and egoistic statements such as "I am a Philosopher", "I am a Dwaitist and Advaitist", "I am a Hindu", "I am a Christian", "I am a Mohamaden" etc. Spiritual knowledge is based on character. Morality, good conduct and noble actions are the outcome of spiritual thoughts. With spiritual thoughts one leads a pure, simple and noble life by maintaining morality, good conduct and character. Spiritual thoughts are expressed in spiritual books. Spiritual books are meant for promoting Human Dharma in the world.

**Spirituality and Peace** They are to be studied for assimilating spiritual knowledge and leading a spiritual life. Spirituality is the way for attaining Godhead or Self-Realisation. One's own heart is the fountain-head of all knowledge. One's own discrimination and God's Grace are quite essential for attaining Godhead or Self-Realisation. God-Men show the Path of Truth for the ignorant people of the world. One has to follow God-Men for possessing purity of mind, rendering noble actions and leading a spiritual life.

"Religion guides one to become perfect in thought, word and deed and realise Self. God who abides in the hearts of all human beings and other beings of the Universe spreads wisdom, harmony, unity, love, truth, peace and order through the mouths of these people who have realised the Self and it is the duty of every Human being of the world to completely surrender to such people. Domestic life must be based on spiritual thoughts. Due to the predominance of spiritual thoughts all members in a family live amicably

by developing unity, mutual understanding and all Sathwic qualities. Self-Realisation is the goal of domestic life and every human being must dedicate life for attaining Self-Realisation. Spirituality is the basis of the karma of all beings in the Universe. Without karma nothing exists in the Universe. One's own mind becomes purified with Nishkamya karma and through Japa Sadhana Self-Knowledge dawns. Thing-in-itself or the Supreme Power evolves into mind which comes from the five subtle elements. Mind has thought. Human mind has discriminative power and the power of discrimination leads to spirituality, Ethical perfection and Self-Realisation. Only by one's own spiritual thoughts and intense Japa Sadhana of "OM" one attains Self-Realisation. To become free from attachment, slavery, pleasure, sorrow, births and deaths is the goal of human life and every human being must transcend both spiritual and material thoughts by attaining the thoughtless state or Godhead or Self-Realisation".

Sri Paramahansa Omkara Swamigal went on: "Human beings of the Universe must think, reflect and understand that they are interdependent and that the unseen Supreme Power appears in the forms of five elements. All human beings of the Universe must understand that they cannot prevail without the five elements viz. Sky, Air, Fire, Water and Earth. All must understand that Earth cannot exist without the other four elements, Water cannot exist without the other three elements, Fire cannot exist without the other two elements, Air cannot exist without the remaining one element and Sky cannot exist without the unseen Supreme Power which is the controller of these elements. This unseen Supreme Power is called God or Paramathman.

"In Educational Institutions all Boys and Girls of the Universe must be taught true knowledge. They must be trained fully to discharge their duties towards parents, relations, teachers etc. All human beings of the Universe must understand that the supreme power which is the source of thoughts transcends both bad and good thoughts and all of them must perform Japa Mantra daily.

"All Human beings of the Universe must understand that all elements and beings are united together even though they appear to be different. All must understand that caste system prevails due to the particular kind of work of the people and there must not be any difference between one caste and the other. They must understand that the Thing-in-Itself or God or Paramathman is in the forms of both males and females and it is the duty of every human being in the world to maintain equality of both the sexes. All human beings must live amicably without hatred. Further they must understand that the Governments in the Universe are meant for establishing ethical perfection, peace, equality, order and progress and there must not be any prejudice between one Government and another.

"It is the duty of every human being of the world to perform Japa Mantra of 'OM' daily for attaining Self-Realisation."

Sri Lakshmi Narayanan, B.A., L.T., the Head-Master of the Salem Municipal High School, first paid a tribute to Paramahansa Omkara Swami and then spoke on the glory of Hinduism. He compared Hindu religion to a big banyan tree common to all and praised by everybody in the world. Other religions like Christianity and Islam, are inviting

people to join them whereas Hinduism does not. The speaker illustrated this point with a telling interview of an American tourist with the 61 years-old Sage of Sringeri, Chandrasekhara Bharathi Swami, which was appreciated by the audience.

At Sringeri the foreign visitor impatiently demanded :

"Why must it be that you will not convert others into Hindus? You have such a beautiful religion and yet you keep so many struggling souls out of it. If you say, 'Yes' I will be the first to become a Hindu."

"But why," came the counter question, "do you want to change your Religion? What is wrong with your Christianity?"

The American tourist said, "I cannot say what is wrong but it has not given me satisfaction."

"It is unfortunate," remarked the Sage. "Have you fully understood the religion of Christ and lived according to it? Have you been a TRUE Christian and yet found the religion wanting?"

The tourist replied, "I am afraid, I cannot say that, Sir".

Then the Sage explained :

"We advise you to be a true Christian first. Live truly by the word of the Lord and even then if you feel unsatisfied, it will be time to consider what should be done. It is no freak that you were born a Christian. God has done that way because by the Samskara acquired through your karma in previous births your soul has taken a pattern which will find its fulfilment in the Christian way of life. So your

salvation lies there and not in any other Religion. *What you must change is not your faith but your life.*"

The American tourist was astonished and said "Sir, your religion consists in making a Christian a better Christian, a Muslim a better Muslim and so on. This day I have learnt another great aspect of Hinduism and I bow to you for having shown me the right path."

Finally the head-master appealed to all to distinguish between Sath (truth) and asath (falsehood) and follow the footsteps of Omkara Swamikal to become Inanis (men of wisdom).

The next speaker was Sri V. T. Neelakantan of Kriya Babaji Sangah who dashed off with characteristic speed and entertained the audience for about 25 minutes. After a Samskrit prayer he referred to the conquest of Everest as a myth and said that none in the present expedition got anywhere near the true peak. Anyway he was happy that Tensing thought of God when he was at the summit.

"It is unfortunate that people are running after newspaper stunts like the conquest of Everest without caring for Kriya Babaji who has reached the Everest of perfection. The Kriya of Babaji is a form of Raja Yoga and in the Yogic treatise of Pathanjali, there is a reference to this word. In practice it means anything that is done to realise God. Inana means knowledge and refers to KRIYA PHILOSOPHY, the subject of this discourse. Mantras are to be repeated over and over again which is called japa. After attaining Mantra Siddhi the sadhak is fit for meditation and in this sphere of concentration he is led step by step to realise God. First relax the

different parts of the body one by one and concentrate as follows:—

Visualise the trikutam (the meeting-point of the eyebrows on the forehead) as governed by Agni, the left and right eyes standing for the moon and sun respectively, the flat of the nose for kubera, its tip for Dhuruva, the two nostrils for Aswini Kumars, the tongue for Varuna, its tip for Arunthathi, the two sides of the genitals Varuna Mitra and the feet for Upa-indira (Upendira).

The other details and advanced steps in this technique of Kriya Meditation should be learnt from a Kriyaben or Kriya Yogi."

Again he reverted to his favourite subject of having a dig at worldly people: "Many believe that there is a God but they feel that there is enough time to think about such matters. Hence only a handful gather for Sath-sangh provided by conferences like the present one whereas people muster in hundreds and thousands for cricket matches and cinema pictures like Avvaiyar. What is 'Avvaiyar'? It speaks of the glory of Lord Ganesha and Subramania to understand which people now want a stunt cinema film!

"We are the sons and daughters of Bharath Mata and our motherland is to-day politically free. But it must be confessed to our shame that we have only driven away the foreigner with all that is good in him and in us and retained all that is bad. See how people are wasting their wealth on luxury and modern girls flocking to see the film 'Manam Pol Mangalyam' ('Marry as you wish') which leads to 'Maanam Pol Mangalyam' ('Marriage questioning chastity) and ultimately 'Maanam Pona Mangalyam' (Marriage sacrificing chastity) [Laughter].

The fifth speaker of the day was Sri S. Sacchidanandam Pillai, a retired educational officer who spoke in Tamil on 'Love, Service and Sath Sangam'. Citing the example of a destitute beggar-woman lying uncared for in the scorching sun on the pavement in Luz, he appealed to all to be compassionate and commended the community chest idea for the collection of spare coppers to be used for service by organisations like Inanodaya Alayam. Deploring the modern tendency of people to ape foreign architecture in building houses with queer-shaped holes serving as entrance and exit for human beings, light and air he prayed that the growing Dawn of Knowledge Institute will retain its rural atmosphere with thatched roof, open spaces and garden.

After recounting the life of Buddha Sri V. P. S. Manial, the President of the South Indian Buddhist Association, dwelt at great length for over an hour on the salient features of Buddhism.

Inana Vallal Paranjyothi Mahan, the founder of the Universal Peace Sanctuary with about 200 branches and 60,000 followers, spoke fluently and with ease on 'The Spiritual Eye': "Between the two eyes, above the nose and between the eye-brows inside is a tiny hole one-tenth the size of a pin-point which is called the spiritual or inner or forehead eye. This is of great importance as seen in many paying obeisance at this spot. Unconsciously all touch this eye while wishing, saluting etc. Again according to different religious customs people adorn this forehead centre with vermillion or holy ashes or holy clay.

"Through light, energy and moisture plants produce seeds when mature. So also in animals it takes

shape all over the body as semen or kundalini wherever there is blood after the age of 13 to 18. It attains maturity only in the twenty-fifth year and hence in our Sanctuary people are accepted as disciples only after this age.

"The spiritual, forehead eye is covered by a very thin membrane. Through the Master's touch, technique and discrimination the kundalini in the groin is roused, enters the tiny aperture in the vertebral column and thence through the medulla oblongata and *nerupparu mayurpallam* (crown skull with saw-like joint) to the forehead centre. Thus the spiritual eye is opened. This leads to intellectual activity and dawn of knowledge. Man is able to learn anything and everything at this centre." In this vein he went on and was prepared to talk on his experiments with Truth for a couple of hours. But time was rationed and he wound up by clarifying two doubts.

Next Dr. M. A. Kareem, a Municipal Councillor, lived up to the reputation of fat personalities being jolly, good persons. He played to the gallery and made the audience rock with laughter. His speech was a resume and commentary of the earlier talks and in this process he spared none, not even Paramahansa Omkara Swami and the "Kriya" reporter whom he mistook for a C. I. D.! The knowledge of Samskrit exhibited by him was commendable.

Yogiraj Sham Maharaj, a tall, fair majestic personality dressed in white gown spoke in a ringing voice on 'Universal Spiritual Peace through Yoga': "Each and every body in the world seeks happiness. Rich persons are even prepared to give all their properties to attain Peace." After briefly mentioning a technique of Yoga he went on: Some people

think that they must go to the forest to attain Happiness. It is not so. Every religion talks of Peace, but where does that Peace lie? It is no use of blaming God. Man is responsible for everything. Mind is the chief cause. You are being born as a result of your karma.

"Where is God? People say different things. I went to Church; I went to Badrinath; I could not find God! The human body itself is the Temple of God.

"Unless you study your mind you cannot find God. *Yoga is nothing else but turning your mind, from the body to God.* He is omnipotent. God is love and love is God."

After explaining how to control the mind he continued: "God has given us the body with the object of attaining salvation. So dear friends, turn your mind to the right path and for this purpose Peace Conferences are being conducted."

After dusk S. A. A. Ramaiah, the Founder-President of Kriya Babaji Sangha, compared the driving Forces behind two missions: "Friends, the subject of this talk is Kriya Babaji and Paramahansa Omkara Swami. There has been scarcity of food-grains in our ancient motherland, particularly South India, but there has never been any dearth of mystics and saints right through the ages. It is the soul-force of these divine beings and their sadhana that has sustained the land in all these crises and given the nation enough strength to face and solve all problems. Two such souls who have added to this spiritual glory are Sathguru Kriya Babaji and

Paramahansa Omkara Swami. Both of them were born in South India. The former in 203 A. D. at Porto Novo and the latter round about 1921 A. D. at Dummala Seruwu Kandika near Tiruttani. Everyone assembled here should contribute to the world-bank of mystic strength by following their track.

"Names are of two kinds—one is based on reason and the other not so. As in the case of all other babies Kriya Babaji and Omkara Swami were named Nagaraj and Chellama Raju respectively by their parents without attaching any importance to their meaning. Such names have obviously disappeared and in their place these noble souls have been given new titles which they fully deserve and have earned through mystic service. These worthy surnames are rightly still in current use among their devotees and is the outcome of spontaneous love and appreciating what is good and great in them.

"But the craze of worldly people generally metamorphoses and murders beautiful names beyond recognition. One example is Parameswaran which means the Universal God. In their mania to ape short foreign names this fine epithet of God is reduced to P. Waran thus eliminating all that is divine in it and leaving behind a meaningless conglomeration of letters. Thank Babaji! no such calamity has befallen these two souls and their present names are pregnant with significance which is worth pondering over."

"'Babaji' is generally associated with Muslim saints and some have wondered whether the speaker with close summer crop and always talking of Babaji is a Mohammedan! It is not so, though as a Hindu he accepts all religions including Islam. The term, Baba, really means 'father' and is used extensively in North India for sadhus of all cults. Mahayogi

Nagaraj, who blossomed into a Sathguru in the Himalayas and has lived there for centuries accepting a selected few as disciples with deathless FATHERLY love, is known by this name Babaji, the suffix, 'ji', being added out of respect as in Gandhi, Gandhiji. He has rediscovered and developed the great scientific art of Raja Yoga for the benefit of suffering humanity and named it aptly KRIYA which is attached as an epithet to his present name.

"So also Bhakta Chellama Raju is called a Swami as he is a sannyasi and his seeking, realising, dwelling and preaching 'Om' day in and day out have won him the worthy name, Omkara Swami. Once when he was wandering in North India not with a sack of clothes over his body as worldly people do but with just a single cloth, a stranger was astonished to find him withstand the biting North Indian cold in that dress and called him a 'Paramahansa' which title has lasted to this day.

"To many 'God is a myth as he is not visible to their impure eyes. But these two noble, pure souls have seen and actually realised God to be rightly called saints. Thus sainthood is common to both who should serve as beacon lights to Humanity groping in the darkness of ignorance.

"One of the keynotes of the Gospel of the Gita is contained in the name itself. Repeat the two syllables 'Gi' and 'Ta' over and over again continuously. What happens? It becomes Ta-gi, thyagi which means sacrifice or renunciation. Every aspirant (sadhak) *must* at least renounce internally all his worldly desires if he wants to enjoy true Happiness and realise the Blissful Reality which is the consummation of human existence. This internal renunciation may be manifested and completed with the external garb—the ochre cloth—to be called sannyas.

Both these saints are sannyasis (renunciates) wearing the orange robe, symbolic of both internal and external renunciation. It teaches all the lesson that one must renounce everything to get everything ultimately.

"Paramahansa Omkara Swami is a Vedanti and Sathguru Kriya Babaji is a Siddhanthi. Vedanta as the term itself indicates, is the anta (end) of the Vedas. It is a system of Philosophy based on the Upanishads derived from the Vedas, some of the most ancient scriptures in the world. Following the footsteps of the well-known Vedanti, Swami Rama Thirtha and his book 'In the Woods of God-Realisation' and drawing much inspiration from Atmabodha Upanishad (on which his gospel of the five elements and the seven-coloured Jnana Chakra is based) Paramahansa Omkara Swami shines to-day as a Vedanti. On the other hand Sathguru Kriya Babaji influenced by Agasthya Maharishi and the cult of siddhas for which Tamil Nad is famous, has become a Siddhanthi retaining his physical body for over 1750 years.

"Vedanta teaches that the world is false (unreal) and Siddhantha emphasis that the world is true (real). These philosophies are only apparently contradictory for the Vedanti reaches the Absolute by discarding this creation as false but after Nirvikalpa and Vijnana (Universal) Samadhis he finds God in the very objects which he rejected as unreal to begin with. Thus these objects and the world become true and real ultimately as in Siddhantha. Let us try to combine in our lines the Vedanta of Paramahansa Omkara Swami and the Siddhantha of Sathguru Kriya Babaji to blossom as integral, divine beings in accordance with the ideal of this conference.

"Religious harmony is another element of unity found in the teachings of both these souls. Omkara

Swami achieves the same by harping on the formless aspect of God—'Om'—which is the basis of all forms. Different forms lead to diversity and quarrel and the formless to unity and amity. Kriya Babaji accomplishes this task through his soul-stirring Kriya Yoga which tolerates not the narrow distinctions of caste and creed but emphasises the yogic element of unity in the midst of all diversity. The result is divine evernew Joy or Ananda (Bliss)."

After the fivefold path of Kriya, as taught by Kriya Babaji Sangah, was explained briefly it was a sight for the gods to see the whole congregation respond well to the call of the speaker to pay homage to the Kriya Mulaguru of the Himalayas by chanting Kriya Panchakshara, meditating for a couple of minutes and repeating 'Aum, Shanthi, Shanthi, Shanthi Aum'. This homage summarises Kriya sadhan in a nutshell.

Last but not the least was an interesting Telugu discourse on "Bhakti Yoga" by Swami Aseshananda, the blind renunciate of Venkatagiri. This saint who is reported to be blind from birth has mastered three languages—English, Tamil and Andhra Baasha—through spiritual power and he quoted freely and frequently from Acharya Vivekananda during his talk. Earlier in the day he commanded the audience with his sweet, chorus bhajan.

The following Rules and Regulations for the Establishment of Human Dharma, peace and order in the World were framed :—

1. Purifying the Mind daily soon after waking up from bed in the morning with the Japa Mantra of God.
2. Developing purity in Thought, Word and Deed.

3. Abandoning the inequalities among people due to the caste system.
4. Rooting out all quarrels among parties and promoting human progress in the political sphere.
5. Wiping out all differences of Sex and Race and loving all human beings of the Universe alike.
6. Mutual understanding among the members of every Family, Nation and the World must be established.
7. Acquiring all Sathwic qualities (good qualities) and promoting Human Dharma in the World.
8. Morality, Ethical perfection and Spirituality must be practised by all.
9. Dedication of life for the attainment of Self-Realisation.
10. Rendering unselfish work and performing Japa Mantra of 'Om' with intense vairagya will lead to the attainment of Self-Realisation.
11. God is love. Love is God. To exhibit love in action is worship of God.
12. All should be taught to serve God in Man and other animate objects as well.
13. Scrupulously avoid the Five Vices.
14. Try to eschew violence from all walks of life.
15. Having realised the mystic, perfect BLISS inside, try to manifest the same in all planes of Existence, mystic, mental and physical, leading to peace within and without. This is Kriya Yoga.



As the hour-hand of the timepiece advanced the congregation of hundreds had melted to just a handful within three figures. Dr. K. Gopal Menon rose to propose a vote of thanks: "Devotees, if I talk for a long time there will be none to listen to me (laughter) so I'll finish off in a few minutes....." In this humorous vein he thanked one and all for having worked hard to make the Conference a success.

The President wound up the proceedings with 'Jaya Om' bhajan which he gave as a panacea for all ills and problems. A set of tired and exhausted volunteers tried to keep time with him. Swami Areshananda followed suit with songs of devotion and the finale was recorded music which reverberated through the loud-speaker. The devotees were busy doing full justice to the material and music feast. Dinner was in full swing!

It was time to depart. Palms touched in salutation. The Kriya group was bathed in the nectar of divine love by the assembled group of Alayam volunteers. Jumped into the rickety jutka, the only one specially available at that untimely hour. The thin, bony pony started promenading along the sandy cart-track towards the fine macadam-road a couple of furlongs away. It was a beautiful full-moon night. The garrulous jutkawalla happened to be an associate of the Saint of Kodambakkam. The biographer of Paramahansa Omkara Swami was thrilled to hear this simple soul narrate and confirm with gusto many of the incidents recorded in "A Blissful Saint". The body was travelling to San Thome but the mind and eyes being crucified willingly for a great cause, cast forlorn looks on the haven of Peace—Jnanodaya Alayam. The night was unusually cold. The mist benumbed the exposed feet. Unaffected by these vicissitudes the vital mind flew repeatedly to the strains of music and electric lights

of the Alayam a mile away, across the fields and posed the query: 'When will you rest in Peace and Kriya sadhana?'

At Arcot Road the hired carriage received its full complement of passengers. The poor animal crawled on gallantly. An impatient member of the party issued orders for using the willow. Certainly not a tribute to the gospel of compassion preached at the Universal Spiritual and Peace Conference. Blows fell in quick succession and had the effect of rain drops on the buffalo's back! The pony rightly and passively performed Satyagraha at T'Nagar. Changed over to a quick mode of transport and reached Kriya Babaji Sangah to pay the homage of Kriya to the immortal Master of the Himalayas at that fine hour. Jai Omkara Swami! Jai Sathguru Babaji!! Aum Peace, Shanti Aum!!!

*From our Special Correspondents.*

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## Announcement



Kriya Babaji Nama

Aum

## KRIYA BABAJI PARLIAMENT OF RELIGIONS

It is with pleasure we announce that KRIYA BABAJI SANGAH of Madras will convene a Parliament of Religions named after the great, living, Tamil Siddha-Yogi, Sathguru KRIYA BABAJI of the Himalayas. It will be held at Madras, South India, on December 6, 7 and 8 (1954) during His Birthday Anniversary. All, irrespective of caste, creed and nationality, are cordially invited to attend this spiritual feast. There will be poor-feeding on a large scale.

All those who are interested in addressing the conference in any language, either individually or on behalf of institutions, should write far in advance to

**S. A. A. RAMAIAH,**

Founder-President, Kriya Babaji Sangah.

1-1, Arulananda Mudaly Street,

San Thome, Mylapore,

MADRAS, (South India).

*N.B.*—For poor-feeding etc., love-offerings in cash or kind will be acknowledged with thanks at the above address only.

4-1-'54.

ॐ

Kriya Babaji Nama Aum

## IN QUEST OF THE SATHGURU-VIII

Chapter III: ON THE TRAIL—(Contn.)

The writer was eagerly awaiting the silent saint of Ambattur. The postman came at 11 a.m. with the following letter :—

Om

Madras,  
7-3-'53.

Sir,

Received your letter of the 27th ultimo and it was read out to Sadguru Rama Devi accordingly. In connection with your initiation Sadguru says that it would not be possible for her to initiate you when you are not keeping good health. Then again she has framed a few rules which a devotee should observe before getting himself initiated. Under the circumstances she pleads her inability to initiate you at present.

As for her visiting your house now she says it will not be possible for her to do so. Photos of Sadguru Rama Devi are sold at No. 9, Boag Road. As to the other photos that you require I do not know where they are available.

Yours truly,  
(Sd.) S—

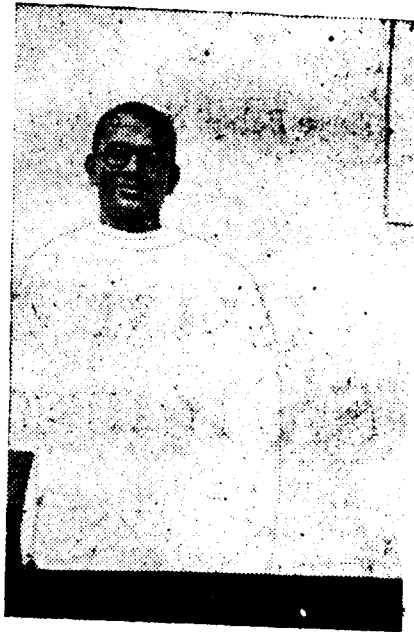
Love and blessings.

RAMA DEVI.

This epistle was written on 7-3-52 and posted only after wife's interview with the Saint of Tellicherry. Something is better than nothing. The written blessings and autograph of the Sathguru made the writer happy.

In the afternoon during the rehabilitation-exercises walking was tried for the first time without any bad reactions as advised by the doctor. The

By



S A A. Ramaiah

writer was humming Aumkara taraka mantra right through with waves of ecstasy now and then.

Let us follow the driver. He reached Ambattur at 10-45 a.m. and enquired for Mowna Swami. He was led to a house where a large crowd was waiting to consult a great saint who was induced with some difficulty to come down to Ambattur from the north. The chit was sent inside and devotees translated the same for the use of the saint as he was conversant neither with Tamil nor with English. He thought for a while and remarked that the writer's leg is not alright and by mistake the driver has come to fetch him. "Anyway his good period has begun and hence this development," he added and prepared a talisman with the figure of a chakra. He came out for a brief chat with the driver and went in for his lunch.

It took hours for him to satisfy the large assemblage of visitors. The devotees consoled the driver saying that he will definitely come after lunch is over. At two-thirty the party left Ambattur for T'Nagar (Mambalam) to call on a Sai devotee.

Meanwhile hours fled past with the writer wondering what happened at Ambattur. At last at about four-thirty the arrival of the party was announced.

The saint was a medium-built renunciate with a greyish beard and dark brown skin. He wore a light, orange head-scarf in Sai Baba fashion and bright ochre-gown with an ordinary polished walking-stick, adorned with a silver cap. Numerous long garlands of black beads and gasteropod shells hung gaily on his chest. His nose was not flat and his mouth was dirty and black. Quite an interesting figure on the whole.

As soon as he appeared near the door he walked off to spit. He was followed by a Tamilian with the Vaishnava caste-mark on his forehead. This aged companion was dressed in white dhoti and blue shirt carrying the hand-bag of the sannyasi. Next to him was a thin, black gentleman wearing glasses, dhoti, coat and gold-laced cloth. He knew English and Telugu with a working knowledge of spoken Tamil. On request he tried later to play the part of a translator but succeeded only in interpreting the utterances to a certain extent. Something is better than nothing. The writer is grateful to him for what little he did as also to those who with much foresight sent those companions to assist us.

RM.: "Welcome" (in Tamil).

Tamilian: "Yes."

There was a third person—a boy in half-trousers who, the writer was told later, was the beneficiary of the saint's miracle. It seems he was once dumb but after wearing the talisman of the saint he has begun speaking. RM. cross-examined the driver later on the matter:—

RM.: "Is it a rumour prevalent at Ambattur or a fact?"

Driver: "The boy's parents themselves told me that the boy was dumb and that after wearing Baba's talisman he is able to talk".

A similar miracle was reported in the case of a child (of the President of the All-India Sai Samaj) who is stated to have benefited through the Grace of Sai Baba.

This boy bolted away after appearing near the door. The saint entered the room and was offered the chair kept ready for him. There was some delay

in bringing two more chairs. Occupying the seat the saint uttered: "Koosu, koosu" which means "Sit, sit". The writer was amazed to see a silent saint speak! Probably, he thought, it is a mere title.

Baba: "Ame peyaru? Chepu". [What is your name?]

RM: "S. A. A. Ramaiah".

Baba: "Theylungu theleytha?" [Don't know Telugu?]

RM.: "Theyleythu" [Don't know.]

By this time all were seated and the writer enquired the interpreter: "Does he know English or Tamil?"

Interpreter: "No."

RM.: "Then how is it he wrote the reply-card in Tamil?"

Interpreter: "Somebody in the ashram might have written it for him". This was a nice theory which kept the comedy of errors going.

Meanwhile the eyes of the saint became half-closed and he plunged headlong into his mission. Always he spoke at length pretty fast and the writer, at the mercy of the interpreter, had to be satisfied with what little was translated.

"Swamiji says that you got this complaint about seven years back when you were about to leave this place" translated the interpreter and enquired, "Is it right, sir?"

RM.: "Yes." Meanwhile the saint was forecasting in Telugu like a boat-mail.

Interpreter: "By leaving this place, by going out, Swamiji means, going overseas.....Is it right sir?"

RM.: "Quite right."

"Your legs are affected. They are thin. One leg is giving all the trouble, says Swamiji" translated the interpreter followed by the usual personal query: "What about this?"

RM.: "Right to a certain extent."

Interpreter: "Swamiji says that your trouble is more due to your relatives than to your complaint."

The writer nodded his head being too shy to discuss domestic matters in public.

Interpreter: "The trouble due to relatives started 5 or 6 years after your marriage." The writer calculated mentally and replied "Right". All the while the saint was speaking at a terrific speed. "The car belongs to Mr. Ramanathan Chettiar, says Swamiji" translated the interpreter and asked. "Is it right, sir?"

"Yes" was RM's reply.

Needless to add that the writer was stunned by the series of correct forecasts but he was not overwhelmed as he had seen the exhibition of similar Yogic powers in other saints. The Baba asked the Tamilan to open his bag from which he took out a tin and two bundles wrapped up in paper. He was talking all the while.

Interpreter: "He says that your good time has come, hence his presence to-day. If you wear his talisman, stop taking all doctor's medicines and use his ayurvedic preparations you will be alright within a month."

By this time the Baba had taken out the talisman with long black strings and replaced the flat tin in the bag.

RM.: "Has he brought the books?"

Interpreter: "No."

RM.: "Has his life been published?"

Tamilan: "No.....If you want he can spare you 'Sai Leela'." "Sai Leela" is a Telugu publication of Sri B. Papiiah Chetty.

"But in the card he promised to bring his books," the writer emphasised. This was translated and the interpreter brought the reply: "He has not written any card." All were blinking. The divine comedy of errors had reached its acme.

RM.: "Shall I show you the card?"

"Yes sir, yes sir," was the eager reply of the interpreter who received and passed on the same to the Tamilan as he was not able to read it. The post-card of Mowna Swami was translated into Telugu.

The amazement of the companions was complete. Some time rolled past without talk. At last the interpreter regained his speech: "You wanted to talk with that saint about spiritual matters only?"

RM.: "Yes."

As soon as this was translated into Telugu at once the Baba replaced all the bundles talking throughout.

Interpreter: "He says that all that a man suffers is the result of past actions, karma. In your case this karmic effect will wear out through charity."

Having packed everything the saint was about to get up. At once the writer intervened: "Please ask him to stay; there is lot to talk about".

Interpreter: "How do you propose to talk? Language?"

RM.: "You may translate if you don't mind." He consented and informed the saint.

The Baba relaxed, sat comfortably in his chair, crossed his legs and started smoking a cigarette

which he took out from the tin in the bag of the Tamilan.

Interpreter: "He is a great saint. When young he left his house, travelled all over India and has stayed for some years in the Himalayas. Now he has built a temple of Sai Baba near Rajahmundry. There itself he told us that your legs are not alright and prepared the chakra talisman for you. A minister had sent word for him but he refused to go. In your case he consented. I should say, sir, that it is a Godsend."

The writer listened to the narration of the kind interpreter with interest. Just then Srimathi Saraswathi Bai, the well-known exponent of Katha Kalashepam and Srimathi V. M. K., the famous Tamil novelist with a big vermilion mark on her forehead stood far away in the verandah. As soon as the writer saw them they were welcomed.

"Yes, father" acknowledged the leading exponent of musical discourses and remarked, "Only through the blessings of such great men you have to become alright....."

Before she could add a word more the devotees literally sprang to their feet explaining to her the thrilling incidents of the day. They were rightly proud of their master who was witnessing the noisy scene with a smile tapping off the ash of his cigarette. The writer gazed through the window framing his questions.

All noises subsided. Both the ladies took leave. Calm prevailed once again. The servant brought heaps of fruits and coffee was ordered for all three.

RM.: "How is Swamiji able to discover the past?"

Reply: "That he should not say for Swamiji lives, as he puts it, only for service not for spiritual matters".

RM.: "What should one do to attain this state?"

Reply: "That he is not permitted to answer".

RM.: "Can he tell me something about my previous sadhana?"

The interpreter committed a mistake by using the word "Yoga" instead of 'sadhana' in his translation.

Reply: "Swamiji says that there is no yoga in the horoscope. This is not the place for that at all. If one wants to do yoga one must go to hills and forests not here.

"A station-master practiced yoga at home and got heart-trouble and other complaints. It is dangerous to do it here."

The servant brought the coffee. Accepting a tumbler the Andhra Baba sat erect in his chair, uttered the word "Sai" and drank it. While sitting and at other times he used the Nam, "Sai" aloud.

Through enquiry the writer learnt that the saint would be staying at Ambattur for some more days before shifting to the residence of the Sai devotee, Sri Papiiah Chetty at T'Nagar on March 22nd, 1952. In spite of many attempts the address of this devotee was not available from the two expected sources. One day when he opened the telephone directory casually the first address that attracted his attention was: "Rao Sahib B. Papaiya Chetty, Sri Gardens, Gopalkrishna Road, Madras-17."! It was all the working of Sai Baba's Grace.

To resume the interview the Andhra Baba was frequently using the term 'manasa seva' which means 'service of human beings'.

(To be continued)

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