

KRIYA

VI. No. 8. January 1954

NO. 15.

196788.



Regd. No.

818

KRIYA

Vol. I. No. 8]

JANUARY, 1954

[Annas 4



Son: "Will you give me money or not?"

Mother: "Never. What will you do?"

Son: "I'll tell you the finale of that novel!"



"RAI BHAWAN DINNER " or "LAST SUPPER " ?



K R I Y A

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

*"Sathyagraha is holding on to truth (sathyam),
that is, Love-Force or Soul-Force as distin-
guished from violence or weak passive resistance."*

—Mahatma Gandhi.

Vol. I.]

JANUARY, 1954

[No. 8

CONTENTS.

Sarvodaya—(Leader)—Vide Tricolour Plate	...	3
Glimpses of the Mahatma—H. K. Sen	...	7
Laugh Awhile		16
The World of Science	...	17
News and Notes		18
Gandhism—Vinobah Bhave	...	25
The Saint of Sabarmathi—V. T. Neelakantan	...	27
The Divine Call		33
Book Reviews	...	36
In Quest of the Sathguru—V.H. (Serial)	...	

PLEASE SUBSCRIBE

ADVERTISEMENT RATES

Cover page	 Rs. 75/- full page
Do.	 Rs. 40/- half page
Inside page	 Rs. 60/- full page
Do.	 Rs. 35/- half a page
Do.	 Rs. 20/- quarter page

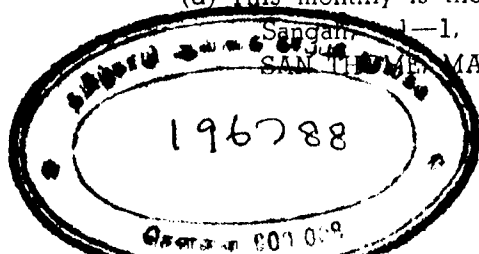
News:—Swami Sadhu Maharaj of Mahibar entered on 14-11-53 a pit five feet deep over which a fire consuming 1/2 a ton of fuel was kept burning from 11 a.m. to 4 p.m. in the presence of about 5000 persons which included Chairman Ganara Sreemannarayana and other celebrants. After a successful AGNI SAMADHI he distributed prasad to all.

N. B.—(a) The editor does not accept responsibility for the views expressed by contributors.

(b) Copyrights strictly rest with the editor.

(c) Single copy As. 4, Annual Subscription Rs. 3/- Foreign 16 sh or 3 American dollars, post free. Back numbers are available.

(d) This monthly is the official organ of Kriya Babaji Sangam, 1-1, Arulananda Mudali Street, SAN THOME, MADRAS-4, South India.



Leader

SARVODAYA

"Padar! Padar!! Padar!!!"—three shots rang out in quick succession. Uttering "Hare Ram" a physically frail figure sank to the ground never to rise. Mahatma Gandhi, the father of the Indian Nation and the martyr of Hindu-Muslim unity was thus assassinated by his countryman and co-religionist on January 30th 1948, Friday evening 5-10 p.m. at Birla House, Delhi, just before prayers (vide tri-colour illustration on last cover page.)

The death of Gandhiji was verily the END OF A PHENOMENON. Ahimsa (Non-Violence) has been practised all over the world particularly in sacred India since times immemorial. It is the clear index of true civilisation. But the originality of Gandhiji, the Mahatma, lies in the bare fact that he applied the lofty ideal of Ahimsa to the fiery field of politics and shook a foreign imperial empire to its very foundation and won a great nation its birthright of freedom. Where many dare not try Gandhiji succeeded. Therein lies his greatness. Undoubtedly he was one of the greatest figures humanity has ever seen. The world moaned and mourned the loss of this modern Buddha and Christ. The Light of Non-Violence was put out at the end of the political phase and darkness seemed to reign supreme everywhere.

TRICOLOUR
PLATE
ARTICLE

* For every night there must be a day. The tradition of Ahimsa can never be broken. India can and must manufacture Gandhis till eternity to solve the problems of Life and usher in the millennium. The

Sarvodaya Movement was born. Gandhian workers assembled at Sevagram in April, 1948 to form an organisation—Sarvodaya Samaj with an executive body. 'Sarva' means 'all'. To work for the welfare of all along Gandhian lines is Sarvodaya. It is meant not only for India but for all lands. To practise thus the noble ideals of TRUTH, LOVE, SIMPLICITY and NON-VIOLENCE is the best tribute one can pay to the Apostle of Ahimsa. The means is as important as the end.

During 1954 Sarvodaya (30—1—54) let one and all dedicate their lives to Gandhism and practise the same in their respective walks of life like Acharya Vinobah Bhave, verily a second Gandhi. This disciple of the great Mahatma reluctantly stepped into the limelight to take up the thread where it was left by his master and has attained remarkable success in applying Gandhian Non-Violence to solve a social problem—the agrarian thirst for land. The Sarvodaya movement has now again gained momentum and is proving the practicability of lofty ideals solving the burning problems of the day. Under the aegis of Acharya Vinobah the Bhoodan (Land-Gifts-Mission), Sampat Dan (Labour-Gift-Mission) and Buddhi Dan (Intellect-Gift) Yagnas have come into existence to be practised with religious fervour and Sarvodaya Samaj has given a concrete shape to this movement by defining its ideals as follows in "Sarvodaya" magazine August, 1953:—

'Aim: To strive towards a social order based on Truth and Non-Violence in which there will be no distinctions of class or creed, free from any exploitation and with full scope for the development of both individuals as well as groups.

Basic Principle: Insistence on the purity of the means as that of the end.

Programme: For the achievement of the aim the following programme is to be followed:

1. Communal harmony (fellowship among followers of different faiths and sects.)
2. Removal of Untouchability.
3. Abolition of class distinctions.
4. Prohibition.
5. Promotion of Khadi and other home industries.
6. Village sanitation.
7. Basic Education.
8. Equality of status and rights for both men and women.
9. Health and Hygiene.
10. Development of Indian languages.
11. Removal of narrow provincialism.
12. Propagation of Hindustani as the national language.
13. Economic equality.
14. Development of Agriculture.
15. Organization of Labour.
16. Welfare of aboriginals.
17. Organization of students.
18. Service of leprosy patients.
19. Relief-work.
20. Cow protection.
21. Naturopathy.
22. Other similar activities.

Fellowship: Whoever accepts the above aim and the Basic Principle and endeavours to follow them is eligible for the fellowship of the Samaj. On sending his or her name and address to the Secretary of the Sarvodaya Samaj, Sevagram, Wardha he or she will be registered as a Sevak.

Sarvodaya Day: 30th January of every year when Gandhiji passed away shall be observed at all places as the Sarvodaya Day.

Sarvodaya Fairs: On every 12th February, fairs should be organised at places where Gandhiji's ashes were immersed.

Sarvodaya Conference: To facilitate mutual contact and exchange of views among the Sevaks there shall be an Annual Conference in March or April at some place in India.

Function: The deliberations of the Samaj will be of advisory nature and not mandatory.'

Less well-known but most important is the fact that Mahatma Gandhi was a Kriya Yogi. Yoga is India's contribution to world-thought and it is but natural that an ardent nationalist like Gandhiji with his fervent religious bias became a yogi. When he was a BOY, sixty-six years young, he was initiated into the mysteries of Kriya Yoga by my yoga guru, Paramahansa Yogananda Giri, that noble soul who was given the privilege of carrying the gospel of Kriya Babaji to America and establishing an international mission which is now preaching his gospel of Yogada. Mahatma Gandhi who experimented with Truth right up to the last moment of his life did not hesitate, with characteristic boyish ardour, to accept a much younger man as his spiritual master.

The practice of Kriya Yoga coupled with the extremely, simple, PURE, idealistic life of fasting etc., he led in tune with nature is the secret of Gandhiji's remarkably good health. But for the assassin's bullets he would have lived easily for 125 years which he aspired to do. During this month of Sarvodaya let Kriya brothers and sisters all over the world resolve with Gandhian vigour to combine in their lives the Kriya idealism of a Gandhi and the Kriya Yoga of Sathguru Babaji and thus blossom into Superbeings, the prototype of the future millennium. Jai Gandhiji! Jai Kriya Babaji!! Aum Shanti! Shanti!! Shanti!!!

S. A. A. RAMAIAH.



GLIMPSES OF THE MAHATMA

By H. K. SEN

Mahatma Gandhi's life presents six cardinal principles viz. :—

- (1) Soul force is stronger than brute force ;
- (2) On how little a man can live ;
- (3) Caste depends on *guna* and *karma*, and not on heredity ;
- (4) Hindu-Muslim Unity ;
- (5) Open life based on truth and its application in politics and
- (6) Fast purifies vision to get light to conquer hearts where reasons fail.

The complex problems of the modern world may find some acceptable solution by the adoption of one or more of these fundamental principles.

I

Mahatmajii's non-violent non-cooperation movement, which faced the naked brute force in many a battle for the country's freedom and abutted India's independence on the 15th of August, 1947, is a glowing illustration of the supremacy of soul force over the Atom bombs.

Of course it cannot be denied that unfavourable world circumstances after the Second World War compelled the British Government to find an ally in a contented India by waving their suzerainty. But in the application of this policy they acted like the old imbecile lion, conscious of its decaying strength, and dissected India into Indian Union and Pakistan, in the desperate hope of retaining some hold on one or the other, by keeping the fractions alive. This is a sting of their age-old policy of *divide et impera*.

Unfortunately we are playing at their old game, jeopardising the freedom of our country won after so much suffering, sacrifice and loss of valuable lives. Let us fully realise this and be not foolish preys of the lion's paw.

The mass movement in India derived its strength from the well of Mahatmaji's dominant spirit as the descendants of the hoary sages of our country are god-minded and blindly follow a leader, moved by the supremacy of the spirit. When the mass upheaval overflowed its channel of non-violence, the father of the movement had the courage to call a halt to it, in order to bring round the transgressors to confess their guilt and to take the onus of responsibility on himself, facing prosecution and subsequent incarceration with a smile!

The more we think over the open chapter of Mahatmaji's life the more we get glimpses to guide our faith in the surrounding gloom. The war of nerves is again in the air. Power politics are fast drawing the nations of the world into two enclaves preliminary to a trial of strength.

War-worn humanity, economically beggared, half-fed and semi-naked, are thinking agape whether it is again going to be the fodder for cannon-balls and bombs of the war-mongers who are pulling to-day the reins of their respective Governments? Their hearts wail in prayer "May God confound their politics, guide them to right path and grant them the vision to realise that all of them are the children of the same God." So they have full claim to live and grow in the lands of their birth and to mould their lives, society and forms of government, etc., without intervention from their brethren in the adjacent or far-off countries, however advanced they might be.

Mahatma Gandhi fought for this freedom in South Africa as well as in India. Europe and America, in fact the entire Christian World, should take lessons from his life of sufferance and admit the equality of the rights of the coloured people against the aggressive inroads of the Whites. Christ-like he came for humanity and not for the land of his birth alone. Like the Prince of Peace of yore, the apostle of peace of modern times bled his life to death over the assassin's shots. Woe! Was unfortunately recruited from his own people, so that penitent humanity might repent for what "man has made," and take their lessons from Mother Earth who laid bare, every thing and submitted to hourly crucifixion in her massive body so that the sons of the soil might live and thrive in her bosom. Only this recognition, by aggressive nations, of the right of independent existence of all nations and their claim to live and carve their own fortune in the lands of their births can bring lasting peace and enable the white and the coloured peoples to share alike the estate of their common Father whose creation they inherit.

If the crucifixion of Lord Christ, the hourly crucifixion of Mother Earth and the pangs created in the minds of staggered humanity due to the demise from an assassin's shots of the Saint of Sabarmati under lamentable circumstances, while going to his usual evening prayer with people professing different faiths, could purify the soul of aggressively-bent nations, then it would be possible to utilise the billions of dollars and sterlings, so long spent for armaments to kill humanity, for far better purpose of saving humanity from poverty, squalor, ignorance, malnutrition, starvation, disease and premature death.

That will be conquering the hearts of people by love to establish God's kingdom on earth than to cow them down to subjugation by violence and brute

force. Let better minds of all nations take counsel together to bring in such consummation. That will be the triumph of soul force.

The determined lead given by a group of well-disposed savants of the modern world on the message of (a) liberty, (b) equality and (c) fraternity may yet save humanity from ruin. We are afraid that our hopes for the U. N. O. are likely to be blasted unless it could 'unenmesh' itself from the baneful influence of the representatives of nations still dabbling in power-politics to keep their holds on territories wrongly possessed by them by exploiting the weaker nations. The peoples have already begun to doubt the *bona fides* of the U. N. O. and it will have a burial like that of the League of Nations unless it can assert by deeds what it professes.

II

Mahatmaji was not a visionary when he asked us to practise on how little a man could live by himself leading such a life. Plain living and high thinking was the motto of his life like that of the ancient Rishis. This "half naked fakir" with his plain diet and soul in symphony with the groans of humanity called his poor countrymen to the spinning wheels on which the economic life of the simple Indian villagers was based hardly a century ago before Banik Raj killed the muslin industry of India. The fine gossamer silk and cotton fabrics, produced by the India weavers from their hand-loom with the silk and cotton yarns spun from *takli* and *charkha*, were in great demand in the European markets. It appears from the report of a British Governor-General for the year 1834-35 that the power looms in Manchester were set up over the dry bones of the Indian weavers which brought a disaster on the Indian economic life.

Mahatmaji wanted us to solve our cloth problem and to regain our economic freedom to a certain

extent by spinning with *takli* and *charkha* in our idle hours. He had the vision to see that in poverty-stricken India millions of our countrymen, who are half-fed, half-naked, rickety and diseased, would be in their graves before we could hope to improve the financial condition by the development of our industries. So he advised them to be satisfied with their plain mode of living within their "few paternal acres bound" where they could have their habitation, airy and simple, grow their own food, sink their wells for domestic use, excavate tanks for fish culture, have their own orchards, tend their cattle and enjoy the bliss of health by taking wholesome food of their own make and cover their nakedness with *khaddar* of their own production.

It is a wonder that we are planning our economic salvation by the multiplication of factories which depend on many factors and take time to grow. The abundance of factories in Europe and America have not materially improved the conditions of the labour people there, as profusion and want go side by side there, due to a very wide gap in the economic level of the industrialists and the labourers. Our labour people are in a worse condition although the mill and the factory owners are fat on the toils of the emaciated workmen. The mills and factories are run by labour-saving machines which swell unemployment and increase human misery. For this reason Mahatmaji looked with disfavour the machine age which aimed at mass production. So a change of heart and harmonious adjustment between cottage and factory industries are necessary so that the country's man-power may be fully utilised, its resources of wealth are fully tapped, and genuine sympathy and not greed guide the policy of the industrial magnates to enable their labourers to live decently and to make some provision for their families.

III

Sri Bhagawan said in the Gita

"Chaturvarnam maya srishtam
Guna-karma vibhagasa"

So the four castes depend on *karma* and *guna* and not on heredity. Mahatma Gandhi was a staunch advocate of this scientific principle. Nowadays when *Brahmins*, *Kshatriyas*, *Vaishyas* and *Sudras* are receiving the same education, pursuing the same occupation and are more or less on the same moral and spiritual plane, how can one claim superiority over the other on account of the accident of birth alone? One born as a *Sudra*, but gifted with proper education, sound moral principles and spirituality, should be treated with the same regard and respect as a *Brahmin* would be; whereas one born as a *Brahmin*, but devoid of any good qualities of head and heart, should be treated as an untouchable and considered a pest of society. Mahatmaji advocated judgement on such a stand-point and discouraged the pedigree of descent. Untouchability will disappear as soon as we wipe away the prestige of birth from our minds. It is a veritable cancer on our body-politic which we must eradicate by the touchstone of love and thereby continue the work and mission of Mahatmaji, which unfortunately he had left unfinished.

IV

Mahatmaji, all through his life was a confirmed believer in Hindu-Muslim unity. Many of his countrymen coming from both communities honestly shared his views. In these days when the people are gradually imbibing the spirit of internationalism, of which Mahatmaji was a prototype, it is very unfortunate that the two-nation theory of the Muslim League, influenced from behind by the Tory

masters has done harm not only to our country but to mankind at large by the vivisection of our common mother-land. Pages of present-day history of this country have been blackened by the most savage atrocities perpetrated by the people of both communities, mostly in cold blood, about which less said the better, in order to bring about reapproachment between the two communities and the establishment of better relation between India and Pakistan.

At one time Mahatmaji wanted to give a blank cheque to the leaders of the Muslim League, notwithstanding the fact that their leader always maintained a superiority complex in his dealings with the never failing friend of the Muslims. Mahatmaji's fatherly fondness for the Muslims costed him his life, at a time when the country needed his wise counsels and guidance most in order to fight the internal and external inimical forces. Sane and sober intellects still cling to the hope and expectation that the unfortunate clash in silly ideology will give way to permanent and sincere peace by mutual understanding and good-will. Let us eagerly look forward to that happy day so that the spirit of Mahatmaji may rejoice and bless us.

Mahatmaji, as I feel, was not an unerring advocate of absolute truth in the domain of politics, although in his private life he was an emblem of veracity. We feel the pulse of his unseen hand behind the conspiracy of the Congress High Command, which made the ground too hot for Netaji Shubhas Bose to maintain the Presidential Chair for the second time.

The following quotation from the Civil & Military Gazette (Lahore) of 13th April, 41, confirms this impression:—"The Mahatma's methods of warfare

are relentless. He knows no compromise. The responsibility for the political murder of Mr. Bose lies on his shoulder and his alone !"

When an unbiased and unprejudiced history of the Indian National Congress comes to be written far more light will certainly be thrown on the 'only black spot in our moon' as this is outside the scope of the present thesis. Nevertheless Mahatmaji's open deal won the admiration and applause even of the hostile Government of the day as well as of all the free peoples of the world.

His trenchant criticism of any atrocity committed by a Hindu on a Muslim overlooking the greater atrocity committed by the latter on the former misled the outsiders to believe that in India the Hindus are persecuting the Muslims. So it is too difficult to shake off his responsibility for creating such an erroneous impression in the minds of the outsiders.

Mahatmaji's return from Calcutta to Delhi, on his intended tour of Western Pakistan, abandoning the idea of revisiting Noakhali, might be considered a lapse: the condition of Delhi, as it then was, certainly justified his action. But after peace was restored at Delhi, why he continued his sojourn at the Birla House is an enigma to many? The disturbed parts of Western Punjab needed his presence very badly. The sobre elements of Muslims were anxious to rally round his banner in order to check the violence that was most furiously raging in their parts and to help him in establishing a feeling of *esprit de corps*, between the dissentient factions there, as he had been able to achieve in Calcutta a few weeks before. It is sheer fate that ordained such action or, may be, his "inner" circle had prevailed upon him to such a course. Had it been

otherwise his precious life would have been saved to the nation and to the human race: his assassin would have never dared to dog him there, nor any Muslim would have intended to touch his hair as he was always their never-failing friend. Our life's problem will be simplified if we follow the age-old maxim *rein west beau que le vrai viz.*, nothing is beautiful but truth.

VI

Just as

"Soul's dark cottage, battered and decayed,
Lest in new light through the chink that time
has made"

so does fasting purify the soul; and the spirit, shorn of the matter, gets inner light to peep, where reason gropes for a faint ray to guide it. Prompted by the inner voice Mahatmaji fasted on several occasions when unfavourable circumstances wanted to throttle Hindu society by creating splits in its fold; when the ogre of communalism indulged in blood baths of human lives; and as a measure of penance when people transgressed the restricted bounds of his own plan of action, etc. Every time amidst the overwhelming sympathy of all sobre people on earth he was able to move relentless hearts to reason. He fasted to conquer unbending and obstinate hearts. He is not in flesh amidst us; but his spirit will still guide us if we can tune our hearts to his note

"Ishwar-Allah tera nam
Sab ko sumati de Bhagavan"



LAUGH AWHILE

Barrister: "I'm busy with the Menon case."

Friend: "I forgot to congratulate you for having won that difficult, complicated case."

Barrister: "It is more difficult now to collect the money from my client"

x x x

Townsman: "I have stayed in all the hospitals in the city."

Villager: "That statement can never be correct. What about the maternity hospital?"

Townsman: "I was born there!"

x x x

"Because it is a holiday you are sleeping in the daytime. What will you do if it develops into a habit and you doze off in the office?"

"Don't worry. I developed this habit in the office itself."

x x x

Grandpa: "Be careful when you eat that nice apple. It may contain worms."

Grandson: "If I start eating an apple it is the worms that have to be careful.....Please listen to this, three Australian apples cost six annas."

Grandpa: "Where is it so cheap?"

Grandson: "That is my school problem!"

x x x

First rogue: "If you again call me a fool I will smash your head."

Second rogue: "Assume I called you a fool again."

First rogue: "Then assume I have smashed your head!"

x x x

"If I get headache I will at once go to talk with a friend. It will disappear."

"You mean it will disappear into your friend's head?"

—♦—

The World of Science

An Indian Pharmaceutical Codex of indigenous drugs: The first volume has been published by the Council of Scientific and Industrial Research. The names of drugs are given in Indian languages also and it gives useful information both for medical and laymen. For example, an article says 10 to 15 grammes of powdered arecanut (per dose) given every three or four hours is useful in checking diarrhoea arising from debility and the same nuts are also useful in urinary and aphrodisiac disorders. Again, products of the Indian drumstick tree known as *muringai* in Tamil is a panacea for a number of ailments. Strangely enough this is in confirmity with the views of Sathguru Kriya Babaji expressed earlier. He stated: "Drumstick unlike pumpkin is sathvic food useful for many disorders."

x x x

Atomic Research:—British scientists have found methods of using atomic energy for improving crops and increasing food production. Power from atomic piles promises new and convenient sources of energy for farming purposes. If unlimited cheap power is generated it may be used for warming the soil with a net of resistance wire at a depth of several inches. It leads to a spectacular increase in plant growth.

Radio-active isotopes are increasing the store of exact knowledge available to the farmer and agricultural research worker. For example, a small quantity of radio-active superphosphate and insecticide added to the normal fertiliser and insecticide respectively enable one to find out with geiger counters and other means for how many seasons they remain

(Continued in next page)

NEWS AND NOTES

24 hours' Samadhi:—On October 2, 1953, at 5 p.m., before a gathering of local citizens and officials, Swami Damodarananda of the Himalayas entered a pit measuring 4 feet by 3 feet by 3 feet and seated himself in the yogic pose. The pit was covered by zinc-sheets with earth spread over it. The devotees and police kept vigil throughout the night and the following evening, after 24 hours the Swami stepped out without any calamity with thousands witnessing this successful Samadhi demonstration. The Swami was honoured soon after at Davangere City Municipal Building.

✱ ✱ ✱

Conquest of Hunger!—Yogini Manickamma aged about 20, is a Harijan who was married ten years back. About three years after her wedding she, one day, lost her appetite and since then does not even feel thirsty! The inner voice ordered her to renounce the world and become a recluse. At once she called her husband, married him to another girl of the tribe and went in for tapas. It is now 7 years since she has taken any food and shuts herself up in the ancient temple of Seetakonda Shiva

(Continued from previous page)

effective. Another application of radio-active isotopes is in the study of animal metabolism. Cobalt deficiency leads to cattle disease. By using radio-active cobalt in the food of animals it is possible to determine and study the distribution of this element in different organs even though the quantities are too small for chemical analysis.

Kodangal Taluk, Gulbarga district, Hyderabad State, India. She emerges once in a way to give darshan to pilgrims, flocking in large numbers and has an impressive appearance with matted hair, saffron robes and radiant, brilliant complexion. Flatly declining the request of Sri Dharam Prakash and other parliamentarians to give an opportunity to study from the medical point of view her peculiar system which exists without eating and drinking, she has consented to answer questions provided she was not touched under any circumstance. The Yogini also reconciles disputing villagers.

Yet another case is reported of a lady, Silla Bai, the daughter of Sri Mari Dodhi of Khamtoga Village, who has also not taken even a morsel of food or drop of water for the last six years refusing medicines also. She is aged 23 and was married at 7 to be widowed after seeing her husband only twice. She was discovered by Srimans Ganesh Prasad Nayak and Dadabhai Naik during Bhoodan work at the village of Gataukheda, Shihora tahsil, Jubbulpore district, India. However she has consented to come to Jubbulpore to undergo medical tests.

✱ ✱ ✱

Madras Police Dogs:—One cannot help paying a tribute to the four Madras Police Dogs, "Brutus", "Marina", "Lygia" and "Ranee" trained by S. I. Manickkam under the supervision of Asst. I. G. Kuppuswami who studied the same at the Dog Training Centre in the United Kingdom. On 22-10-53 these dogs with their handlers patrolled San Thome High Road. About midnight a group of suspicious-looking men took to their heels at the sight of the party but Brutus successfully chased and held one man at bay without biting him. The fellow was even escorted to the handler by the dog and the police found in his possession a big bichuva (knife).

Next of their own accord they tackled a boy who had hid a bottle of arrack in his person. (N. B.—There is Prohibition in Madras). After questioning the boy took the police to a nearby field where Brutus unearthed tins of illegal arrack tins! Certainly these trained canines are helping crime-detection and deserve the money which is being spent over their maintenance at the rate of Re. 1-13-0 per day.

✱ ✱ ✱

The Mystery of Coorg:—Srimathi Dhana lakshmi, the mystery girl of Coorg, had a gradual dislike for food since 1949 and had taken her last regular meal on May 31, 1952. On August 18, 1953 she voluntarily took a cup of tea without vomiting and was then running temperature. Except in that solitary instance, it is reported, she used to vomit whatever food was given to her in the hospital or at home. **None ever claimed that she consciously used a Kriya technique** like Giri Bala of West Bengal who has been described by Paramahansa Yogananda Giri in his autobiography. This Dhanalakshmi of Coorg was a baffling phenomenon as she was not a conscious Yogini and the earlier observations at hospitals did not throw any light. After August 1951 she was taken to the Cheluvamba Hospital in Mysore and later to the Krishnarajendra Hospital where she was kept under observation for 11 days. Later she was examined in the Mission Hospital where she spent another 11 days. Feeding through the tube was attempted but she could not contain food vomiting all that was administered in. Next she was kept under observation in the Mercara Hospital from November 3 to 21, under the aegis of Health Minister of Coorg. On November 8 she asked for some food but an hour later she vomitted what she had taken! The Civil Surgeon of Coorg carried out detailed investigation — clinical, biochemical, X-rays, including routine laboratory, tests. She was treated

recently at a Bangalore hospital on October 10, 1953 as announced in the September issue of "Kriya".

We are now glad to publish the present findings of the doctors. Nurses were posted at the ward with strict instructions that no food or water shall be permitted into the room. None was allowed access without previous examination. The bathroom was locked and a jug with two pints of water was placed on the cupboard. On the fourth day she took seven to eight oz. of water voluntarily and at her request some coffee was given later. After this she asked for some food and since then she has been eating regularly. Thus her ailment seems to have been cured for the present but it cannot be a fraud, as some prefer to present it, for the fact remains that she had vomited all food given to her on earlier occasions. Obviously she has long spells of abnormality with brief periods of normality. If she gets into the former state again it is worth investigating humanely with a team of Hatha Yogis like Swami Kuvalayananda and eminent allopathic doctors who will take into consideration the full history of this mystery girl of Coorg who rightly aspires to be a nurse. The Premier of Coorg has now stated that again she has started abstaining from food!

✱ ✱ ✱

T. H. Somervell:—In 1923 a well-to-do Britisher inspired by the missionary zeal of his father came to Travancore, S. W. India, as a qualified surgeon to serve the suffering masses of India in the name of Jesus Christ. He set to work with unabated enthusiasm for decades and ere long won the hearts of many patients all over South India. In due course a life-partner joined him and he became the head of the Christian Medical Mission in South Travancore. These Britishers are none other than Mrs. and Dr. T. H. Somervell who once thought of settling down in India, their adopted land.

With comparatively poor facilities Dr. T. H. Somervell and his team of colleagues turned out more work than better equipped hospitals in India. Performing a large number of operations daily this doctor became, in course of time, an international authority on the surgery of the stomach and intestines. He has summed up his experiences in a text-book on the same subject. Some years back he was lent by the Travancore Mission to the Vellore Christian Medical College Hospital where he shone both as a lecturer and a surgeon till November 1953.

Dr. T. H. Somervell is a many-sided genius and is a first-rate mountaineer having made an attempt on Mount Everest which he climbed up to a spot just about 900 ft. from the summit. He has written a book "After Everest" and has other publications like "Knife and Life in India" to his credit. His hobbies now are painting and music and he evinces some interest nowadays in mysticism too. Hope he will in due course make a thorough study of Yogi Jesus Christ as a mystic and spend a happy retired life with his family musing over the glory of mystic India which he had the privilege of serving with his wife for over 30 years.

He has a sense of humour too. Once he was waiting with his impatient father at a railway station. "There is nothing like waiting for a train for five minutes," said the restless parent.

"There is something worse than that,"

"What's it?"

"Waiting for ten minutes", was the cool reply.

The doctor who has obviously more friends in South India than in his homeland is now too old to perform operations and may not return to this land as a surgeon. There is a talk of one of his sons coming to India to continue the work of his father

and Indian mothers and numerous other patients and friends of the doctor are grateful to Mrs. T. H. Somervell for this proposed gift which is one of the best a lady can give to her adopted land.

On 13-11-53 there was a feast (vide illustration in second cover page) at "Palm Grove, Dr. Alagappa Chettiar Road, Madras-7 in honour of Dr. and Mrs. T. H. Somervell. It was arranged by a fine ex-patient who had expressed his gratitude to the doctor for bringing under control his adamant bone T. B. by building free a ward in his father's name for the Travancore Mission costing thousands of rupees. The 'Raj Bhawan dinner', as Master put it, was a successful family gathering. The group photo taken on that occasion and published in the third cover-page of this journal includes:—

(Left to Right)

First row: A. Narayanan, R. Valli and A. Valli (All of them are members of K. B. S. Bhajan Party).

Second row: C. Kasi (K. B. S. committee member), K. V. Al. M. Ramanathan Chettiar, Mrs. T. H. Somervell, Dr. T. H. Somervell, Dr. Alagappa Chettiar and S. A. A. Ramaiah (K. B. S. founder-president).

Third row: C. Vasantha (K. B. S. member), K. V. Al. M. Meyyammai Achi and Rm. Solachi (K. B. S. mother).

There was an interesting film show after the 'last supper', as the doctor put it, and they left Madras on the morning of November 14th homeward bound. They were given a right royal send-off by a gathering of faithful patients.

✱

✱

✱

Bhoodan News:—Up to November 20th, 1953, 21,92,153 acres have been received.

On 11-9-53 Srimathi Janakidevi Bajaj took a vow to collect gifts for construction of 108 wells for Bhoo-

dan peasants by October 2nd (Gandhi Jayanti). She succeeded in reaching the target by midnight and the number had increased to 208 wells by 31-10-53. With Vinobah's permission she has also collected 80 tolas of gold jewellery from ladies for Sampathidan Yagna.

* * *

Goodwill Missions:—India is flooded nowadays with goodwill missions from Communist and Non-communist countries. Bharat's cultural missions and representatives have also carried the message of Harmony to China, America and other lands. Pandit Nehru and Vice-President Radhakrishnan's visit to America is now being returned, so to say, by the recent visits of Mr. Adlai Stevenson and Vice-President Richard Nixon who was in Madras in the last week of November '53. The latter was 'welcomed', with common, hostile placards like 'Nixon go back' at many places. During one such demonstration at Pegu, Burma the brave Vice-President broke all security measures by walking up alone to the demonstrators shaking hands with 10 of them, and chatting with two! It reminds one of the saying of the Tamil saint, Valluvar: 'If anybody does you evil put them to shame by doing them good.'

NEW INDIA

(ISSUED EVERY MONTH)

Stands for the rights of the oppressed
and the handicapped Sections of India.
Annual Subscription ... Re. 1/- only.

Address:—

35, Sitaram Ghose Street,
CALCUTTA-9.

GANDHISM

REPLYING to questions raised by some Communists in a letter addressed to him, Vinobaji deprecated the tendency of Communists to resort to violence even if the objective was within reach of achievement without struggle.



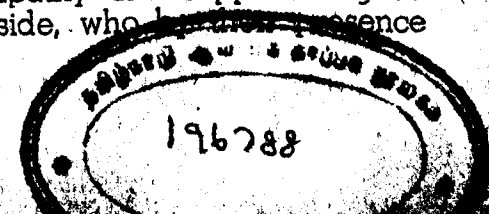
ACHARYA VINOBA BHAVE

• He said Communists would rather accept a stone achieved through struggle than a piece of bread secured through persuasion and change of heart. They did not realize that by insisting upon struggle alone, they (Communists) divided society into two distinct classes, the rich and the poor.

There were good men and bad men on both sides. His method was to secure the goodwill and sympathy of both sides.

Acharya Vinoba pointed out how by converting his opponents to his views he definitely gained their sympathy and support. On the other hand, the communist way of treating good and bad men alike, deprived them of sympathy and support of good men on the opposite side, who had no presence

8L
@ 21/11/53 ER
196788



minimized the evil forces and gained the support of their camp. Thus the Communists were losers as a matter of fact. They hopelessly betrayed lack of diplomacy.

He warned them that it was useless to expect elimination of good men belonging to other camps. He asserted that there was no reason to disbelieve the sincerity of rajas and big zamindars, as the Communists did, for they (the rajas and big zamindars) would dig their own grave if they thought of deceiving him. He knew how sincerely they were moving from place to place for the Bhoodan Yagna.

In case, however, they deceived him, he said, they would be opposed. If he could win them over—and he had no doubt that he could—it would undoubtedly be a great gain. In any case the poor could only be gainers and not losers. He invited Communists to accompany him and see for themselves the tremendous awakening among the landless, who thronged in their thousands to listen to his message. They knew their claim to land was established and that they were sure to secure land.

Communists themselves first misunderstood the Bhoodan movement as antagonistic to their movement but were now slowly appreciating his efforts and had stopped opposing them. What was that if not a change of heart? He was hopeful of receiving greater support from them.

Referring to their objection to the acceptance of donations from poor and small landholders, Acharya Vinoba said he wanted to eliminate the sense of ownership which existed equally amongst the big and small. He wanted all to realize that they had to surrender their rights to society. Communists

(Continued in next page)

THE SAINT OF SABARMATHI

BE a child amongst children, a jnani amongst wise men, a busy comrade amongst workers, a witness of the Lilas of Prakriti and a sage within the independent seclusion of your own heart. There is hardly another person in the whole world who could do all this as efficiently and as unostentatiously as Gandhiji did. He taught the children to sing Ram Nam and to meditate, too; instructed the grown-ups in their duties: electrified vast audiences with his peroration! At the same time he was everready to sweep the roads and demonstrate the dignity of labour to high officials and millionaires.

(Continued from previous page)

did not realize that by accepting donations from small landholders he was mobilizing a great force—a non-violent army—which would not lag behind in responding to his call of satyagraha if and when necessary.

He wanted Communists to study the progress of his movement and see how it worked. While some people believed in the necessity of the State for all times, he was one with Marx so far as the idea of a stateless society was concerned.

He also wanted the State to wither away. It was a different matter that Communists believed in the necessity of a strong centralized State prior to its withering away. He wanted the State to wither away through decentralization of power.

He said: "I am not a member of any party. My name is not even on the register of Sarvodaya Samaj. I would gladly join the Communist Party if it convinced me of its ideology."

From SARVODAYA.

Vol. 3. No. 6.

We are in an age when our very scientific inventions are more astounding than the miracles performed by Great Ones in ages gone-by. Super-human feats are performed by inert substances like the submarine boat, aeroplanes, radio and television, guided by human intelligence. Man assumes that he has conquered space and time and that, to a great extent, he has gained mastery over the forces of nature, too. But whilst he has busied himself with the painting of the outerwalls of his mansion, the inner ceilings have rotted and are crumbling; whilst he has busied himself cleaning his garments, his very vitals have been afflicted with dread diseases: whilst he has devoted himself to the external world flashing the torch of his enquiry and understanding on the things outside himself, darkness has clouded his understanding of his very own self in the very umbra of his intelligence. Through his external polish it is the internal brute that shines out! What he needs to day—more than ever—is what all Gandhiji did to give unto India (Bharat)—a new position in the map of the world.

This extraordinary man-of-God (Gandhiji) *never* indulged in a DISPLAY but humbly, simply and unostentatiously offered himself and his works as a supreme example of (and guide to) Divine Living. He assured us that if we but humbly and obediently followed him and his praecepts we would certainly be better human beings. Try and recall (if you can) the dynamic humanitarian activities that sprang around this modern sage; they taught you how to look at life, the very life that you are leading, from a different angle and how to lead life in such a way that the whole world would be proud of you. He teaches you still though the assassin's shots took his flesh away: the spirit still rings and rings. Be a *real* man. Gandhiji's praecepts to the world were

illustrated by his daily life. A well-regulated life with a systematic ideal, daily routine into which had been nicely fitted the various elements to Kriya Yoga, was the secret of his glorious success and the basis of his teachings. He worked like any of us; only he was more systematic, more punctual, more efficient and MORE SINCERE than all of us.

In Beggar's Garb

Neither ill-health nor bad weather made him be a minute late in attending to his engagement; he delighted to glance through the letters and his winning-smile and love (Prem) compelled obedience. God walks in the garb of a beggar and so this 'Daridra Narayan' went about in loin cloth and moaned in pain: served all and loved all. Unto him no work was profane—all work was sacred. It was the purity of motive and the absence of selfish interest that counted. Combine prayer and work and treat work as prayer: that was Gandhiji's DYNAMIC YOGA and he illustrated it with the deep interest that he evinced in all the departments of Sabarmathi Ashram work. It is not all work and no prayer that constituted Gandhiji's teaching; but a delightful combination and a beautiful blending of the two. No one, inmate or visitor, common man or aristocrat, can escape singing:

Raghupathi Raghava Raja Ram
Pathitha Pavana Sitaram,
Ishwara Allah There Nam
Sabako Sanmathi They Bhagavan

at prayer time. He nicely combined all the essentials of Kriya Sadhana in the Ashram Sath Sangh. Scripture Swadhyaya was a prominent part. Times out of number he was heard to plead, 'Sow the seed of spirituality in the young'.

He was himself very fond of teaching the young. With his moving as a child amongst children, they

very quickly and joyfully learnt. He lived an inward life of silence and continuous contemplation, realised the ULTIMATE TRUTH through Kriya Yoga and constant meditation with an atmosphere of spiritual vibrations! For just a split second Gandhiji would smile, then silently turn and gaze, a gaze full of love and compassion. And the Sage of Sabarmathi would lapse into silence. He made you repeat Ram Nam then and there and himself joined in the repetition with eyes closed. If some one was silent, however, his finger would unerringly point to him: 'Why! You are shy to repeat God's Name?.....You are not ashamed to shout at your servant, or to bawl out in the club?'

Sight For the Gods

Be thankful to the 'Naked Fakir' who offered you an opportunity to serve the Lord (Kriya Mula-guru Babaji) in him. It was a delight to watch him receive, entertain and instruct visitors and realise what selfless service meant. It was a sight for the Gods to see and the Rajpramukhs to envy, each eager to receive his blessings personally and Gandhiji 'meeting them half-way' eager to serve them, to cheer them with a kind word and to guide them with a simple *Upadesh*! It is only the man of God with his Divine personality, the saint with his heart filled with all-embracing love, the sage with a universal outlook who can really unite the world. It is he who is rooted in universal Atma-hood or self-hood (the realisation of the Unity of Existence or the Self of all creatures) who can radiate love and harmony and promote universal brotherhood. Gandhiji had a number of followers the world over. The leaders of thought in both the hemispheres admired his mission and message. In him men of different professions found a common guide and followers of different faiths found a common teacher.

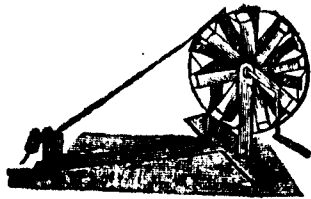
Said Gandhiji once, "You need not advertise what you are. If you have purified your heart through selfless service, the sweet aroma of Atma-Jnan will waft itself around you." His yardstick for gauging one's depth was not disputation or discoursing but selfless service. A saint, according to Gandhiji, is one who 'runs to the aid of the suffering and the down-trodden.' Wherever Gandhiji went, an ocean of human heads rose around him and he swam in the people's love and spiritual aspiration. The genuine humility that characterised his behaviour, the enthusiasm for selfless service with which he was bubbling, the patience he displayed, the peace and bliss that radiated from him and above all, emphasis on TRUTH gave one and all a new outlook upon spiritual propaganda.

Only They Can Understand

Amongst the admirers of the Saint of Sabarmathi are men of international eminence, saints and yogis. Only those who have a subtle vision and a spiritual insight into the essential nature of men and matters; only those to whom the welfare of humanity and peace of the world are dear; only they who are spiritual leaders of mankind and have themselves been working with their heart and soul for the spiritual uplift of the people—only they can truly understand Gandhiji. Their estimation of his glory dazzles us and compels us to bow low at the feet of the Sage of Sabarmathi in humble devotion and meek surrender. Gandhiji has inspired thousands but few have really marched forward to the goal. Gandhiji was a powerful Divine Magnet. He attracted to himself people of every calling and profession who had or were likely to have even the remotest affinity to him. He was once heard to say 'There is no virtue higher than love, there is no treasure higher than love, there is no knowledge higher than love and there is no

religion higher than love. Love is TRUTH and love is God. Wherever there is love, there is peace and wherever there is peace, there is JOY. Love all, be one with all and see the ONE in all. 'The universal nature of Gandhiji's message knows no barrier of caste, creed, nationality, colour or sex. His *Upadesh* (teaching) made every man a superman, every woman an ideal woman, a Hindu a true Hindu, a Moslem an exemplary Moslem and a Christian a real follower of Christ. Gandhiji is not a knight-errant of the Spirit, but its messenger who brought hope and faith. Gandhiji fell a victim to a brutal shot: but his spirit will live for ever. Aum Shanthi, Shanthi, Shanthi.

V. T. NEELAKANTAN.



ॐ
Paramathman

Dawn of Knowledge "Glory" Series

The Divine Call

Oh People of the World !

Think. Reflect. Understand. Assimilate. Realize. All forms in the Universe vanish. Human form has been endowed with wisdom. Wisdom is meant for realizing the source of human form. To realize the source of human form, ethical perfection is quite essential. Eradicating bad thoughts and immoral actions and indulging in good thoughts and noble actions lead to ethical perfection. Happiness, good health and seeking after Truth or God or Paramathman result in ethical perfection. Pure thoughts of human beings bring out unity, peace, happiness and all noble traits. It is for the purpose of eliminating all impure thoughts with discriminative power and cultivating pure thoughts, human beings are born. The progress of the world depends upon the pure thoughts of all human beings of the world. National prejudice, religious distinctions, caste-hatred, party-dissensions and sex inequalities will be completely rooted out by the pure thoughts of human beings of the world. One is considered to be a human being when he or she possesses pure thoughts.

Disunity of the people of the world on the basis of sex, caste, race, party and religion is due to impure thoughts and lack of human reasoning. Forgetting one's own duties towards parents, wife, children, relatives, friends and others is due to impure thoughts and lack of human reasoning. Developing pride, anger, jealousy, hatred, avarice, timidity, inequality,

sorrow, distrust and disunity is due to impure thoughts and lack of human reasoning. Finding difference among the different kinds of work of the people is due to impure thoughts and lack of human reasoning. Distinctions of rich and poor, high and low and ill-treatment among the people is due to impure thoughts and lack of human reasoning. Inequal distribution of wealth among the human population of world, neglecting the rules of conduct and leading immoral life, and maintaining unequal standard of living are due to impure thoughts and lack of human reasoning.

Political, social and spiritual thoughts of the people determine either the progress or demerit of villages, towns, cities, states, nations and the world. It is only with the pure thoughts of the people, noble governments, the best social order and spiritual progress can be maintained in the world. Equanimity, the same standard of living, equal privileges, ethical perfection and the glory of all the peoples of the world can be established by pure thoughts and noble governments leading to the the best social order and spiritual progress.

Political disunity, social disorder and religious inequality prevail due to impure thoughts of human beings. All differences and lack of food, clothing and shelter for some of the people are the result of bad administration. Sex, caste, party and race hatred are due to the prevailment of disorder in human society. Losing wisdom and acting without viveka (discrimination) lead to religious inequality among the people. People of the world degrade and suffer a lot because of their impure thoughts.

Reflect. Understand that all elements and beings are the outcome of the Thing-In-Itself or Paramathman or God. Feel always that God or Self or Paramathman who is the indweller of your heart

is in the forms of all human beings of the world. Love all alike and live amicably with all. Root out all differences of Sex, Caste, Party, Race and Religion and serve other human beings of the world to your utmost without any selfish motive. Catch hold of spiritual thoughts which alone help you for your liberation. Let spiritual thoughts guide you in all walks of life. Develop universal love and embrace the whole universe. Do Japa Mantra of Om with Viveka (discrimination) and Vairagya (endless efforts) and attain Nirvikalpa Samadhi. Become immortal.



ॐ

Paramathman

Founded on
24-6-1951.

Jnanodaya Alayam (Centre)

Balaram Pillai Garden,
Kodambakkam, Madras-24.

Founded by

Paramahansa Omkara
Swamy.

People of the world without distinctions of sex, caste, party, race and religion can participate in the activities of Jnanodaya Alayam (Centre) for fulfilling all their worldly thoughts, attaining mental purity and realizing Self or God or Paramathman through Jnanam.

"The Universal Spiritual and Peace Conference"

The Holy Function for emancipation will be held at Jnanodaya Alayam (Centre) on Tuesday (19-1-1954). All are cordially invited.

Programme for the day (19-1-1954).

6 a.m.—Japa Sadhanam.

10-30 a.m. to 12 Noon—Maha Yagnam. 12 Noon—Japam.

12-30 to 2 p.m.—Feeding more than 3000 People.

2 to 2-30 p.m.—Committee Meeting of the Dawn of Knowledge Institute.

(Continued in next page)

BOOK REVIEWS

DANCE & DRAMA IN BALI. By Beryl De Zote and Walter Spies. [Faber & Faber Ltd.]

An example of *de luxe* bookmaking has come my way within the past month. The first is a new edition of 'Dance and Drama in Bali' by Beryl De Zote and Walter Spies (Faber and Faber, Ltd). This magnificent volume was first published in the late Thirties and has been out of print for several years. There have been a great many books written about the lovely island of Bali, both in the realms of fact and fiction. The novelist, Vicki Baum, wrote one of the most memorable ('A Tale of Bali') but for students of ethnography and all who are interested in the ritual of drama and dance, Beryl De Zote's gargantuan work is surely pre-eminent.

Miss De Zote, who visited India about five years back to gather material for a book on South Indian dancing (shortly to be published by Victor Gollanez)

(Continued from previous page)

- 2-30 to 9-30 p.m.—The Universal Spiritual and Peace Conference. Paramahansa Omkara Swamy presides.
- 2-30 to 2-45 p.m.—Introductory Speech by S. A. A. Ramaiah M.A., the Vice-President of the Reception Committee.
- 2-45 to 4-15 p.m.—Presidential Address on Spirituality and Universal Peace Establishment by Paramahansa Omkara Swamy.
- 4-15 to 9-30 p.m.—Other Swamijis, the Saints of different religions and the aspirants of Truth will deliver speeches.
- 10 p.m.—Framing rules and regulations by all Swamijis and the Saints of different religions for the establishment of Human Dharma, Order and World Peace.

NOTE:—All those who wish to deliver speeches may intimate the Propagator of Truth, Jnanodaya Alayam (Centre).

spent fifteen months collecting 'copy' in Bali in 1935-36 after a six months' journey of dance-study in the countries which still retain a background of Hindu culture. Her German Collaborator, Walter Spies, lived for many years in the island and has left a remarkable record of Balinese culture and customs in his beautiful paintings and vivid photographs.

Spies' happy life in Bali culminated in tragedy, for he was drowned when, after the Japanese invasion, his ship was bombed and sank in the straits of Malacca. He was last seen, seated in a deck chair on the sinking vessel, calmly smoking his pipe! Possibly he had little use for a tragic world after his idyllic existence in the paradise of Bali. His entrancing photographs in 'Dance and Drama in Bali' allied with Miss De Zote's scholarly, but never ultra-weighty, exposition of almost every aspect of Balinese Life, make this book a never-ending delight to read.

Miss De Zote, curiously enough, refers in her preface to Walter Spies as if he were still alive, e.g., 'he has lived for 15 years in the Dutch East Indies' and to his 'recent discoveries' (these were actually made in 1937). Similarly a reference is made in a footnote to Vicki Baum's new novel, A Tale of Bali. One feels that, in this new edition, these minor points could have easily been brought up-to-date. Spies, especially, deserves a generous memoriam. This, perhaps, is carping criticism, for 'Dance and Drama in Bali' is a superb example of documentation at its most readable and a 'must' for all collectors of books on the Orient.

V. T. N.



PUBLICATIONS RECEIVED

1. SAGE OF SAKURI by B. V. Narasimha Swami. Third Edition, 1943. [Published by Sri. B. T. Wagh, B.A., Manager, Upasani Kanyakumari Sathan, Sakuri, P. O. Rahata, Ahamadnagar District. Rs. 2-8-0].
2. SUNDARODAYAM—Tamil Journal mainly on Yoga. 15-11-53. Vol. 3. No. 21. Editor: S. Balasundaram. [No. 11, Saint Johns Road, BANGALORE-1. Annas 4/-].
3. THE VEDANTA KESARI—English monthly. Vol. XL. No. 7. November 1953. [Sri Ramakrishna Math, Madras-4, S. India. Annas 8/-].
4. ATHMA JYOTHI—Tamil Monthly.—Vol. VI No. 1—Karthikai issue—Editors: K. Ramachandran and N. Muthiah. [Athma Jyothi Nilayam, Nawalpitti, CEYLON. Annual Subscription Rs. 3/-].
5. ADVAITA GAANAM (Tamil—Arabic pamphlet) —by Mahananda Baba Olliyullah Swami. 1949. [T. Sankunni, 6, Kanakasrinagar, Cathedral Road, MADRAS-6. Re. 1/-].
6. THREE IN ONE AND ONE IN THREE by V. T. Neelakantan. [S. A. A. Ramaiah, No. 1-1, Arulanda Mudaly Street, SAN THOME, MADRAS-4. Rs. 2/- Nett.]

Serial

In Quest of the Sathguru—VII

Chapter III: ON THE TRAIL—(Contn.)

'Why not consult the orthopaedic surgeon at Vellore?'. Accordingly the magnanimous Neyyor doctor consented and made arrangements for the same. The Vellore specialist was kind enough to visit the patient on September 21st, 1951. He knew more about rehabilitation than other doctors and suggested some muscular exercises where the movements of the bones are not involved much. Then he explained the scientific pulley-exercise.

The patient was able to do all these for weeks without any set-back. The purpose of calling in the Vellore specialist had been served and now a local orthopaedic surgeon was needed for further guidance. Through the Grace of God a kind local physician brought on November 9th, 1951 the General Hospital specialist who knows much about rehabilitation. In the course of about four months the patient was even able to walk a bit. What others had failed to do in thirteen months had been accomplished. In all these there was the unseen power of God hard at work. All glory to the divine Grace!

During all these days the patient carried on his daily sadhana which followed the course of Tennyson's "Brook":—

'Men may come and men may go
But I go on for ever'.

As mentioned in the spiritual diary the two mystic experiences of ecstasy and bliss were the kind rewards of God. Lakhs of Aumkara japam were completed by November 30th, 1951. Then a course of staying-in-silence meditation was started. But even after months

of sadhana the mystic vision of Light was not forthcoming. The writer grew restless. He thought it is better to be guided by an institution which will guide aspirants stage by stage to the cherished goal. Accordingly he wrote to a North Indian mystic society but was politely rejected on grounds of ill-health. Then he applied to Yogoda Sat-Sangah of Paramahansa Yoganandaji and was luckily accepted. But on receiving the initiation by post he found that the sadhaka must sit erect for the purpose. This the writer was not in a position to do then. So he had to carry on the staying-in-the-silence meditation which is good only for mental development.

First heard about the divine mother, Srimathi Rama Devi, from Mahatma Ramdas' 'In the Vision of God' where he pays her a fine tribute: 'as a radiant being.....who could spiritually awaken people who came into contact with her'.

One day, many months back, the writer's wife remarked: "Did you see in to-day's paper some news about Sri Rama Devi?"

RM.: "Yes. If mother had been alive all of you could have gone and seen her."
 'From Darkness Unto Light' There was a tinge of disappointment in the writer's tone. His regard for all saints was great and he would have liked to see her but if he had expressed this wish people around have misunderstood him grossly.

Later a book review made the writer ask for a copy of 'From Darkness Unto Light' from Sri. T. N. K. Nayar, Parvathimangalam, Vazuthacaud, Trivandrum. The publication, sent by V. P. P., was delivered in the afternoon of January 2nd, 1952. Already some mental work had been done but yet something made him skip over the paper on hand and take up

the book. It turned out to be a real find containing the truthful and balanced heart-outpourings of one who is now one of the foremost disciples of Mother Rama Devi.

The writer was held spell-bound and he rushed through more than hundred pages by evening. There was an impulse to read more but the mind was so exhausted the writer felt giddy. He tore away from the inspired work and diverted the mind to a minor manual task on hand. Refreshed after an hour's diversion the book was taken up again never to be laid aside till it was completed.

A strong impulse arose in the mind to receive initiation from the divine Mother to attain the cherished personal mystic ideal. But how to do it? The writer induced his wife to read the book in order to make her understand the greatness of Mother Rama Devi and thus get initiation in her company.

Frequently thoughts about the initiation and the divine mother crossed the mind and now and then waves of ecstasy swept the body with the hair standing on end. Off-and-on the writer had to stop his routine work to deal with the rising emotion and in order to avoid attracting attention he restrained his tears, the result of spontaneous intense prayer. But during the three specified periods of meditation this restraint was removed and the flood-gate of his heart opened. Tears trickled down his cheeks as he meditated with closed eyes and prayed repeatedly on the following lines:—

"Mother! Mother!! Want the Light of God to become His perfect instrument."

The mother of Kriya Babaji Sangah, RM. S., took some days to complete the book and agreed to

take initiation from Sathguru Rama Devi. At once a strong, polite letter with reply card was posted to Sri Krishna Bhagat, her husband, at Tellicherry. To his great disappointment no acknowledgment was received.

Meanwhile the idea struck the mind—why not do Kriya sadhan with savasan? A letter was posted to the Kriyaban at the Indian headquarters of the Sangah. The joy of the writer knew no bounds when he received the reply permitting the same. On the same day Kriya sadhana was started in right earnest. One million Kriyas are needed to prepare the body for the ultimate realisation. It is a long course of sadhana.

The silent meditation lasted till February '52. The writer once again became restless for the vision. He thought if he cried like Yoganandaji for about eight hours he may get the grace and vision of a sathguru to attain the mystic goal. Four sathgurus were selected for crying japa sadhana—Babaji, Sathguru Rama Devi, Babuji and Sai Baba.

Now the writer thought the Tellicherry address of Sri Krishna Bhagat may be wrong and wrote to a kind disciple of the sathguru for the full address. He replied promptly and the writer was very happy to hear about the visit to Madras. He finished the sadhana on hand and started Rama Devi sadhana. Towards the end of February he wrote to the Madras host requesting him to somehow persuade the Sathguru to visit our house for initiation. As no reply was received within the expected time an engagement was fixed up and the Sangah mother was entrusted with mission of bringing Sathguru Rama Devi for upadesh and blessing. The writer was eagerly awaiting the outcome.

On Sunday, March 9th 1952 at about 3 p.m. she went with a companion to No. 9, Boag Road, T'Nagar. They had to wait for about one and a half hours. Members of the household were kind enough to suggest that they will somehow try to get an interview with the sathguru as soon as she finished her meditation and asked the writer's wife to try her level best to persuade Sathguru Rama Devi as she will not consent easily. At about 4-30 p.m. they were called in. Before entering she was advised not to take much time as the sathguru had a public bhajan engagement at 5 p.m. This was fulfilled.

The sathguru sat on her cot a picture of health dressed in ochre-coloured garments. All the ladies stood round her and RM. S. bowed. The writer's letter to the Madras host had been read out already to the sathguru and there was only some delay in sending the reply. So people there were familiar with the case. An attempt was made to explain the viewpoint of the sathguru through an interpreter. As both of them knew some English RM. S. asked for a private interview. This request was complied with and the other ladies left the place.

Sathguru: "What is the matter with your husband?"

RM. S. answered the query.

She asked: "You have come here. Who will look after him there?"

RM. S.: "There are servants to attend to his needs." The sathguru taught her that husband is God to a wife and everyone should bear this fact in mind while serving their respective husbands.

Now RM. S. requested the sathguru to visit our residence to initiate and bless both of us together.

The sathguru explained that when one initiates a person the guru will have to take over the karmic burden of the disciple. There are some rules to be followed and further those who applied last year are still in the waiting list. She was kind enough to give her at once a mantra for smaran and asked: "Are you prepared to take it now?"

RM. S.: "Both of us will take it together."

The sathguru thought for a while. As both of them were not well conversant with English the language difficulty also was felt.

Sathguru: "Do you have anything else to ask in private?"

RM. S.: "No."

Now she got up to seek the aid of the interpreter who hastily explained the matter again. As it was time and there was no other go the mother of the Sangah consented to take the smaran mantra alone.

This second talk was in the verandah. The interpreter retired. The sathguru spread
Initiation a sheet of cloth on the floor for the aspirant and herself occupied a chair.

She seems to have said that the smaran must be done for about a year for purification and asked her to repeat it right through the day along with her daily routine even while sweeping. She taught her how to sit for sadhana and asked her to repeat thrice the smaran mantra with her. It was done. Once..... twice.....thrice. RM. S. closed her eyes during the third repetition. What followed may be described in her own words: "Somehow not knowing why, I shed tears profusely. Is it right?" she asked the writer later. "Yes. It shows the greatness of the

sathguru and the fitness of the disciple", was the reply.

All glory to Sathguru Rama Devi! This ecstasy confirms the view that she is a sathguru. When RM. S. opened her eyes after some time she found the eyes of the sathguru closed. As it was time they got up hurriedly and the disciple wiped her eyes before coming out. The kind sathguru advised the interpreter to note down her address for sending the blessing needed by the writer. RM. S. wrote out the same.

Someone asked her to go upstairs for the bhajan. As they had gone by taxi they returned home at once.

To be frank the writer was disappointed by the partial failure of the mission as the sathguru was not able to come at once and at the same time he was grateful and happy that she had given a powerful mantra for smaran with a promise to send her blessings by post. RM. advised the mother of the Sangah to be faithful to her guru by practising sincerely what she has been taught and asked her to attend the bhajan next Sunday as the sathguru is seen at her best on such religious occasions. She did so to benefit by the same.

THE morrow dawned. It was Monday, March 10th 1952, a red-letter day in the life of the writer. When no prompt reply was received from the Madras disciple of Sathguru Rama Devi the writer resumed his quest of saints. He extended invitations to two persons —one to a Sai Baba devotee at Aminjikarai and another at Ambattur.

The former did not reply and the writer knew not then that Sathguru Sai Baba would shower his

Grace in a strange, unexpected manner. But the silent saint of Ambattur wrote the following reply:—

Om
Tat Sat.

Shanti Ashram,
Ambattur
6—3—52.

Perfect blessing.

I have been to Bhuvaneswar. As your letter had passed through Bhuvaneswar before being re-directed here there has been delay in seeing the same. If needed shall stay in the afternoon from 10 to 3 p.m. If the vehicle (car) is sent next Monday at 11 a.m. definitely shall come with the books.

Blessings for all.

Shanti.

From

Mowna Swami,

Shanti Ashram, Venkatapuram, Ambattur.

Accordingly a kind relative spared his car and arrangements were made to despatch the same promptly to Ambattur with the driver carrying the following note:—

To

Mowna Swami,

Shanti Ashram, Venkatapuram, Ambattur.

Received kind letter. Thank you. Welcome!

From

S. A. A. RAMAIAH,

No. 1-1, Arulananda Mudali Street,

San Thome, Madras.

NOTE PLEASE

1. Publishers are requested to keep our name on their mailing list as book reviews are one of the main features of the separate English and Tamil monthlies, KRIYA. They will be acknowledged with complimentary review issues.
2. Agents are wanted to sell the magazines and books mentioned in this magazine on attractive cash terms.
3. Arise! Awake! Readers, 'Kriya' is your magazine meant to serve the public at large. Write freely your requirements and your opinion on various matters. It is proposed to open a section 'Letters to the Editor' and pay for good epistles.
4. Journalists are welcome to contribute articles, stories, humorous sketches and jokes. They will be edited, if necessary, and paid for according to our rates, the copyrights resting with the editor. If unpublished manuscripts are to be returned kindly enclose needed stamps.

Address:—

S. A. A. RAMAIAH,

1-1, Arulananda Mudali Street,

San Thome, Mylapore, MADRAS-4.

(South India)

Await Release

IN QUEST OF THE SATHGURU (Kriya Babaji)
by S. A. A. Ramaiah.

"Babaji's MAN, LIFE, DEATH and AFTER (Kriya)"
Rs. 16/- Nett

BOOKS IN STOCK

By S. A. A. Ramaiah:

A BLISSFUL SAINT Rs. 3/- Nett
(Paramahansa Omkara Swami).

பாபாஜி கீதை—அனா 6/- தபால் செலவு வேறு.

"KRIYA" (English Monthly)—Annual Subscript-
tion Rs. 3/-; 16 Sh.; 3 American dollars.

By S. A. A. Ramaiah and Rm. Solachi:

பாபாஜி பதிபக்தி மார்க்கம் (கிரியா)—ரூ. 2/-
தபால் செலவு வேறு.

By V. T. Neelakantan and S. A. A. Ramaiah
THE VOICE OF BABAJI and MYSTICISM
UNLOCKED (Kriya) Rs. 5/- Nett

Babaji's MASTERKEY TO ALL ILLS
(Kriya) Rs. 7/- Nett

Babaji's DEATH OF DEATH (Kriya) Rs. 11/- Nett

Copies from:—

S. A. A. RAMAIAH,
1-1, Arulananda Mudaly Street,
San Thome, Mylapore, MADRAS-4.

Edited, Printed & Published by S. A. A. RAMAIAH at KRIYA BABAJI PRESS,
3, Dr. Alagappa Chettiar Road, Vepery, Madras-7.

NOTE PLEASE

1. Publishers are requested to keep our name on their mailing list as book reviews are one of the main features of the separate English and Tamil monthlies, KRIYA. They will be acknowledged with complimentary review issues.
2. Agents are wanted to sell the magazines and books mentioned in this magazine on attractive cash terms.
3. Arise! Awake! Readers, "Kriya" is your magazine meant to serve the public at large. Write freely your requirements and your opinion on various matters. It is proposed to open a section 'Letters to the Editor' and pay for good epistles.
4. Journalists are welcome to contribute articles, stories, humorous sketches and jokes. They will be edited, if necessary, and paid for according to our rates, the copyrights resting with the editor. If unpublished manuscripts are to be returned kindly enclose needed stamps.

Address:—

S. A. A. RAMAIAH,
1-1, Arulananda Mudali Street,
San Thome, Mylapore, MADRAS-4.
(South India)

Await Release

IN QUEST OF THE SATHGURU (Kriya Babaji)
by S. A. A. Ramaiah.

"Babaji's MAN, LIFE, DEATH and AFTER (Kriya)"
Rs. 16/- Nett

BOOKS IN STOCK

By S. A. A. Ramaiah:

A BLISSFUL SAINT Rs. 3/- Nett
(Paramahansa Omkara Swami).

பாபாஜி கீதை—அனா 6/- தபால் செலவு வேறு.

"KRIYA" (English Monthly)—Annual Subscription Rs. 3/-; 16 Sh.; 3 American dollars.

By S. A. A. Ramaiah and Rm. Solachi:

பாபாஜி பதிபக்தி மார்க்கம் (கிரியா)—ரூ. 2/-
தபால் செலவு வேறு.

By V. T. Neelakantan and S. A. A. Ramaiah

THE VOICE OF BABAJI and MYSTICISM
UNLOCKED (Kriya) Rs. 5/- Nett

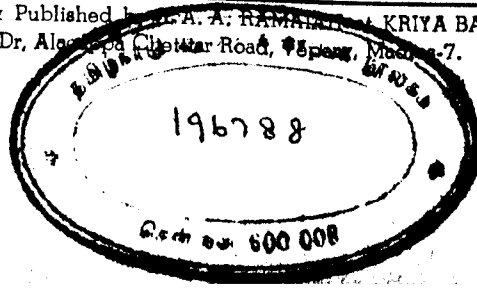
Babaji's MASTERKEY TO ALL ILLS
(Kriya) Rs. 7/- Nett

Babaji's DEATH OF DEATH (Kriya) Rs. 11/- Nett

Copies from:—

S. A. A. RAMAIAH,
1-1, Arulananda Mudaly Street,
San Thome, Mylapore, MADRAS-4.

Edited, Printed & Published by S. A. A. RAMAIAH, KRIYA BABAJI PRESS,
3, Dr. Alagappa Chettiar Road, Mylapore, Madras-7.





FAREWELL GROUP PHOTO



"HARE RAM! - HARE RAM!"