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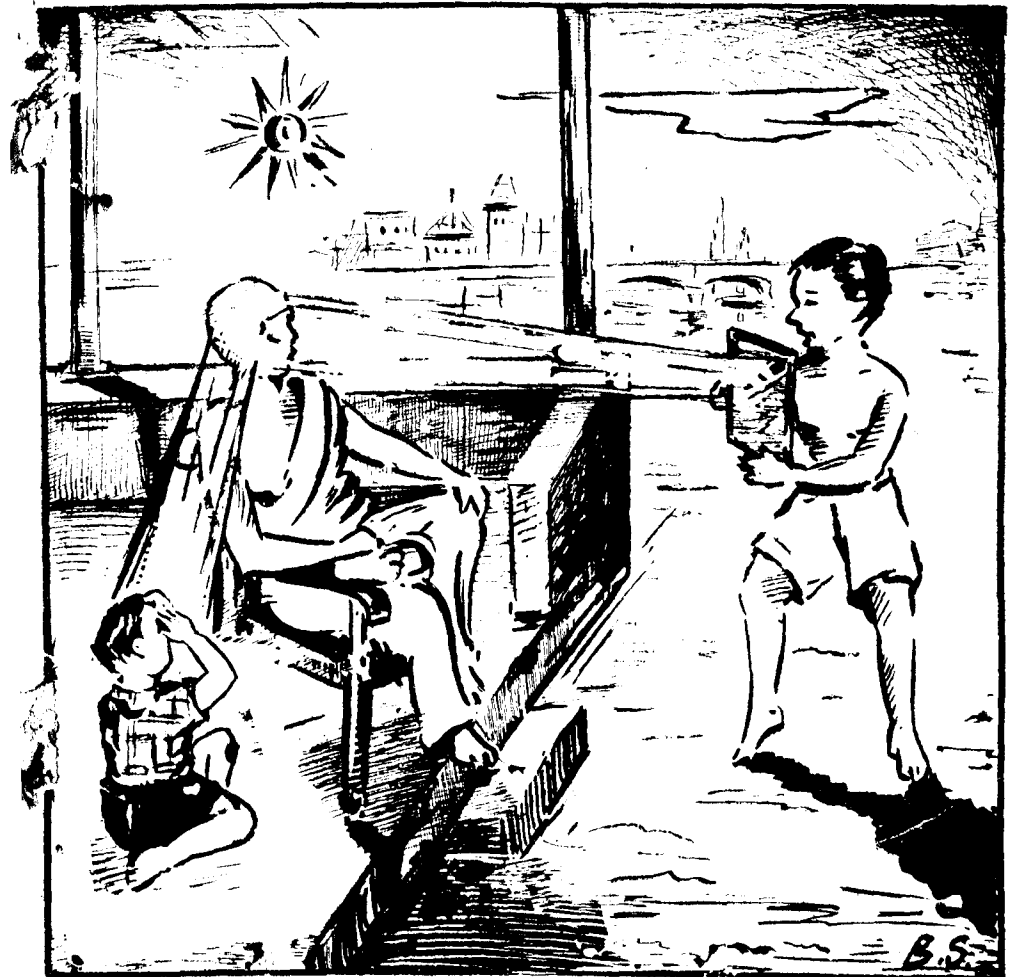
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K R I Y A

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No. 12

MAY, 1954

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Madras in the tropics is unusually hot in May



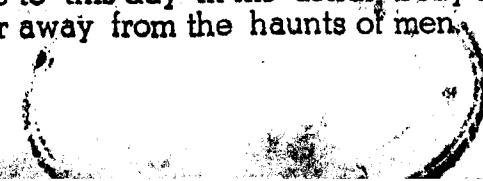
BABAI THANDAVAM

Gauri Shanker Peetam

There are twelve months in the Tamil year and the second month (May—June) is known as Vaikasi in South India and Vaisakh in the north. This month is treble sacred to Buddhists all over the world for Gautama, the Buddha, was born and attained enlightenment and Mahanirvana on one and the same day—Vaisakh Purnima (full-moon-day)!

Buddhi refers to the intellect and *Buddha* means an enlightened man of wisdom. Gautama Buddha was born as Prince Siddhartha in the fifth century B. C. near the present Nepal border, renounced the world and royal comfort when he was bubbling with vital energy to solve the great human problem of suffering. After six years of strenuous seclusion he attained enlightenment and found a solution for the problem beneath the sacred Asoka tree at the present Budh Gaya (Vide Tricolour Illustration in last page). Then as an incarnation of PEACE and Ahimsa (Non-violence) he preached his famous gospel of three fundamental truths and eight-fold path through disciples and personally up to a ripe old age of about eighty years. He is reported to have postponed his death at the last moment thrice or so to help struggling souls who rushed to him for mystic help. Having discharged his duty well he attained Mahanirvana (that is, shuffled off his mortal coils) after lighting many human lamps (disciples) who with their successors have dispelled the darkness of ignorance for about twenty-five centuries. According to one school of thought Gautama Buddha lives to this day in his astral body in lofty mountains far away from the haunts of men. There

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is, they put it, a separate Buddha Loka like Kailash, Vaikuntam, Christian Heaven etc.

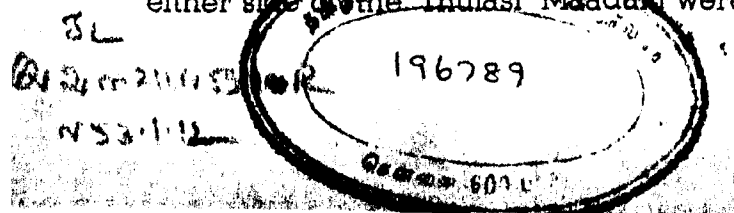
Kriya devotees may be interested to know that the Kriya Mulaguru, Babaji Nagaraj, who used to wander most of the time has now founded an ashram in Uttara Badrinath, Central Himalayas, where He spends most of the time surrounded by 14 chosen disciples. This is Kriya Loka which exists, not in any other plane of existence, but in this physical earth itself and is known as GAURI SHANKER PEETAM, which is located in the suburbs of Uttara Badrinath in the sacred Himalayas—the mystic heart of the world—farther away from the well-known popular Temple of Badrinath. None can ever enter this inaccessible Ashram of Kriya Babaji unless they win His grace and a strange Force keeps away intruders who cannot enter the area within a radius of one mile all round.

One fortunate disciple was given the rare privilege to visit this ashram at least twice in the second half of October, 1953. One afternoon when he was resting at Kriya Babaji Press, 3, Dr. Alagappa Chettiar Road, Vepery, Madras-7, South India, in the twinkling of an eye he was made to leave behind his physical frame at Madras and assume another body with which he found himself standing in an entirely new and wonderful environment. He was thus transferred suddenly to an open rectangular space in the Central Himalayas with lofty snow covered peaks. There were vertical, rocky faces on all four sides with rows of room-like caves. Right in front of the biggest cave sat, in a circle, 14 divine human beings taking their afternoon lunch. Beyond them was a Maadam (structure) with the sacred Thulasi plant shooting out symmetrically and with upward trend branches with unusually rich foliage. On either side of the Thulasi Maadam were two deers.

In one corner in a line with the big cave there was a big waterfall used for bathing and a smaller one at the adjacent corner which was reserved for drinking. The two streams flowed and united at the other end to disappear into a tunnel.

The big cave belonged to the great Master, Kriya Babaji, who was now standing next to the newcomer. He was every youthful with long flowing locks of hair and dressed in a light reddish cloth. His body was a bit flabby and the colour of the skin had a tint of brown. The visitor was delighted beyond expression to find the group taking simple, sattwic diet, which consisted of two plantains, twice-boiled white rice, brown sugar (*paluppu sarkarai*) and milk. Every individual had a separate set of vessels cooking themselves separately. They tilted enough cooked rice into their respective bowls, added a handful of sugar and poured milk according to their needs. Stirring of this mixture was done by clean, wooden spoons which were not mere twigs but structures with a simple, attractive shape. Thus the feasting went on and the devotee was thrilled describing the same later: "How nice it was! How nice!! It was a delightful sight. Perhaps that is the food that we can expect when we can go there. It is better we get accustomed to it now itself."

White was the dominant colour of the dresses worn by them and ochre-cloth was conspicuous by its absence. They were seated on the skins of animals like deer, tiger and even, lion. The languages used by them which at first seemed to be strange were really Hindi and English. They talked freely with one another during lunch and all of them were happy with smiling faces. Swami Pranabananda was in the group and three persons or so had long beards extending up to their navel. There was one



girl, 9 or 10 years old, wearing white jacket and skirt (*pavadai*). A stout, western lady, reminding one of Mrs. Gwynn and dressed in white, was a prominent figure. The dominating person next to the Sathguru and the Master (Mistress) of ceremonies was Mattaji Nagalakshmi, the sister (paternal cousin) of Kriya Babaji. She was verily the organiser of the Ashram (Peetam) and was a thin, beautiful, fair, white figure, taller than the Master. Her face reminded one of Kashi, the favourite disciple of Paramahansa Yoganandaji, when viewed frontward and of the life-partner of V. T. N. when viewed laterally. That is, a somewhat, long, elevated face. She wore a white saree with green border and flowing red sash over it and round her neck.

One member of this group has an interesting history. He was a Muslim ruler and he approached the Master offering Him his infantry, cavalry and other branches of his army. Sathguru Kriya Babaji simply waved His hand and spurned the offer curtly. Next the monarch offered all his wealth, costly clothes etc., but this was also refused. Finally the devotee placed himself at the Master's feet and he was accepted! He lives to this day as a member of the flock in the Himalayas and is symbolic of Master's great ideal of Self-Surrender and not merely wealth-surrender.

The place was brightly lit as if by flood-lights but neither the sun and the moon nor any other source of light was visible and the child asked about it. The Sathguru replied: "All that you will know in due course". He pointed to a cave next to His and said: "This is for you." The visitor peeped inside and found a spacious rocky hall with a deer skin and the usual set of vessels for cooking, drinking and dinner. Mattaji's cave was the first one in another row.

He was interested in examining Master's cave but was advised not to do so now and the Sathguru pointed to the cave adjacent to His on the other side: "This is for him (the son)".

"Where is he?", enquired the friend.

"Wait, wait. The Mother (Mattaji) will bring him in due course". The visitor stretched out his hand to feel the solid nature of the rocky wall of the cave. 'If he had been here now he would have taken a lot of snaps', pondered the child. Just at this juncture the child's child disturbed the physical frame at Madras by beckoning and the transmigration of the soul ended abruptly. Half-heartedly the child of the Master resumed his family duties pondering all the while about the paradise in the Central Himalayas.

Through Master's grace he was taken a second time in similar fashion to Gauri Shanker Peetam the following morning during Brahma Muhurtha to enable him to have an idea of the daily routine. All inmates must wake up positively at 4 a.m. and they are marched off in a line by Mattaji to the big waterfalls for bath. An hour of sadhana follows and all that one gets in the morning is milk. There are some beautiful, white cows belonging to the ashram. The entrance to the Peetam is through a mysterious rocky slab-door (on the floor of one of the caves) which opens and closes automatically as if on hinges whenever needed. The cows are tied outside in huts for the night and graze far away from the Peetam during daytime under the supervision of hill-tribesmen and shepherds whose habitations over a mile away, are the nearest location of ordinary human beings who are, however, not allowed to enter the prohibited area. The meadows round Gauri Shanker Peetam are used by the group for ablutions and as latrine.

Mattaji herself milks the cows and all inmates including the Master line up with bowls to get their share of milk which they drink then and there without boiling. Here the reader must be warned not to copy this procedure in this world of disease for the cows in ordinary human habitations have generally tuberculosis germs and drinking their milk (without boiling well and pasteurisation and without testing the animals for T. B. infection) will only lead to the spread of this fatal disease. Modern science attributes the extensive presence of T. B. in man to the unhealthy habit of drinking raw milk which is one of the chief causes. But it should also be stated that if the cow is examined at regular intervals and proved to be free from T. B. germs then it is good to take raw milk for boiling leads to the loss of some vitamins and the milk is less nutritious. Obviously the cows of Gauri Shanker Peetam are very healthy animals free from T. B.

On this occasion Kriya Babaji was the fourth by turn to receive milk from Mattaji and the child of the Master also got some! About rest of the routine he learnt from the Master. At noon they have the lunch described already which is the only regular meal they take daily. Between 12 noon and 6 p.m. every inmate has ample time to pursue their respective sadhanas and sometimes either they consult the Master or He sends word to them to give some special instructions.

At 6 p.m. they drink milk again and assemble round the Homa fire which goes on for an hour or so. After that they may share the fruits used at the Homa.

The visitor wanted to know how they keep time. Master simply said: "Don't ask all that. Simply study the place and understand yourself".

Every Pournima there will be regular puja using the flowers found in abundance in front of the caves. Master sits in a raised seat and after placing some flowers at His lotus Feet each disciple worships the Mother of the Ashram elaborately.

"Why do you tell him all these things *verbatim*? Keep some secrets to yourself", the Master laughed.

"No, Sathguru Deva, no. I should not be treacherous to him", the child emphasised.

"Yes, you are right. Just said that as a joke. You both should *never* be treacherous to each other."

"When are you going to give him the privilege of seeing you?"

"During the coming pilgrimage and sadhana he will have to search and search for me for three days at Peralam before he is allowed to see all these things."

Thus Master's Gauri Shanker Peetam in the Himalayas works gaily. The Kriya Mulaguru thought of taking in two other disciples, whom He calls two halves, treating them as one and this makes the number 16 including Himself. Later another disciple made herself worthy of the eminent Yogi's grace through sheer sacrifice of material wealth for His Cause and is certain to be taken in as a member. If everything goes according to the present plan three chosen disciples who have been asked to work as three in one any may be accepted *in toto* and the new disciple along with five of her associates may be taken in as a single unit (six in one). Thus the number will be sacred sixteen excluding the Master.

Apart from this earthly paradise all Kriya sadhaks should know that Kriya Loka—Gauri Shanker Peetam—exists through Master's Grace within and without every individual. If only every Kriya brother

and sister can somehow manage to win the Grace of the Sathguru through sadhana, surrender and sacrifice they will ultimately come to the lofty mystic state of Samadarshan—Vijnana Samadhi or Universal Vision—where they find and actually realise through the delightful experience of luminous BLISS that Kriya Loka exists not only in the Himalayas but also in their respective hearts and outside embracing the whole universe. It is this mystic Gauri Shanker Peetam that will lead to the fulfilment of Master's dream of ushering in the Kingdom of God on earth through KRIYA, the balm of ("Masterkey to") all human ills.

"All those who attain Mahasamadhi and shuffle off their mortal coils cannot and do not automatically go to Gauri Shanker Peetam in the Himalayas. Only those who attain physical immortality—amarathuva—will find a place here. There is no place for guru dhurokis (traitors) here or anywhere else"—is the clear message of Sathguru Kriya Babaji to all. Hope everyone will dedicate their lives to the lotus Feet of the Kriya Mulaguru and His Cause and in due course attain divine perfection in Kriya Loka in the Himalayas. Jai Mattaji Nagalakshmi! Jai Kriya Babaji!! Jai!!!

S. A. A. RAMAIAH.

THE HINDU-BUDDHIST CONFLICT

(New light on Indian history)

By Sourindra Kumar Khan.

Price Rs. 2/-

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Short Story for Children

PEACE AT LAST

"WHOM are you going to marry, darling?"

Little Radha covered her eyes with her hands in shy confusion.

'Look here, darling. Aunt Alamu wants to know. Tell us now like a good girl,' pressed her mother, Dharmambal, removing her hands. Radha's face was flushed like a fresh rose.

'Yes, dear. Do tell us. I will give you sweets,' put in the other lady encouragingly.

'I won't,' Radha parted her lips.

'Oh, she is growing more and more impossible, day by day. She is unreasonably obstinate. I shall get our Kalyani; there is a good girl. You can give all your sweets to her', remarked Dharmambal threateningly.

'Yes, Radha has become very disobedient. If she does not comply I will ask my boy, Sundaram, not to play with her any more', added Alamelu.

Radha's heart rose in jealous revolt at the mention of Kalyani's name. 'All right, I don't want your rotten sweets. You can give them to that snub nose,' she fumed and left them.

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"I think she is a bit moody now. Perhaps she is shy. But whenever I or her father asked her she used to give the same answer," explained Dharmambal.

'Oh.....yes.....childish prattle. Well, she's father's pet child.....hum.....spoilt child. To think that you would *care* to match her with a poor boy.....' commented Alamelu with a dry laugh.

'Why not? Your son may come up in the world tomorrow; pass the I. A. S. Isn't it enough for Radha if she is contented and happy? Really, my dear, I am for this match heart and soul. Radha is *also* very keen——though she is only a child. They may be destined——nay, foreordained——for each other for aught we know,' consoled Dharmambal.

'Yes, you talk glibly now. Who knows what you might say when the time comes?' queried Alamelu doubtfully.

'I am serious, dear. We have got.....we are of the same zeal. The girl and the boy like each other. What else do you require?' Dharmambal struck to her conviction.

'Ah me! We shall see', finished Alamelu and left the house after getting a big eversilver tumbler full of coffee powder—the *main* errand on which she had come. The talk about the child's ('the Atom Bomb's') love affair was only a side issue. Radha was twelve. (She needed another two years to ride over the Sarda Act). Sundaram had seen eighteen summers and was in the Presidency College (thanks to uncle's special Donor scholarship earmarked for him) and so qualified to court Radha—at a later date and bet he most humble-tumble servant of his father-in-law to be and play second fiddle, if not be just a flunkey which might be very soon if the ladies took it into their hands: for, after all is said and done his uncle was only a bully and if two ladies and a tiny tot stood up against him, then.....

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THE children were playing in front of the palatial portico in carefree joy. The fading evening twilight tinged their happy faces with the cheerful tint of their merriment. Beholding Alamelu Radha made a wry face and turned away. Her glance rested upon Sundaram who was engrossed in serious play. Radha thought of Alamelu's threat. The thought that Sundaram's company might be banned, was too much for the child. She would have liked to ask Sundaram and know the worst. But girlish pride prevented her (the wench's) eagerness.

There was a hurried gathering of clouds in the heavens. They *talked* in showers at first. Soon the *discussion* grew into a downpour. The boys scattered and fled for shelter. Sundaram ran towards Radha drenched to the skin and sat on the 'Oonjapalahai' in the front hall.

'Rotten rain spoiled the game', he grumbled.

Radha did not respond. She was immensely proud of the fact that *he* spoke first. Sundaram did not address her particularly. He was brooding over the play which had to be abandoned in the middle. Radha construed it as being wanton dislike on his part to continue the conversation. She looked at him haughtily—the *hauteur* was wasted upon Sundaram who did not seem to have noticed her. Kalyani joined them her wet jacket and petticoat clinging to her frame.

'Shall we play in the portico, Sundaram?' she asked: her thoughts still on the spoilt game.

'Yes', assented Sundaram—a bit reluctantly though.

'You.....coming?' Kalyani inquired of Radha.

But Sundaram did not invite her: it did not occur to him to do so. Radha detested Kalyani who

had been spoken of so highly both by her own mother and Sundaram's.

'I am not: who wanted you here, monkey-face?' snarled Radha.

'Oh! Monkey-face, am I? You just keep your pretty face intact for your.....husband', retorted Kalyani.

'Shut up! Will you?' shouted Radha at the top of her voice in a tone brimming with shame and anger. She thought that the term husband referred to Sundaram and her hatred of Kalyani for the uncalled-for banter was unbounded.

But Sundaram had cast in his lot with Kalyani. 'You scolded her first, didn't you?'

'Are You defending her? In that case you play with snub-nose.....boiled brinjal. I *refuse* to join you. Your mother threatened to keep you away from playing with me.' Radha poured forth an angry torrent of words and flew inside.

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THOUGH Radha was known to be quick-tempered Sundaram had never known her to be like that. He sympathised with her for there was a sort of indefinable.....something.....about her. Nor had Radha any (direct) grievance against Sundaram. But she considered Kalyani in the light of a rival to Sundaram's affections. She could not resist the desire to know what was happening outside. She hid behind the front door (between the verandah and the hall).

Dharmambal came with a silver (*not eversilver*) *kudam* in her hands. She was not aware of Radha's hiding.

'Wait a minute, Kalyani, I shall be back soon'; said Sundaram and ran. He knew that His mother

accompanied Dharmambal (generally) to Kapaleswarar tank. Sundaram soon returned with water running all over his body—showing the haste with which he had quenched his thirst.

'Shall we play, Sundaram? Let her go if she does not like', said Kalyani referring to Radha.

'What is the use of we two playing?' muttered Sundaram.

'Well, she quarrelled with us first. Why should we wait for her when she does not like? Come on, we *shall* play,' insisted Kalyani.

Sundaram shook his head in disapproval.

'In that case you can play with her. I refuse. She *is* your favourite,' fumed Kalyani like a Japanese volcano.

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'Whoever it be I don't like playing between two persons alone,' proclaimed Sundaram.

'I won't come if *she* joins us—the cat,' declared Kalyani, her patience exhausted.

'Didn't I hear you call me cat?' thundered Radha biting her lips and coming out from her hiding place.

'Look here. If you two are going to quarrel (like cat and rat) I will go away. Has not our Guru told us that Kriya Mulaguru Babaji will not tolerate any one quarrelling or using foul words?' remonstrated Sundaram.

Radha caught his eye and the mention of Guru's and Kriya Mulaguru Babaji's name was enough to cool her temper (down) suddenly.

'Radha, *won't* you join us,' pleaded Sundaram (verily on his knees).

The 'Atom Bomb' forgot all her envy, jealousy and malice. 'Your mother told me I should not play with you', she sobbed.

'Oh, it is nothing; she merely threatened you, that is all: further *our* Guru has told us that *for Master's sake* we should bury *all* our differences and have no rancour whatsoever. If we kept quarrelling like this how can we see our Guru's face?' consoled Sundaram taking her hand in his. Radha was overjoyed.

'If Kalyani has no objection.....' she began.

Kalyani gave her ready assent in her eagerness to continue the play and because of her regard to the Guru.

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'We shall play houses with toys', shouted Radha with childish glee, 'we shall play husband and wife.'

Dharmambal and Alamelu, returning from Kapaleswarar tank, heard the words and stopped short.

Kalyani wanted to know who were going to play and what roles in the game. Sundaram was silent.

'Sundaram, you would be the husband; I *shall* be the wife', said Radha casting the roles.

'No, I shall be the wife', claimed Kalyani.

Sundaram felt shy. 'No Radha. I won't be the husband. I don't like this game at all.'

'Then we shall play father and mother. You would be father. I shall be the mother', offered Radha as an alternative.

'I shall be the mother,' protested Kalyani.

'No, you *shall* be *our* child,' finished Radha flashing like a Cleopatra, Helen, Atalanta and all others of that category put together.

Sundaram and Kalyani assented.

The two ladies burst out laughing. The children averse to playing mere couples, agreed to set up a family to serve the Guru for Master's sake.

V. T. NEELAKANTAN.

The World of Science

Manganese Ore:—After Russia stopped export of manganese ore there was much demand for Indian manganese minerals from U. S. A. and U. K. The specification was as low as 32 per cent since 1946, but of late foreign buyers demand 45 per cent ore. It is heartening to report that the Indian Bureau of Mines and the National Metallurgical Laboratory at Jamshedpur have evolved through research a plant to upgrade low-grade manganese ore.

Better than exporting the ore is the manufacture of manganese (metal) in the country itself for export as it will be to the advantage of Indian labour and industrial might. For this discovery through research of new methods for the large-scale production of the metal from low-grade ore is essential. It is interesting to note that the Central Electro-Chemical Research Institute at Karaikudi, South India, is engaged in solving the problem by attempting the electrolytic preparation of pure manganese from low-grade ore using a small pilot plant with a capacity of nearly 3 lbs. of manganese metal per day.

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Oil in Australia:—In 1920 oil was struck in Roma, Queensland and in Lake's Entrance, Victoria but the early high hopes were not sustained. Now the Standard Oil Company of California has discovered oil at Exmouth Gulf, 600 miles north of Perth, West Australia. It is 150 miles from Monte Bello Islands where the first British Atom Bomb was exploded. In October, 1953, crude oil was struck at a depth of 3605 feet and a 25 hours test has produced oil at the rate of 20 barrels an hour through a four-inch pipe.

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The Snowman Expedition:—The snowy wastes of Everest in the Himalayas is reported to be inhabited by a strange creature familiarly known as the

"abominable snowman" to explorers. In the local dialect he is known as Yeti. Various theories have been put forth about this mammal. Some say it is a subhuman, carnivorous bear-like beast while others dismiss these legends with the statement that it is only a backward hill-tribe fast growing extinct away from the haunts of modern man. It is interesting to hear that "the Daily Mail", an English newspaper, is sponsoring an expedition to throw light on this mystery of the Himalayas.

With the collaboration of the Nepal and Indian governments the party will follow the route of the recent Everest Expeditions from Kathmandu to the sherpa capital of Namche Bazaar about 215 miles short of the Everest massif. From there they may penetrate the tangle of unexplored gorges, steep wooded valleys and desolate snowfields and passes which are reported to be the haunts of the snowman.

The expedition may include :—

(a) Ton Stobart (39 years old) was the photographer of the recent victorious Everest expedition.

(b) Gerald Russel (43) is an American naturalist who was member of the party which captured the first live giant Panda on the Sino-Tibetan frontier in 1936.

(c) Charles Stonor (41) is a biologist and anthropologist with much experience among the peoples of the Assam Himalayas.

(d) John Jackson (33) is one of Britain's finest climbers with some experience in the Garhwal Himalayas.

(e) Dr. Biswamoy Biswas (30) is an Indian Zoologist in charge of the bird and mammal sections of the Zoological Survey of India.

ANNOUNCEMENT

Soon after the attainment of independence by Bharath (India), the Land of Yoga, the market was flooded with magazines of all sorts and it is a clear sign of intellectual maturity. The editor joined the rank and file and as ordered by the great Kriya Mulaguru Babaji Nagaraj, the reviver of Yoga in the present age, brought out a beautiful monthly, "KRIYA" on 16-6-56 within a few days' notice writing, editing and supervising every phase of the operation including art work, lay-out, composing, proof-reading, printing, despatching and distribution of the magazine to all parts of the world where English is spoken. As it is a journal mainly devoted to religion, philosophy, mysticism and YOGA the editor was not dreaming of a glorious future for the same from the business point of view in this age of materialism. All aspects were carefully planned to work for at least a year and the journal may have to bid good-bye to its readers as a monthly for the present after rendering yeoman service by focussing attention on Babaji's KRIYA YOGA and whipping up sleeping yogic organisations which have started imitating like copy-cats using poor equivalents of the brilliant tricolour plates on the cover pages of the "Kriya" monthly. Unable to compete with Kriya Babaji Sangah these Yogic organisations have left no stone unturned to harass, in vain, organisations based on the granite of Kriya Babaji's grace and trying to bribe lawyers, journalists and news organisations to publish their poison of falsehood and defamation.

The annual number of "KRIYA" may be out soon after the proposed Kriya Babaji Parliament of Religion on 6th, 7th & 8th of December 1954. It is being printed now with tricolour plates on real art paper, excellent get-up, calico bound and will contain a rich

(Continued in next page)

BABAJI AND SHANKARA

21

Spiritual Guru :—It appears from page 306 of 'The Autobiography of a Yogi' that His Holiness Babaji gave yoga-initiation to Sri Shankaracharya. On January 2nd, 1952 I made a reference to Paramahansa Yogananda, the author of this Autobiography, intimating that the sage, Gobindapada, was the spiritual guru of Sri Shankaracharya. Paramahansaji informed me in his letter, dated the 11th of January, 1952, that Gobindapada was the *Sishka* guru and Babaji was the *diksha* guru of Sri Shankaracharya. He came to know of this from his own guru Sri Yuktswarji, Swami Kevalananda, Swami Keshabananda, Swami Pranabananda and others all of whom "testified that Lahiri Mahasaya spoke of Babaji being Swami Shankara's spiritual secret Yogic guru. Gobindapada was only the *siksha* family guru of Swami Shankara."

I also noticed in another book—**The Voice of Babaji & Mysticism Unlocked**—published by Kriya Babaji Sangah at Madras, that Babaji gave yoga-initiation to Sri Shankara. I had some correspondence with Sri S. A. A. Ramaiah, M.A., President of this Babaji Sangah, in this connection. I have

(Continued from previous page)

fare of jokes, stories, news, notes, scientific jottings, Torch of Wisdom and a complete report of the Kriya Babaji Parliament of Religions including articles by eminent writers like Drs. T. M. P. Mahadevan, Hafiz Sayed, R. Naga Raja Sarma, Thiru V. T. Neelakantan, S. A. A. Ramaiah, Hemanta Kumar Sen, Ramananda (S. N. Chandramouli), Sailajananda (Mazumdar) etc., etc. As only limited number of copies will be printed (Rs. 16/- post free) rush to book your orders in advance with S. A. A. RAMAIAH, No. 1-1, Arulananda Mudaly Street, San Thome, Mylapore, Madras-4, (South India).

Jai Babaji! Aum Shanthi!! Aum!!!

ascertained from these as well as from his leading article on "Kriya" in the first number of Kriya Magazine, published in June, 1953 that Nagaraj (Babaji) was born on November 30, 203 A.D. in a Saivite Brahmin family at Port Novo, Tamil Nad, and was considered an incarnation of Lord Subramania. Babaji whose present age is about 1750 years, initiated Sri Shankara at Banaras some centuries later. Sri Ramaiah also states, "The Acharya's contact with the Kriya Mulaguru seems to have been only once or so at Banaras and not elaborate and extensive as in the case of the Acharya's Gnana guru Gobinda Bhagabatpada." Sri Ramaiah also asserts in his letter, dated the 13th of September 1953, "on the authority of no less a person than the Kriya Mulaguru Himself that He gave Yogic initiation to the Acharya."

As this view is contrary to popular belief I wanted to be more precise by a reference to any of the monasteries, started by Sri Shankaracharya himself. So I made two references on the 13th of August, 53 and the 2nd of September, 53 to the Monk-in-charge, Gobardhan Math, Puri, to have his authoritative opinion on 'who is the real spiritual guru of Sri Shankaracharya—Babaji or Gobindapada? Failing to get any response soon from Gobardhan Math on the 15th of September, 53 I made another reference on this point to His Holiness Shankaracharya, Jyothirmath, P. O. Naimisharanya, District Sitapur, U. P. Unfortunately this letter came back to me undelivered on the 3rd of November, 53. In the meantime Swami Benoyananda Giri of Yogoda Math at Dakshineswar made a reference on this point on the 6th of October, 53 to H. H. Jagadguru Sri Shankaracharya Swamikal Math at Kumbakonam. The Manager of this Math sent a reply on the 29th of October, 53 from camp Kanchipuram to the following effect:—

1. It appears from "the commentary to sloka 29, 3rd Sarga of a work called Gurumamsa kavya,

published by the Vani Vilas Press, Srirangam" that there is a "tradition that one Ravana Siddah gave the Chandramouleswara Lingam to Sri Shankara."

2. "Sewavahsaya (an itihasa), Navamamsa, 16th, Adhyaya Sloka 440, says that Sri Viswanatha appeared before Sri Shankaracharya at Kasi and gave him 5 Lingas."

3. "There is also a tradition that when Sri Shankaracharya went to meet Sri Mandan Misra, the gate of the latter's house was closed as he was performing a *Sraddha*. Sri Shankara was puzzled as to how to get into the house. Just then he saw that a toddy-drawer who wanted to take toddy from the coconut tree repeated some *mantras* whereupon the tree bent slowly and touched the ground so that he could easily take the toddy from its trees. Seeing this Sri Shankara learnt from the drawer the secret of the *Mantra* and got into the house".

Personally I give little credit to this tradition. When Sri Shankara could go by the aerial route through psychic force from Sringagiri to his birth-place at Kaladi in the Kerala Province to see his dying mother Bishista Devi what could prevent him to enter the house of Mandan Misra in the same way when the gate was closed?

The Manager concludes his letter with the remark that "there might have been similar traditions in other parts of the country giving rise to the idea that some yogi gave initiation to Sri Shankara". There seems to be no authentic basis.

The above-quoted reply evades the main issue raised by us. So it is wise to come to the conclusion that Babaji like Gobindapada is also a spiritual guru of Sankara as a sage may have more than one guru like Sri Ramakrishna in the modern age.

HEMANTA KUMAR SEN.

BOOK REVIEWS

MYSELF AND RURAL LIFE (Autobiography) Part I—by Deena Bandhu M. C. Subba Rao. [Deena Bandhu Press, Anantapur, Andhra State.]

In about 70 pages is told the unusually frank life-story of a less known, but not less important rural social worker, Deena Bandhu M. C. Subba Rao. Being too outspoken by nature he had to struggle hard to serve the people in the fields of education, medicine, khadi etc. against great odds. One gets a vivid glimpse of the difficulties created by petty village officials and manipulation of official village records. The author has tried to practice the teaching of the Gita—'Rise yourself by your own efforts' and is in tune with Emerson: 'It is easy to live in the world after the world's opinion; it is easy in solitude to live after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude'. While applauding this endeavour one must also note the unpleasant fact (which the author is aware of) that his life has not been a success wandering from one field of activity to another. There is an insatiable urge to serve but he has yet to find his groove in life in spite of his spasmodic contacts with the Gita, Emerson and Ramana Maharishi. Sathsang, mystic contemplation and diving deeper into divine literature like the Gita and Kriya scriptures may enable him to develop into a harmonious, integral personality (Nishkama Karma Yogi) enjoying the mystic bliss of serving God in Man.

"BABAJI PUTRA".

(Continued from next page)

with the price of different varieties clearly marked was displayed for sale with no salesman. In the evening the small cash boxes contained the money exactly equivalent to the cost of the oranges taken. It was a successful experiment in honesty.

NEWS AND NOTES

Asvamedha Yaga:—is horse-sacrifice performed by ancient kings to demonstrate their valour, particularly after an imperial campaign to confirm their undisputed might. The horse chosen will be sent to different parts of the extensive land and if it returns unmolested to the capital the sacrifice is performed. This has been performed since Vedic times in India, Western Asia, Rome and Greece and the Scandinavian countries. It is an evidence of Aryan culture and a mention of such an event is also made in the great Indian epic, the Ramayana. Early Indian coins contain horse-sacrifice inscriptions, e.g. gold coins of Samudragupta. The Chalukya monarch, Pulakesin, performed this asvamedha yaga 'to purify himself.' This sacrifice is now rightly obsolete and an asvamedha site has been unearthed by Indian archaeologists near Dehra Dun. Inscriptions found on the bricks referred to King Seelavarma who performed the sacrifice according to Vedic rites.

✕ ✕ ✕

A Bhoodan Joke:—At Jalagarh near Purnea a joke was cracked at the cost of Acharya Vinobah Bhawe. A stranger left a bundle as love-offering as many do. Later when it was opened it contained not fruits and flowers as usual but a small clod of earth. Referring to the same in a spirit of humour the Acharya commented: "People give me fruits and flowers which are perishable but a clod of earth is something imperishable. I have, therefore, appreciated this gift very much. But I do not want a handful of earth. I want one-sixth of your land for the sake of "Daridranarayana". For that a handful of earth will not do. For it can be used also for throwing dust into the eyes of the people." The bundle was auctioned and a peasant made a bid for it and took it by giving his forty bighas of land which was all that he owned!

✕ ✕ ✕

Honesty:—The United States of America, the land of plenty, is proverbial for its honesty. There, it seems, newspaper stalls are not looked after by assistants but cash boxes are kept for the collection of the price of newspapers. The customers can help themselves to any paper they like and drop the cost of the same in the cash box. If any money is found missing it is notified and next day one finds that the amount has been made good by the person concerned.

A similar experiment was tried in the Durbar Gopaladas Mahavidyalaya, near Janagor, India. Two baskets of oranges
(Continued in previous page)

Serial

SPIRITUALIZATION FOR SELF-REALIZATION—II

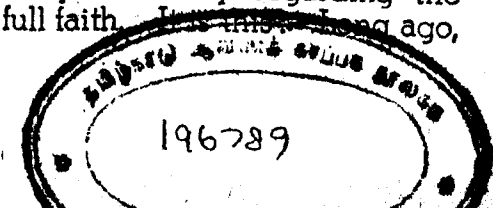
After about a year or so, he did return to the Baniya. With a view to teach him a lesson the Yogi came up with his begging bowl filled in with impurities. The Baniya thought his good days were at hand as the Yogi came back again and he was therefore glad to meet him. He therefore brought up nice things such as Mysore-Pak, Pedas, Jillebis etc., and came forth to put them in the Yogi's bowl. As the Yogi stretched his bowl, the Baniya refused to put in the sweets as it contained dirty things, which would have spoiled the whole lot. The Yogi persisted in the baniya putting in the things brought by him, but the baniya did not. The Yogi then pointed out that God is far more superior thing and how he could put that in to his body which was filled with many impurities. We have therefore to make ourselves fit to receive God and God Himself will come unto us without any call. I will explain to you the question of how the purification is to be attained later on. First I want to impress upon you that belief is the first qualification in attaining any spiritual development. If you simply laugh and if there be no belief, it is of no use at all. Belief and faith work miracles in spirituality. First you are to start with these and you will know everything when you climb up the steps of the spiritual ladder.

BY
F. C. LOKUR

I just like to give you a story regarding the complete belief and full faith. This is how long ago,

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there lived a Sage. He was very impressive on account of his high achievements. As he was unselfishly selfish, many people came over to him to pay their respects. He treated all alike. Some aspirants took initiation from him. He gave them certain techniques according to their ability and liking. He gave them a certain formula of sounds (Mantra) to be repeated. His disciples became many and many more were coming daily for initiation. He thought of putting a stop to undeserving persons. He therefore one day declared that on a certain future date, he was planning to leave his mortal body for the Omnipresence. He accordingly sent the message to all the disciples who had initiation from him. All the disciples tried to come over there to meet him. A little far away in a village there were some disciples. They all gathered together and walked their way, but on the way a river was overflowing. They had to cross it. The boat meant for crossing the river was under repairs and the boatman was therefore absent. The disciples, however, waited on the bank till evening and as they were unable to cross the river, returned to their village. One disciple at this situation, prayed faithfully and as he had full faith in the power of the Mantra, he uttered it and put his blanket upon the river-water and sat upon it. It became a boat for him. He safely passed on to the other bank and then went straight to his Master in time. Other people who had gone back to their homes, went to the Master next morning crossing the river by boat. When they learnt that the particular man from their village had arrived there last night, they enquired as to how he came. He told what he did. Then the people approached their Master and said that the particular man was blessed by him with a very powerful Mantra and that was why he crossed the river so easily. The Master then asked that man to say the Mantra given by him. He said "KADA-

KADA", which had no meaning at all. The Master then pointed out that all sounds and formulas are of the same value if repeated with full faith. That man had full faith in the Mantra and he gained all the benefits desired by him.

Prayer to God is a kind of discipline in spiritualising our life leading to the realization of our Self. The path is very simple which is generally undertaken by all individuals as a spiritual binding. In every religion prayer is common. As soon as the child attains speech, the parents try to impress upon him that God is the supreme authority in the world, through whom the whole world has come into existence and in whom the whole world is going to reunite, and he should therefore submit to him his humble prayers to keep himself fit in this material world. The parents as a rule do not want their child to renounce the world and become a sannyasin and therefore impress upon him regarding his gains in this material world, but at the same time they are very wise enough to induce the child to become a honest, good and prosperous person. I am therefore of the opinion that all are not becoming Saints. Of course, all cannot become Saints unless their past actions were good enough to ensure their spiritual attainments in their present lives. That is why, those whose past karmas were excellently performed, silently take up the path of realizing their Self. As they are fit for it, in the course of their craving, a Guru meets them and imparts the techniques leading them to their goal. This is the Divine Law. No sooner your craving becomes strong on account of your past good actions and natural evolution, as you come nearer God, the Divine himself directs a spiritual master to give you proper instructions in attaining Divine Bliss.

I just remember a story regarding the wonderful result of uttering prayers. It is this. Once, there lived one named Ajamila. He was very obedient to his parents and he was very much fond of worshipping God. As usual, he once went into a nearby forest to collect flowers and fruits for the purpose. He was strong and stout and he was then in his youth. There a slave-girl was collecting fuel for her cooking. She was very beautiful. You know, all look beautiful in their youth. It is nature. In youth, love has no eyes, it has no understanding and it has no capacity of making out what is wrong and what is good. It is then deluded by Maya and it is therefore craving always to satisfy its own lust. It is very powerful and that is why all are unable to attain the realization of their Self. It is a curtain between us and God and unless we cut asunder that ignorance, we cannot come face to face with God. Ajamila being in that state of youth, fell in love with that slave-girl. He had his legal wife who was driven away. In course of time, he had by the slave girl some children of whom the youngest was named Narayana. Ajamila never worked as he liked to be always in the company of that girl. He spent all the money he had. Then in order to support the woman and her children, he took to vicious and unlawful acts. He committed many thefts, murders and deceived neighbours and friends and did all possible tricks through which he secured money. The youngest son was his favourite. After some days his end approached. He saw three fierce-looking messengers of Yama approaching him with ropes in their hands. As they came nearer, he was frightened and called his son Narayana to help him. As he uttered "Narayana, Narayana", some messengers of Vishnu came over. As per orders of Yama, his servants tried to take possession of the Jiva from the heart of Ajamila, but on account of his utterance

of God's name, the servants of Vishnu obstructed them from drawing out the Jiva. The servants of Yama being astonished at their objection, asked the servants of Vishnu to show cause why they did so. The servants of Vishnu said, "This Ajamila no doubt disregarded the Vedic injunctions, but he consciously or unconsciously uttered the name of our God and that saved him." As fire burns fuel, the utterance of God's name burns all sins. Either consciously or unconsciously and either scientifically or unscientifically, you are to meditate upon the name of God and the result will be yours sooner or later. If you go on meditating ceaselessly every day, your vibrations will some day reach God and you will surely have its benefits. Of course, scientific ways are there to flash our S. O. S. to God, and I am going to tell you these now. If you pray scientifically, your vibrations will be very strong and thereby you achieve your goal within a very short time and that in your present life itself.

The first thing you should attend to, is your seating arrangements. It is an Asana. It varies according to the spiritual instructors of various sects. It also depends upon the liking of an aspirant. The main principle in it is, it should be as easy as possible and it should help you to sit motionless for a pretty long time. Both legs should completely touch the ground when folded, which should give you complete rest. In the preparation of your seat, you may first spread a blanket over which you may cover with a deer-skin or a silk cloth, or a simple clean cloth. The purpose in this is that the electric power you generate through meditation should not escape into the earth. The best arrangement of the legs should be as in the posture of "Padmasana". I advise you this, because the particular nerves on which your feet rest and the position in which your calves are

pressed, help speedy progress in your concentration. You may perhaps feel it difficult in the beginning, but you will find it easy and comfortable after a few months. Never mind, if you are weak or old, you may sit in any posture, just taking care to keep all the parts of your legs touching the seat.

Next close your eyes and fix up your sight on the point between your eyebrows. This is the seat of your mind; your Spiritual eye exists therein. This is the outlet through which your consciousness penetrates into the Omnipresence. You are therefore required to practice it sincerely.

Now you come to the practical technique which is to be undertaken through the microphone of your mind. Your mind is the instrument through which you can approach God. You are therefore to train your mind in such a way which will enable you in your path. The path you are to undertake is Concentration and meditation. Concentration is fixing your mind on any desired object. Meditation is an advanced state of concentration used only to know God. Every day in all your actions, you are using the art of concentration. This is why you have been able to do the things desired by you successfully. You may fail in some of your attempts, which may perhaps be due to your ineffective concentration, as you have not trained your mind in withdrawing your attention from objects of distraction and then placing that recalled attention upon the one thing you are doing at a time. It is therefore clear that in concentration the primary factor is withdrawing your attention from all diverting objects. Learn to quiet yourself internally even if you be in a noisy place. You will be calm if you are determined to do so, but anyhow you should not stop meditating. To become calm, you must have good health. If you

are nervous, you will always be moving, as your life force is restless. Your mind also will be restless as it is closely connected with the life-force you breathe. You are therefore required to practice the breathing techniques daily. By controlling the life force, you will be preventing the disturbing sensations from reaching your brain. Do not try to contact God either by blind devotion or by intellectuality, as you would be failing in your attempt the method being defective. I therefore recommend you to learn the scientific way taught by our Fellowship.

I believe, you all have good faith now. I therefore proceed further. I now say that you all are Gods. I do not think you believe in it but I try to compel you to believe in it. God is everywhere. He is all pervading. The whole universe has come out of Him. You are a bubble in that ocean. You breathe, eat and live through his power. You are potentially Divine, but you have forgotten your legacy with God on account of the influence of Maya (Satan). You are entangled in your sensepleasures and the material world.

Before proceeding further, I am afraid of my sisters assembled here. They may accuse me that I am converting all men here into Sages. No, not at all. No man is required to leave his wife and children for his realization. As God exists in himself, so also God exists in his wife and children and they are so near and dear to him. It is therefore his bounden duty to take care of his wife and children.

Now, I go back to my point. It is to seek God within us. I should first like to tell you a story in this respect. It is that of the Musk-deer. Musk is a kind of valuable, extremely fragrant salve found in the naval of the musk-deer, a habitant of

the highest Himalayan Hills of India. I think my Indian friends assembled here certainly know this. At a certain age, the ravishing odor of musk secretly oozes out of the naval of the musk-deer. The deer then becomes excited at the attractive odor of musk and frisks about, sniffing under trees and watching everywhere for many weeks to find out the source of the fragrance. Finally, he grows angry and very restless when he is unable to find out the source of the musk perfume and jumps from the high cliffs into the valley, trying to catch hold of the source of the rare fragrance and thus plunges to death. It is then that the hunters get hold of him and tear out the pouch of musk.

A Divine Bard once sang—"O you foolish musk-deer, you sought for the fragrance everywhere but in your own body. That is why you did not find it. If you had only touched your nostrils to your own naval, you would have found the cherished musk and would have saved yourself from suicide on the rocks below."

Don't you think most people act like the musk-deer? As they grow, they seek the ever-fragrant happiness everywhere outside of themselves in play, temptation, human love and on the slippery path of wealth, until, finally, they jump from the cliff of high hope into the rocks of disillusionment when they cannot find the real happiness which lies hidden within the secret nook of their own souls.

If only you would turn your mind inward, in deep daily meditation, you would find the source of all true lasting happiness existing right within the innermost silence of your own Soul. Don't be like the musk-deer and perish seeking false happiness in the wrong place, but awake and try to find your happiness within the cave of deep contemplation.

Now I think you have learnt the way. But with all this, if you try to introspect and to meditate within, I feel that you would not be able to achieve your desired object as perhaps it would not be on a scientific basis. Most people try to do it, but they fail in their attempt as they are not treading the right way. When they spend considerable time and energy in their attempt and find no development, they blame their fate saying their past karmas are hampering achievements. No, this is not the case at all. Even if wrong actions in your past lives are obstructions in this life, you can avoid them through the right training of your mind and through the right way of meditation and will power. I agree, here, you have to be guided on the right path by a realized Soul. Never mind; you will certainly get the right Master at the proper time, when your desire becomes intense, in climbing up the steps of the spiritual ladder for attaining Divine Bliss. I should therefore like to tell you what the scientific way is. It is from my own experience of long duration and through strenuous efforts. I am neither asking you to follow me on the basis explained in the books nor on the basis of any teachings of an inexperienced person but mainly on the experiences undergone by myself and on the achievements gained by me.

Perhaps, you may be anxious to learn my early experiences. I took a fancy in my childhood to repeat a God's name on my own initiation. After some period, as I did not find any development in myself, I took up meditation on another name. Even then, I did not find any development. I then approached a Swami, who gave me a formula (a name of God) which I did not continue long, as I was not inclined to believe in it. After some period, I again happened to meet another Swami who initiated me in his own way, but soon after, I found

that also not to my taste. These two Swamis in my opinion were not able to initiate me on the scientific basis required by me or were rather unable to infuse their spiritual power in me as I could not find any higher changes in myself. I became rather restless and I therefore gave up seeking any more Swamis. I came to the conclusion that all Swamis having long beards and matted hairs and dressed in orange clothes are not real realized souls, able enough to guide me. In the meanwhile, I used to read some good spiritual books and in my spare time, I used to meditate upon God, certainly unknowingly. I appealed to God to become my spiritual instructor and to guide me on any path chosen by him leading to realization. This attitude made me sit quiet without even moving my fingers, all the while closing the eyes. I felt I was roaming all over the vastness and at last returning to the cage of my body, felt that nothing was there. I felt all the body benumbed and the breath lowered down considerably. While the meditation was more intense I felt as if no breathing was there. This attitude continued long and perhaps my Father in Heaven heard my prayers. A friend of mine therefore came over to me and handed over a Magazine. On going through it, I wrote to Gurudev Paramhansaji at Los Angeles, to transmit his spiritual vibrations to me. He intimated the time to me during which he transmitted his vibrations to the ether and asked me to attune therein then. In the same letter, he directed me to approach our Indian Headquarters for instructions. I was enrolled as a member of this institution and since then I have been practising the Yoga of Paramhansaji.

I think you all know that he left his mortal body and entered into the Omnipresence on March 7th 1952. He was so very busy on March 4th

1952 with our Indian Ambassador, Sree. B. R. Sen. The same day, he left his Headquarters review to his centers, as he had already predicted his desire for the Omnipresence. During the preparation of abandoning his mortal body, he directed his consciousness towards me and favoured me with the promise of being ever with me in Spirit. I had no chance of thanking him for this as he was no more on this mortal plane. I therefore thank him here on this occasion and pray to him once more to keep up his promise of being ever in me.

I can confidently say that I have been progressing fast on the way of my goal. I do find many changes in me, but I do not like to further put up my personal feelings before you as perhaps, I may be somewhere in the position of the great Chiranjeevi Markandeya. I like to be in my present poor hermitage. I like to be all the time meditating upon God. I want to make my position clear here and I should therefore like to mention the story of Markandeya.

Markandeya was a very great Sage. He underwent many spiritual austerities and worshipped God in severe meditation in Yoga. God was pleased with his prayers and he was therefore blessed with his desires. His desire was to become a Chiranjeevi. This Chiranjeevi means no death. He lived for many years and meditated throughout. On account of his communion with God he inherited all the qualities of the Almighty. He lived in a forest in a small hut. Many people gathered around him on account of his Divine qualities and in course of time, the crowd became much bigger. They converted the small hut into a big palace and constructed many build-

ings nearby for their own residence. Markandeya quietly yielded to all these desires of his disciples. On account of his attainment of Divinity, all the people who surrounded him were quite happy as all their desires were automatically fulfilled. Spiritual vibrations are very very strong. People in the surrounding villages also were benefitted through his vibrations. Blind people regained their sight, lames got their legs corrected, deafs were endowed with the element of hearing, sick people were cured of their diseases and everything was alright. Such happenings continued for a considerable period and everything became strange. Mother Nature's play was at a standstill and she could not bear it. Then all things suddenly changed. Wherever Markandeya went there were deaths and all kinds of ill-happenings took place. People became terrified and were afraid of even uttering his name as things went wrong. Then Markandeya also was afraid to go out of his residence at whose sight, the people took to their heels to avoid the consequences. The great Sage became tired of the curious situation and prayed to God to give him death which was the only escape left to him then. Even for this he had to pray very seriously. The Divine appeared before him and consented to his desire. Poor Markandeya quietly abandoned his body of mortal flesh and bones and entered into the Omnipresence. Such was the fate of that great Markandeya and what would be our fate. We will be nowhere. So, as regards myself, I should like to be quiet. Please do not make me a second Markandeya.

I should like to impress upon you that nothing is impossible for a Yogi in this world. He can do and undo things at his mere will. From the following you see the wonders that are possible by the powers of a Yogi:

The handless bored holes in pearls,
The eyeless pierced a thread and formed a necklace,
The neckless wore the necklace,
The tongueless praised the beauty of the necklace.

This perhaps does not give you a definite idea as to how a Yogi is able to make an impossibility a possible one. I give you a story for this purpose from the life of the great Yogi, Gorakhnath. He was the disciple of the great Yogishwar, Matsendranath. This Matsendranath had once gone to fairyland, wherein he was compelled to stay for many days. Considerable period passed on. His disciples became very anxious of his return. Gorakhnath was the head of the disciples. He also became impatient to bring back his Master. He therefore went to fairyland and brought his Master back. Matsendranath was tempted to test the spirituality of his beloved disciple. He therefore, while leaving fairyland, carried a big lump of gold in his sack. On the way, the Master handed over his sack to his disciple, Gorakhnath, and went to drink water. The sack was very heavy and the disciple therefore peeped in and was astonished to see therein the big lump of gold brought by his Master. He thought it was not worthy of them enough to possess such a valuable. He therefore threw away the lump of gold into the deep waters of the river running by his side. The Master came over in a few minutes and took up his sack from the disciple. The sack was very light, as the heavy lump of gold was missing and therefore asked his disciple as to what happened with the lump. Gorakh then laughed at his master and said that it was no use to carry such a worthless thing with them. The Master became angry with the disciple and said that he had brought up the heavy

thing at the cost of so much of his energy. Gorakh replied that they were Yogis with very great powers and everything desired by them was at hand, and it was no use to carry that dirty lump of gold. He then took up his begging bowl and sprinkled a few drops of water over the huge hill by his side. The hill suddenly assumed the form of gold glittering on all sides. He then requested the master to annihilate the idea of possessing any valuables of such kind, as God had endowed them with all the powers to satisfy their needs whatever they be. The Master blessed his disciple, thanked God and walked on together. You can now very well make out that a Yogi can do anything and everything.

You must remember that such powers are invested with the Yogis who feel that they and their Father in Heaven are one. This is the law of miracles. They can materialize and dematerialize at their will. That is why Lord Jesus said that he and his father in Heaven were one and that is why he could serve millions with his handful of fishes, he could save a drowning ship on the sea and he could save a dying man.

I take you all to be multi-millionaires. It is very good that you are so, but I remind you that your first duty is to remember God and do his service. Money always tempts a man to do wrong things and drives you far away from God. Too much money is bad. If you possess too much money, you will be required to spend almost all your time in planning to keep it safe. Thereby you will have to do so many things and thus forget God. That is why Lord Jesus said "Go thy way, sell all what you have, give that all to the poor, then come and take up the Cross. You will have your treasure with our Father in Heaven." (New Testament St. Mark 10-21). Well,

you know that this is alright with a renunciate, but you cannot do that and I do not advise you to do so. These days are quite different and are going from bad to worse. The days when our Lord Jesus said the above were very good days. It seems on account of the small population and the abundant growth of food grains and the timely rains all over, almost all the hearts of the people were filled with the devotion of charities and as such all renunciates were welcome at all places. On account of the shortage of food grains now, every citizen has to obtain his food grains, only barely sufficient for his own subsistence. I am therefore afraid, that all of you cannot become Swamis by giving away all your belongings in charities. If you go on begging over a thousand and one houses even, I doubt your maintenance on alms. You should therefore abandon that idea completely. But at the same time, I will not advise you to refrain yourself from giving alms to a renunciate, if you are in possession of more money than required by you. Do keep up safe all the money you have, whereby you will have less worries of earning for your own livelihood, so as to enable you to keep peace of mind, which helps you to meditate calmly upon God. The only thing you should remember here, is not to be attached to these things which are material. I am personally doing the same and I do not like to be a beggar Guru as otherwise all my time would be wasted away in begging for my food.

At the same time I should like to impress upon you that you should not become the Nawab of Lucknow. I should like to give you his history. There was one Nawab in Lucknow just before the English took over possession of his state. He had ample wealth as his income was much. He had seven hundred Begums (Queens). One day, he thought of going to a forest in his state for hunting

for about a week or so. He asked his private Secretary to arrange for the trip. His usual custom was always to go out on camps with his wives. Accordingly the Secretary arranged. On the day on which the camp was to leave the palace, seven hundred camels were arranged in a row, and there was a palanquin just before each camel for a Begum. The camels were carrying all the requirements of the Begums. Just before the departure, a Yogi happened to come over to the gate of the palace. He was confused at the arrangements and he therefore made enquiries with the Nawab's servants on the road. He stood still at the gate, and straight away approached the Nawab when he came over there. He said "Oh Nawabsaheb, what is all this you have been doing? See, for your camp of about only a week, you have made so much arrangement. What arrangements you have made for your astral journey at the time when you will be forced to abandon your mortal body?" The Nawab had no idea of what the Yogi said and he therefore simply laughed at him. In the meanwhile, one of his followers came forth and said that the Yogi was a Behakoob. That follower was acting the part of a Behakoob with the Nawab just to please him or to intercede in unfavourable happenings with the Nawab. For this very purpose, he had inscribed the word Behakoob on his headwear which was of the type of a long cornered cap generally worn by a jockey in a Circus. He at once took out his cap and put it on the head of the Yogi. Upon which the Nawab and all his attendants laughed at the Yogi and thus fooled him. The Yogi helplessly walked away quietly. After some days, the English took over possession of the states of the Nawab for some of his mistakes and put away the Nawab in a cell in Jail. He lived therein for a considerable period during which his health failed for want of cleanliness and good

food. He contracted many diseases and became very restless. Only the servant who acted the part of the Behakoob, was permitted to visit the Nawab in Jail. The servant tried his level best to supply all the comforts to the Nawab but the Nawab on account of his past bad actions, had to suffer. One day the Nawab asked his servant to go to an expert physician and secure some good medicine for him. That day, when he came out of the jail, looking for a physician. On his way, he encountered the Yogi who was made Behakoob by him. He very earnestly requested the Yogi to help the Nawab. The Yogi quietly took out the cap on which that word Behakoob was written and put it on the servant's head and said "Go your way and tell your Nawab that nothing can be done now, as he has to work out his past karma. I desired to help him in his salvation, but his past actions were so strong as to drive me away from the path. He has made himself a Behakoob in making me a Behakoob." No one could help the Nawab and he therefore had to suffer the unbearable tortures in jail. He died in jail and his body was thrown away.

You know, I therefore warn you here not to forget God at all times. He is the only help, he is your only guide and he is your only friend in whom you have to commune yourself. I should like to point out to you the important saying of our Great Master Lahiri Mahashaya:

"Always remember that you belong to no one and that no one belongs to you. Reflect that some day you will suddenly have to leave everything in this world; so make the acquaintance of God now. Prepare yourself for the coming astral journey of death by daily riding in the balloon of God-perception. Through delusion you are perceiving yourself

as a bundle of flesh and bones, which at best is a nest of troubles. Meditate unceasingly that you may quickly behold yourself as the Infinite Essence free from every form of misery. Cease being a prisoner of the body; using the secret key of Kriya, learn to escape into Spirit."

I should like to go back to the point—the scientific way of attaining the goal. It is the Kriya Yoga discovered by Kriya Babaji & defined by our Gurudev Paramhansaji which is an aeroplane route. The Kriya Yogi mentally revolves his life energy around the six spinal centres which correspond to the twelve astral signs of the Zodiac, the symbolic Cosmic Man. One revolution is equal to one year's evolution. Normally a diseaseless evolution of one million years is required for a human brain to attain Cosmic Consciousness. God is very anxious and ever ready to come into us, but we are not able to accommodate him in our body. We are as lamps of only fifty watts, while God is reported to be of a billion watts of power. If at all God comes to us when we are not prepared, we may be burnt to ashes. So we have got to develop our body. It is the purification of the nerves, removal of carbon and the electrification of centres of the spinal column, which lead to the development of the brain enabling it to make out creation, existence and dissolution. It is of no use, saying that it is so and happens so by learning it from others, but it is you who should find it out, experience yourself and be convinced. Then only you would be able to commune yourself with God at the time when you are required to abandon your mortal body.

Raja Yoga Aphorism 49 by Bhagawan Patanjali is as follows. This will give you a complete idea, as to why it would be useless in learning it from others.

"Shrutanumanapragnyabhyamannyavishaya
vishesharthatwat."—(Sanskrit.)

Translation :—The knowledge that is gained from testimony and inference is about common objects. That from the Samadhi just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go.

Comment :—The idea is that we have to get our knowledge of ordinary objects by direct perception, and by inference therefrom, and from testimony of people who are competent. By people who are competent, the Yogis always mean the Rishis or the seers of the thoughts recorded in the Scriptures. According to them the only proof of the Scriptures is that they were the testimony of competent persons, yet they say the Scriptures cannot take us to realization. We can read all the Vedas and yet will not realise anything, but when we practice their teachings then we attain to that state which realises what the Scriptures say, which penetrates where neither reason nor perception nor inference can go, and where the testimony of others cannot avail. This is what the Aphorism means. Realization is religion, all the rest is only preparation; hearing lectures, or reading books or reasoning is merely preparing the ground; it is not religion. Intellectual assent and intellectual dissent are not religion. The central idea of the Yogis is that just as we come in direct contact with objects of the senses so religion even can be directly perceived in a far more intense sense. The Truths of religion, as God and Soul, cannot be perceived by the external senses. I cannot see God with my eyes, nor can I touch him with my hands, and we also know that neither can we reason beyond the senses. Reason leaves us at a point quite

indecisive ; we may reason all our lives, as the world has been doing for thousands of years, and the result is that we find we are incompetent to prove or disprove the facts of religion. What we perceive directly we take as the basis and upon that basis we reason. So it is obvious that reasoning has to run within these bounds of perception. It can never go beyond ; the whole scope of realisation, therefore, is beyond sense-perception. I say that man can go beyond his direct sense-perception, and beyond his reason also. You have in you the faculty, the power of transcending your intellect even, a power which is in every being. By the practice of Kriya Yoga that power is aroused and then you will transcend the ordinary limits of reason and will directly perceive things which are beyond reason.

The transcendental state devoid of intellectual and sense-perceptions is called Samadhi. The only way to attain that super-consciousness is through long practice of deeper and deeper concentration. You must suppress all your old past impressions, lodged in your Chitta. These impressions have got to be suppressed in order to fix up your thought on the thing desired.

Bhagawan Patanjali explains in his aphorism that by the restraint of your past impressions, the super-conscious state of Samadhi is attained. It is as follows:—

“Tasyapi Nirodhe Sarwanirodhannirbijaha Samadhihi.”—(Sanskrit).

*Comment :—*You have seen before that our goal is to come face to face with the Soul itself. You have also made out that we are unable to perceive our Soul, so long as it is mixed up with our mind, body

and nature. Through ignorance you think your body is your Soul, and the intelligent thinks his mind is his Soul. Both are mistaken. The real nature of your Soul is not perceived unless you focus through a single wave in the lake of your Chitta. When you attain this single wave, you will find it easy to suppress this single wave also, and then you will be able to enter into Samadhi wherein your Soul will manifest in its own glory. Then and then only, you shall be able to make out that your Soul is not a compound. When you learn this, you will surely make out that it only is the eternal in the universe, and as such, it cannot be born and it cannot die. It is the ever-living essence of intelligence.

In order to achieve your goal you must develop strong will. It will help you in keeping your body strong which is quite essential in the performance of Kriya Yoga. Never mind in whatever situation you are, you may be rich or poor, you may be in a village or in a town or in a forest or on a mountain, you can become spiritually rich if you possess a strong will. You know, almost all rich people are deeply engaged in luxury in satisfying their sense-pleasures, and never even dream of the existence of God. It is really the poorest of the poor who, as they are unable to meet their desires and being disappointed at every door, begin to think of God as the only source through whom they can become contented. God Vithoba once appeared before his faithful disciple Saint Tukaram and being pleased with his heartfelt devotion, offered riches. You know Saint Tukaram was a really realised Soul, always longing for his communion with his Guru-God. He flatly refused to accept the offer of his Guru and said, “You are perhaps inclined to test me by making me rich, I suppose. You know money is the curtain between you and myself. All my desires of this material world have disappear-

ed. To possess the money you want to bestow upon me, is to possess desires. This is not my goal. I should like to be in utter poverty and my necessities always unsatisfied, which will at all times remind me of your presence in the temple of my body." You see what a strong will he possessed. It is Soul-force. If desires are destroyed, will power develops. A man of strong will has perfect self-confidence. He achieves sanguine success in all his attempts. Do not mistake obstinacy or stubbornness for strong will.

Within you is the vast magazine of power. Within you is the ocean of knowledge. Within you is the fountain of Bliss. All faculties are latent in you. Thou art identical with the supreme Self. Realise this and unfold your latent faculties through meditation. Keep the heart young. Do not think you have become old by entertaining this thought in you. Even though you are sixty, think you are sixteen. As you think, so you become. This is a great psychological law.

Wind, Bile and Phlegm are the obstacles to become magnetic. These are the drawbacks in electrifying the life centers in the spine and brain. Human brain is the storehouse of the life-energy entering through the gate of Medulla Oblongata which is the mouth of God, as it sucks the energy required for the sustenance of your body. All the energy used by you in thinking and acting, is supplied through this channel. You are therefore required to keep your brain in peace, so as to enable you to draw in more energy for maintaining good health. You must remove the above mentioned Wind, Bile and Phlegm which are the diseases of your physical body through right food and drugs. Gluttons and epicureans cannot dream to get success

in Yoga. This is the reason why Lord Krishna says to Arjuna in the Bhagawath Gita:—

"Verily Yoga is not for him who eateth too much, nor who abstaineth to excess nor who is addicted to sleep or even to wakefulness. Yoga killeth out all pain for him who is regulated in eating, amusement, sleep and exertion." (Gita, Chapter VI-16 & 17).

Take pleasant wholesome and sweet food half-stomachful. Then take in pure water quarter-stomachful allowing the remaining quarter free for expansion of gas. If you follow this system, I hope you will have no trouble whatsoever regarding the digestion of the food you take. He who lives to eat is a sinner and he who eats to live is a Saint.

Lust, Anger and Greed are the diseases of the subtle body. These should be removed by developing divine qualities in you.

Ignorance or Ajnana is the disease of the Causal body. This will be removed gradually as you climb up the spiritual steps in Yoga and not only by learning it from others or through your intellectual capacity.

There is another way of infusing the Cosmic energy into your body in attaining peace. It is Mowna or observing silence. Energy is lost in idle talking. Mowna conserves the energy and you will be able to turn out tremendous mental and physical work efficiently. By practicing Mowna the energy wasted in speech quickly transmutes into ojas or spiritual energy which will keep your nerves and brain peaceful. If you find it difficult to observe silence for a long time, at least try to become a man of measured words. Do not keep Mowna for a long

period. Do it for a month and then break and then again continue. During ailment observe Mowna and you will be cured.

BHARTRAHARI says:—

"Yavat swastamidam shariram yavacha dure
jara,
Yavachendriya shakira pratihata yavatkshaya
nayusham,
Atma shreyasi tavadeva kritna karyam
prayatno mahan,
Sandipte bhuvanetu kupa khamanam praty
damah kidrsham."—(Sanskrit.)

It means:—When one has robust health, free from disease, when old age is yet far off, when the organs are yet full of activity and life has not been spent, then alone it is that one should, as in duty bound, put forth all efforts and work for one's own salvation; otherwise any effort later will be like the attempt to dig a well after the house has caught fire.

So, when you are young and in strong health, then only you should try for Eternal Bliss, and you will surely achieve it. I therefore earnestly request you to take up the actual practice of Kriya Yoga, and then you will know everything. In Kriya Yoga, your study should consist only of books which teach you the liberation of your Soul. This study does not mean any controversial study. When you undertake Kriya which means working towards Yoga, you are supposed to have completed the period of controversy as you had no benefits in that. Through ignorance you are engaged in argumentative fighting, and as you had enough of it, now you are to take up the decisive steps arriving at a conclusion which should be intensified. The secret of all

this is to take what is essential and to live up to it. If any one forces arguments upon you, you be silent, and go on silently with your work, as arguments only disturb your mind. Your way is to go beyond your senses and intellect, therefore, will be of no use to you at all.

Mind is very mischievous and on account of the long-standing attachment to the material sense-pleasures, it will drag you into delusion. It is therefore necessary to practice Kriya Yoga constantly in order to gain control over your mind. Obstructions to Yoga arise from lack of control and cause you pain. Your mind should therefore be brought under control. In the beginning you may find it hard but you should go on sitting for some time in the mood of meditation, even though your mind runs after the material objects outside yourself. Wait and see what your mind will be doing, and thereby you will be able to control it. If you persist in this practice daily the vagaries of your mind will calm themselves. Every day you will find improvement and in a few months of such faithful practice, you will find no thoughts in your mind except the one on which you will be meditating. This is not an easy job but you will find it easy in a very short time if you sincerely follow the Kriya techniques. Through these techniques, you will be taught the method of controlling your heart which is always restless as it is required to purify the venous blood and to pump the purified blood containing all the vitamins to all the parts of your body through the arteries. There are nerves of sensation connecting the heart and your brain. So, if you give rest to your heart your brain will become calm. You should therefore eat food containing less carbon. Raw things as created by nature are more beneficial to a spiritual aspirant for his rapid progress.

In course of your practice as you advance, your mind will cease to be dissatisfied and you will feel that no one can help you and you should help yourself. The first sign that you are getting near truth will be that, that dissatisfied state will vanish. You will feel quite sure that you have found the truth. Then you may know that the sun is rising, that the morning is breaking for you and should take courage in reaching your goal. Then appears the absence of all pains. Then you will attain full knowledge of the Omniscience. Then appears the end of all duty. Thereafter your Chitha will attain freedom. You will then realise that all difficulties, struggles, vain wanderings of your mind and the five senses have disappeared and never rise up again. You will further realise that your Chitha realises itself and melts into its own original causes whenever you meditate. In this way if you proceed on with the meditation unceasingly, you shall be established in your Self and then you will know that it is you who have been throughout the universe and your mind and body have no relations with your pure Self, as you were thinking so far through ignorance. Then you will know that it is through your self you find eternal happiness. I therefore request you please to make out clearly that knowledge does not come through any other agency but yourself. I am sure you will then become calm and peaceful. You will find suitable and special techniques for your practice in Kriya Yoga.

I should like to give you all the details of Kriya Yoga of Gurudev Paramhansaji but, on account of certain ancient yogic injunctions, I am not entitled to expose all the secrets to you on such occasions. A person initiated in Kriya Yoga may obtain all the details. However I give you some principles except the practical techniques.

Breath is the specific storm of delusion which produces the consciousness of individual waves—the forms of man and all other material objects. Knowing that mere philosophical and ethical knowledge is insufficient to rouse man from his painful dream of separate existence, Gurudev Paramhansaji points out the ancient science by which the Yogi may master his body and convert it at will into pure energy. It was discovered that the secret of Cosmic Consciousness is intimately linked with breath mastery. The life-force which is spent in pumping the heart, must be saved for higher methods of stilling the heart. Through the techniques of Kriya Yoga, you will be able to convert breath into mind and you will be able to cognize this as you advance.

A person whose attention is wholly engrossed in some delicate or difficult feat, breathes automatically very slow. Fixity of attention depends upon slow breathing. The longevity of life depends upon slow breathing. You can very well make out this, from the following.

Animal.	Breathing per minute.		Normal Age.
Hare		32	 8
Dove		36	 8
Monkey		32	 21
Dog		26	 14
Goat		24	 13
Cat		25	 13
Horse		19	 50
Man		18	 100
Elephant		12	 100
Serpent		8	 120
Tortoise		4	 300

A Yogi practises a technique to fill all his physical cells with the undecaying light, thus keeping them in a magnetized condition. These cells are in

number—twentyseven thousand billions. The special technique is given for purifying this cerebral tenement sufficiently for manifestation of Cosmic Consciousness.

Man's conscious state is an awareness of body and breath. His subconscious state, which is active in sleep is associated with his mind. His super-conscious state is freedom from delusion. God is without breath and therefore the soul becomes conscious of itself only during the breathless state. The mystery of life and death is interwoven with breath. This is why breathlessness is to be practised by a Yogi.

One more important point to which I desire to draw your attention is the miraculous working of Kriya Yoga based on my personal experience. If you just follow it faithfully you are automatically purified in the disciplines laid down under YAMA and NIYAMA which are vitally necessary. Ahimsa, Truth, Non-stealing, Brahmacharya and Non-possession—these five constitute Yama. Purity, Contentment, Penance, Study of Scriptures and Surrender to God—these five are Niyamas.

Dear Sisters and Brothers, before I close my speech, I am forced by my consciousness to put up before you, a vital point which might have entered into your brains. You may be thinking that I am inducing you to embrace the path of my Kriya Yoga by abandoning the religion you are following at present by your birthright. I assure you, this is not the case. Kriya Yoga has no religion as such. There are only techniques there through which you attain your Divinity. A Kriya Yogi therefore respects all religions. If you therefore use the Kriya Yoga techniques, it does not mean that you are converted into a new religion.

I once again thank you all and close.

LAUGH AWHILE

"The price of mica has gone down since the war but mica products are as costly as ever. Why so?"

"Because they don't use Mica but only Mica synthetic substitutes."

✕ ✕ ✕

Teacher: "Which is farther away from us—Europe or the sun?"

Pupil: "Europe".

Teacher (angry): "Absurd. Why so?"

Pupil (cooly): "The sun is visible but Europe is not."

✕ ✕ ✕

Paper Hawker: "Have you any books for disposal? Heard you have brought out a costly publication."

Amateur publisher: "!"

✕ ✕ ✕

Proud Author: "Editors don't return my contributions."

Intelligent Friend: "Why don't you enclose stamps for return postage?"

✕ ✕ ✕

Hospital Doctor: "I'm going to take a X-ray photo of you at noon."

Rustic patient: "Please wait till 1 p.m. for by that time my wife will come here and we'll have a group photo!"

✕ ✕ ✕

The mischievous imps of the dentist threatened to smash the teeth of each other during a quarrel. The disgusted father intervened: "Darlings come here; shall just pull out your teeth without pain!" The quarrel ended!!

✕ ✕ ✕

Boy: "Why do you give that chap a handful of sweets while I get only two bits for one pice? Are you trying to deceive me?"

Hawker: "He is my son"

✕ ✕ ✕

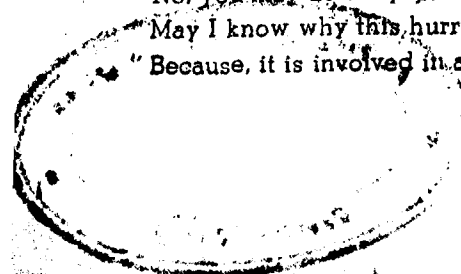
"Can you insure my car at once."

"Certainly I shall send the company agent."

"No, you may do it by 'phone."

"May I know why this hurry?"

"Because, it is involved in an accident."



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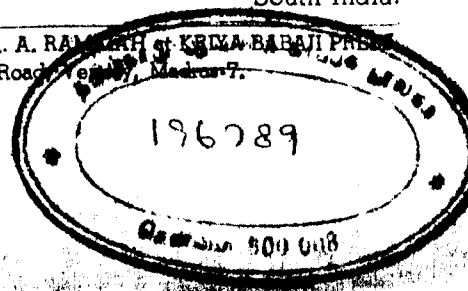
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