BEACON LIGHT OF THE HIMALAYAS



FLAG HOISTING

THE DAWN OF A HAPPY NEW ERA

IN THE FIELD OF SPIRITUAL PRACTICES

MIND CONTROL, PEACE

&

ATMANANDA

Through simple & easy methods of Spiritual Sadhana

propounded

by

Maharshi Bala Brahmachari Mahesh Yogi Maharaj

OF

UTTAR KASI. HIMALAYAS.

SOUVENIR OF THE GREAT SPIRITUAL DEVELOPMENT CONFERENCE OF KERALA., OCTOBER, 1955.

JAI SHRI GURUDEVA

SOUVENIR

of

The great spiritual Development Conference held at Cochin
under the name of

Kerala Maha Sammelan

of

Shri Sankaracharya Brahmananda Saraswathi Adhyatmic Vikas Mandal

Dedicated to

Maharshi Bala Brahmachari Mahesh Yogi Maharaj

of

UTTARKASHI, HIMALAYAS

by

HIS DEVOTEES OF KERALA

For whom He has kindly opened the gates of Spiritual Glory in material life
and on whom He has graciously conferred
MIND CONTROL, PEACE in daily life
and experience of ATMANANDA with benefits of a material nature also
within a few weeks of Sadhana through easy methods of devotion to the Almighty.

BHAGWAN ADI SANKARACHARYA



अष्टवर्षे चतुर्वेदी द्वादशे सर्वशास्त्रवित् ।
षोडशे कृतवान् भाष्यं द्वात्रिंशे मुनिरभ्यगात् ॥

गत्वैकादशवार्षिको बदरिकारण्ये सुपुण्याश्रमे
पंचाद्वान्तरकुण्ठया निजधिया भाष्याणि यः षोडश ।
निर्माय प्रथयाञ्चकार बदरीनारायणार्चां ततः
श्री ज्योतिर्मठमावनन्ध सगुरुः श्रीशङ्करो वन्द्यते ॥

गुरुपरम्परास्तव ।

नारायणं पद्मभवं वसिष्ठं
शक्तिं च तत्पुत्रपराशरं च ।
व्यासं शुकं गौडपदं महान्तं
गोविन्द योगीन्द्रमथास्य शिष्यं ॥

श्रीशंकराचार्यमथास्य पद्म-
पादं च हस्तामलकं च शिष्यम् ।
तं त्रोटकं वार्तिककारमन्या-
नस्मद्गुरून्सन्ततमानतोस्मि ॥

श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।
नमामि भगवत्पादं शंकरं लोकशंकरम् ॥

शंकरं शंकराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

जय श्रीगुरुदेव



His Divinity Jagadguru Bhagwan Sankaracharya Anant Shri Vibhushit Maha Yogi Raj "Brahma Leen" Swami Brahmananda Saraswathi Maharaj, Jyotir Math, Badarikashram, Himalayas.

GURUDEVA WITH RASHTRAPATHI



Dr. Rajendra Prasad, the President of India, enjoying the Divine Effulgence of the BEACON LIGHT of the HIMALAYAS.

THIS SOUVENIR: FOR WHOM ?

—o—

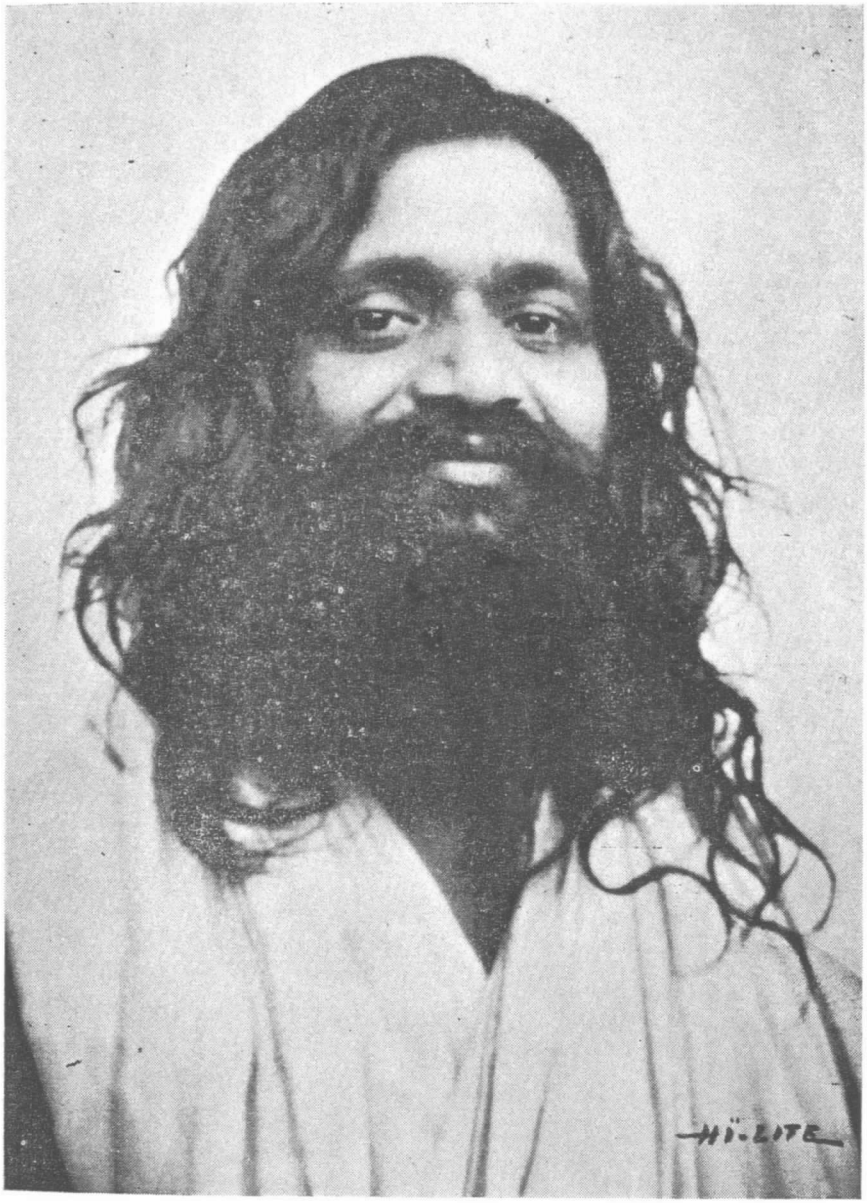
This Souvenir of the great spiritual development Conference, is the Clarion Call of peace and joy, an open invitation to the suffering humanity, not only to put an end to their sufferings, but also to fill the life with the joy, the Spiritual Joy of unbounded nature which is the innate and treasured heritage of one and all.

I know there are many many good souls suffering the agony of peacelessness, distractions and distortions in life, anxiously waiting to meet a great soul before whom they would love to lay bare the toils and turmoils of their hearts and borrow the light of hope, peace and joy to enlighten the darkened chambers of their life material and divine. Such men do not belong to any one particular province or land; they are the citizens of the universe and are scattered all over the world. For them this Souvenir is written.

PERUMANOOR,
ERNAKULAM.
T. C. State.
27—11—1955.

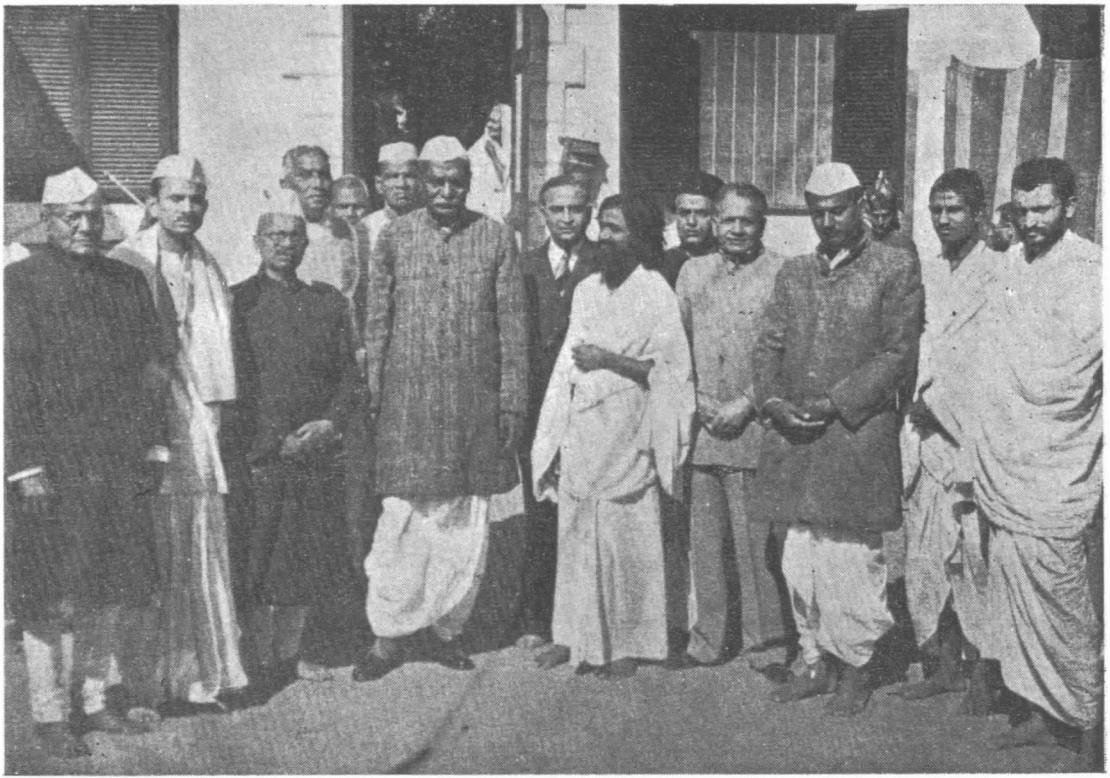
A. N. MENON,
Barrister-at-Law.
Chief Organiser of
Shri Sankaracharya Brahmanand Saraswathi
Adhyatmic Vikas Mandal, Kerala Mahasammelan.

OUR SPIRITUAL GUIDE



His Holiness Maharshi
Bala Brahmachari
Mahesh Yogi Maharaj.
Uttarkasi, Himalayas.

Rashtrapathi with Maharshi



Rashtrapathi Dr. Rajendra Prasad with Revered MAHARSHI Bala Brahmachari MAHESH Yogi Maharaj at 7 Canning Lane, New Delhi on the 4th December; 1952 when he came to pay respects to Shri Guru Deva Bhagwan Shankaracharya Maharaj. Among others are seen Sri Bipin Bihari Varma, M. P. (Bihar); Sri Shri Ram, Barrister-at-Law; Delhi; Sri Ananda Deo Tayal Hisar; Sri Raja Saheb of Dhingwas, Sri Om Prakash Seth, Delhi.

Maharshi's Message to Peaceless and Sufferings

Oh ye of the peaceless and suffering humanity!

My happiness desires to root out your suffering. Will you extend your arm and allow me to lift you up from the mire of misery and peacelessness?

Come on, here is the call of peace and joy for you. Here is an invitation, a cordial invitation for you all to come and enjoy the Blissful Grace and All Powerful Blessings of my Lord the Great Swami Brahmanand Saraswati, the Great among the Greats of the Himalayas. I have found a treasure in the Dust of His Lotus Feet and now I invite you to share it with me and make yourself happy.

Come on; I invite you to get into the Blissful Realm of His Universal Benevolence. See, the path is straight and entry is free. Come on with faith and you will find that the very cause of your peacelessness and misery will be eradicated and you will be adorned with lasting peace and real happiness in your day to day life.

Feel not disappointment in life and shrink not from your responsibilities in despair. Whatever are your circumstances, rich or poor, if you are not in peace and if you want peace and happiness, come on with faith and you will have it. Here is the message of hope for you. Here is the Divine Call of rescue for you. Peace and joy of living await you. Do not reject it. Come on and have it.

The sun of Guru Deva's Blessings is now up on the horizon. Wake up from the deep slumber of apathy and agony and enjoy all glories of life material and Divine.

Bal Brahmachari Rakesh.

20.11.55

ജയ് ഗുരുദേവ്

ഗുരുവന്ദനം

1

നാരായണസമാരംഭാം
ശ്രീശുകാചായ്യമദ്ധ്യമാം
ശങ്കരാചായ്യപര്യന്താം
വന്ദേഗുരുപരമ്പരാം

2

യദ്പാദേനിഖിലാനിലിമ്പപരിഷദ്
സിദ്ധിംവിധത്തേനിശം
ശ്രീമത് ശ്രീലസിതംജഗദ് ഗുരുപദം
തത്പാത്മതൃപ്തിംഗതാഃ
ലോകാജ്ഞാനപയോദപാടനധുരം
ശ്രീശങ്കരം, ശമ്മദം
ബ്രഹ്മാനന്ദസരസ്വതീം, ഗുരുവരം
ധ്യായാമിജ്യോതിർമയം

3

ബ്രഹ്മാനന്ദം, പരമസുഖദം
കേവലംജ്ഞാനമൂർത്തീം
വിശ്വാതീതംഗഗനസദൃശം
തത്വമസ്യാദിലക്ഷ്യം
എകംനിത്യംവിമലമചലം
സർവ്വദേസാക്ഷിഭൂതം
ഭാവാതീതംത്രിഗുണരഹിതം
സദ് ഗുരുംതംനമാമി

4

കർപ്പൂരഗൌരംകരുണാവതാരം
സംസാരസാരംഭുജഗേന്ദ്രഹാരം
സദാവസന്തംഹൃദയാരവിന്ദേ
ഭവംഭവാനീസഹിതംനമാമി.

5

ഗുരുർബ്രഹ്മാഗുരുർവ്വിഷ്ണുഃ
ഗുരുർദ്ദേവോമഹേശ്വരഃ
ഗുരുഃസാക്ഷാത് പരംബ്രഹ്മ
തസ്മൈശ്രീഗുരവേനമഃ

6

അഖണ്ഡമണ്ഡലാകാരം
വ്യാപ്തംയേനചരാചരം
തത് പദംദർശിതംയേന
തസ്മൈശ്രീഗുരവേനമഃ

ശുഭം

OUR GUIDING LIGHT

By

His Holiness Maharshi Bala Brahmachari Mahesh Yogi Maharaj.

Our guiding light is the ever-shining, never-setting, sun of the Divine Grace. Ever the same constant as the northern star and bright as the mid-day sun, our Guiding Light is the Divine Grace of Shri Guru Deva Maha Yogiraj Swami Brahmananda Saraswati Maharaj, the most illustrious in the galaxy of the Jagad Guru Shankaracharyas.

Our Guiding Light is the celestial Light of "The Supreme",[1] the heatless, smokeless light of the Divine Effulgence, of "Vedanta Incarnate"[2] the pure, serene, ever-guiding light of "the embodiment of Sanathana Dharma"[3]. Our Guiding Light is the light of perfection which emanated from the 'Personified Divinity" and permeated the atmosphere of earth and heaven, to keep the path lighted for all times, to guide man to the Gods in heaven and the Gods to men on earth to elevate them. Our Guiding Light is the Universal loving benevolence of "Manifested Godhood" whose 'darshan' was the one solution to the miseries in life, and now whose rememberance is the one cure for all ills and sufferings in life[4].

He was the one novelty, who was divine grandeur "par excellence". His sitting posture, His standing pose, His style of lying down, His royal pace, His movements and His silence in samadhi; everything was an inspiration and joy to one and all who had the eye to see and good fortune to enjoy. When He sat; His sitting pose

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1 Justice Paul of international fame described Shri Guru Deva as **'The Supreme'** in his presidential address at the conference of the eminent philosophers of the world during the Silver Jubily Celebrations of the Institute of Indian Philosophers held at Calcutta in December 1950.

2 In the same conference Dr. S. Radhakrishnan addressed Shri Guru Deva as "Vedanta Incarnate"

3 Describing the personality of Guru Deva, the great Sanskrit Poet of the Aryavartha Sanathana Dharma Maha Mandal, Kanpur, wrote in his poem मूर्तिमान एष धर्मः "Murtiman eish dharmah" i. e. He is **Dharma Embodiment.**

4 Another famous Sanskrit Poet of Benares, 'Ashu Kavi' Pt. Veni Madhava Sastri 'Shashtrartha Maharathi' wrote in his prayer to Guru Deva— ब्रह्मानन्द सरस्वतिं गुरूवरं प्रत्यक्ष देवं भजे ।

i. e. I bow down to Swami Brahmanand Saraswathi who is the Great Guru and 'Present God' or 'God in Person' or "Personified Divinity."

attracted and inspired the eyes that fell on Him and inspired the minds and hearts that came under the divine aura of His gracious presence. His sitting posture was the exemplary sitting pose of a perfect Yogi, and when He walked, oh! it was a sight which Royalties have enjoyed and Gods have cherished on earth. Such was the perfection of His Personality, every aspect of which was an inspiration for one and all.

Words that fell from His lips surcharged the atmosphere with vibrations holy and divine. Every word that He spoke charmed the ear and captivated the heart. The charm of His voice surpassed the melody of music. Well disciplined music of the best musician of the world would not charm as much as His simple words charmed the child and the old alike. Whatever He spoke was heard and enjoyed with undivided attention by one and all. His moving lips were the one point of focus for a million eyes gathered to listen to His evening discourses. Spell bound sat the audience with captivated mind and heart in His presence. It was an atmosphere of all joy around him. It was Anandam vibrating around Brahmanandam - (The "Conditioned Brahmanandam" was, as it were conditioning the unconditioned transcendental Brahmanandam). When His words thrilled the air with joy, the whole atmosphere was surcharged with delight as if waves were set up in the silent ocean of Omnipresent Anandam - The Immoveable was moved by "the Expression of the Inexpressible".

It was the grandeur of the perfection of inner and outer personalities of Guru Deva that attracted the eyes and hearts of the elevated and learned pandits of Bharata and that tempted them to adorn their learning by finding a suitable expression for the inexpressible Divinity. An expression was found in the words "Ananta Shri Vibhushit" which means "beautified with ever-the-same inmeasurable grandeur". This is an expression in Sanskrit Language which was used for the first time in the history of India, to synthesise his Greatness.

In the English Language, his devotees felt that the expression "His Holiness" did not adequately describe this personified Divine Effulgence; and so the new expression of "His Divinity" was used. With such unique adoration of newer and fuller grandeur, transcending the glories of the expressions of antiquity, was worshipped the holy name of Guru Deva, the living expression of Upanishadic Reality, the embodiment of the transcendental Divinity.

He was Maha Yogiraj in the family of the Yogis of Indias and was held by the "Gnanies" as personified Brahmanandam, the living expression of — "Pcornamadah Poornamidam"*. The divine radiance blooming forth from His shining personality revealed the truth of "Poornamidam" (this manifested Brahman is poorna) and His Sahaja—Samadhi brought home the truth of both—"Poornamadah" and Poornamidam". It

* That unmanifested Brahman is perfect and This Manifested Brahman is (also) perfect.

was the perfection of this great spiritual Master which innovated a religious and spiritual renaisance in northern India and where-ever He travelled.

This Great Pride of India was "Rajaram" in his early days when he was the love of his great family and was cherished as the "rising sun" in the community of Mishra Brahmans of village Gana, near Ayodhya in Uttarpradesh. He was born on Margashirsh Shukla 10 Samvat 1928 (equivalent to December 1871) with a silver spoon in his mouth, but his hour of nativity claimed him for the recluse order and not for that of the secular.

At the tender age of nine, when the other children of the world were mostly busy in playgrounds, he had matured in the idea of renunciation; and by continuous and deep thinking was convinced of the futility and evanescence of wordly pleasures. He realised so early that real and lasting happiness cannot be had without the realisation of the Divine. The joys and pleasures that are obtained from the phenomenal world are mere shadows and smudged images of the ideal happiness and bliss, that is not far from man but exists in his own heart, enveloped by the dark clouds of ignorance and illusion. When he was barely nine years old he left home, and went to the Himalayas in search of God, the Light that dispels the great darkness in the human mind, the darkness that stands between man and the inner Enlightenment.

During the search for a perfect spiritual guide, he came across many masters and good-beginners but none of them came up to the ideal that he had set for himself. He desired his spiritual master to be not only well-versed in philosophic learning but also to be a person of realisation; and over and above these dual achievements, he also wished his Master to be a life - celibate - perhaps the natural and legitimate desire of an aspirant who himself had decided to maintain that high ideal for life.

In the world as it is constituted to-day, to find a personality combining these three conditions and attributes is difficult, if not altogether impossible, and so the young truth-seeker had to wander far and long before he arrived at the goal of his search. After about five years of wandering on the Himalayas, he reached the township of Uttar-Kashi. In that "valley of the saints", at that small and distant Himalayan hermitage there resided in those days a great spiritual master, Swami Krishnanand Saraswati Maharaj, a sage deeply versed in philosophical lore, representing a rare and perfect blend of theory and practice, of learning and realisation.

To that realised soul, the young ascetic surrendered himself for being initiated into the mysterious realms of the spirit, whose real key-practices are attainable not from books and treatises, but only from perfect spiritual masters, who pass these top-secret-practices from heart to heart.

After sometime, with the permission and

order of his master he entered a cave at Uttar-Kashi with a resolve not to come out before he had realised the Light Supreme. His desire to attain the Highest knowledge was not merely an ideal wish or intention; it was a mighty, overpowering determination that burned like fire in his heart. It permeated every particle of his being and bade him not to rest or stop before the complete realisation of the Bliss Eternal.

Soon he arrived at the Heatless, Smokeless Effulgent of the Self and realised the Divine Truth, the Ultimate Supreme Reality, Satchit-anandam.

The greatest attainment of a saint is his life itself-the high edifice of a realised Upanishadic living that developes under the stress of rigorous discipline and sincere truth-seeking. To understand that inner personality one must approach such realised souls with an open and receptive mind, and try to visualise the great internal life that is the basis of their actual and real form of living.

At the age of 34 he was initiated into the order of Sanyas by his Master and then he again proceeded to Blessed Solitude, the only Blessedness. This time he did not go to the Himalayas but went to the Amarkantakas, the source of the holy river Narbada.

For the greater part of his life he has lived in quiet lonely places, the habitats of lions and leopards, in hidden caves and thick forests where even the mid-day sun frets and fumes in vain to dispel the darkness that may be said to have made a permanent abode in those solitary and distant regions of Vindhyagiris and Amarkantakas.

He was out of sight of man but was well marked in the eyes of the destiny of the country. For more than one and a half centuries the light of Jyotirmath was extinct, and North India had no Dharmacharya to guide the religious and spiritual destiny of the people. Here was a bright light of spiritual glory well adorned by the perfect discipline of Sanatana Dharma; but it was hidden in the caves and valleys, in the thick forests and mountains of central India-as though the blessed solitude was giving a proper shape and polish to the personality which was to enlighten the religious and spiritual darkness that had overtaken the country, by the Flash of His mere presence.

It took a long time, twenty years, to persuade him to come out of His loneliness and accept the holy throne of Shankaracharya of Jyotirmath in Badariashramam. At the age of 72, in the year 1941, a well marked time in the political and religious history of India, He was installed as Shankaracharya of Jyotirmath, and that was a turning point in the destiny of the nation. The political freedom of the country dawned under His Divine Grace and He was worshipped by Dr. Rajendra Prasad, the first President of the Indian Union.

His Policy of Dharma-prachar was all embracing. He inspired all alike and gave a lift to

every body in his religious, virtuous, moral and spiritual life. He was never a leader of any one party. All parties found a common leader-head in Him. All the differences and dissensions of various castes, creeds and sampradayas dissolved in His presence and every party felt to be a thread in the warp and woof of society, and that all the threads make the cloth and that no thread can be taken out with advantage from it. Such was His Universality and all embracing nature.

One unique principle of the Great sage that distinguished him completely from other living, saints, was that he did not accept money as a gift from his visitors or disciples. He was running the greatest religious institution of Northern India at his own expense, the sources of which were known only to himself.

His entire personality exhaled always the serene perfume of spirituality. His face radiated that rare light which comprises love, authority serenity and self-assuredness; the state that comes only by righteous living and Divine realisation. His Darshan made the people feel as if some ancient Maharshi of Upanishadic fame had assumed human form again and.....that it is worth-while leading a good life and to strive for the realisation of the Divine.

His spiritual teachings are simple and clear and go straight home to your heart. He strictliy adhered to the course of inner development laid down by the systems of Indian Philosophy and ethics and he raised his voice never in opposition but always in firm support of the truths and principles contained in the Hindu Dharma.

He stood at the pinnacle of human development and moved as only Jeeven-Muktas can move, under the strong hold of "prarabdha". He, for himself would allow things to go on as they are ordained by the hand of destiny, but His devoties have many a time changed the course of the fate of themselves and of the people. Innumerable instances can be counted when by virtue of His Dhyanam, His devotees have wrought miracles worked in the innerman and transformed the materialistic hearts of iron into spiritual hearts of gold.

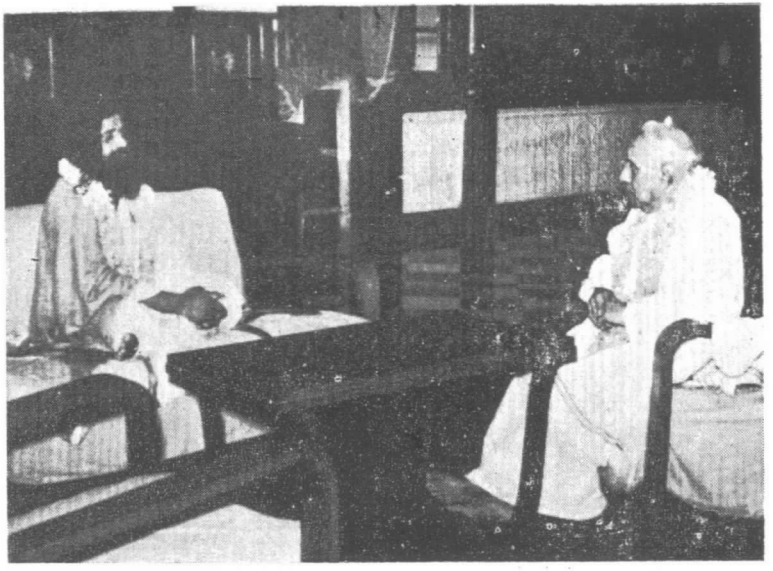
As time would have it, after 12 years that flashed by, the Manifested merged with its original, the unmanifested, and "Brahma Leena Brahmanandam" is now appearing in the hearts of His devotees as waves of Brahmanandam. He cast off His mortal coil, but left behind a few others in mortal coil to keep burning the light of His grace and pass the torch of His teachings from hand to hand for all the millennium to come.



His Highness Darsanakalanidhi Rama Varma (Pareekshit) The Learned Maharaja of Cochin Greets Revered MAHARSHI



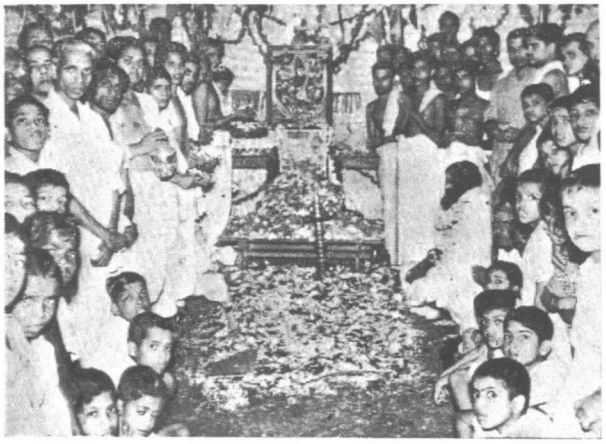
Kerala Maha Sammelanam Flag Hoisting Ceremony performed by Maharshi. Around Maharshi could be seen Sri Kutti-krishna Menon, Municipal Chairman, Cochin, Sri Vaidya-natha Iyer, Advocate, Palghat; Sri Achuthan Pillai, Professor, LaW College, Ernakulam; Barrister, A. N. Menon, Sri Madhava Mallaya, President, Tirumala Devaswom, Cochin and Others.



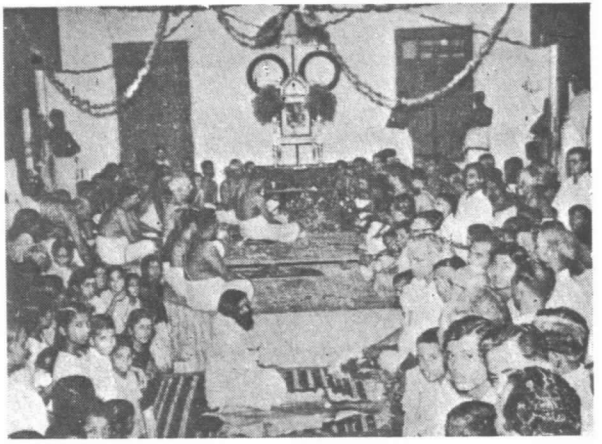
They sat down and talked for more than 1½ hrs.



They stood up to depart. Barrister A. N. Menon, the Chief Organiser of Adhyatmic Vikas Mandal, happily enjoying the meeting of the two great.....



The Holy sight which even gods were enjoying after the Deeparadhana at the end of Lalitha Laksharchana by the Rig Vedic Pandits in Yagna Sala Maharshi Absorbed in the Divine Grace of Mother Lalithamba. Dr. J. A. Bhatt M. L. A.; Sri Vasudevan Nair, Sri Lakshmi Narayana Bhat are seen amongst others.



Divine presence of Guru Deva and holy chantings and performances of the Lalitha Laksharchana by the expert Yagur Vedic Pandits thrilling the atmosphere with Divine Viberations infusing Anandam iu every heart of thousands gathered in the purifying atmosphere. Darsan of Guru Dev with Chathra and Chamara in the decorated high pedestal in front of which is seen a high heap of Laksharchana flowers being offered by the Pandits led by Sri R. V. Sreenivasa Iyer. Delegates of Different mandals are seen with Maharshi absorbed in the Divine Grace of MOTHER LALITAMBA issuing from MAHA YAGNA.



ADYATMIC VIKAS MANDAL AT ALLEPPY.

Your Efforts will Promote Spirituality Nobility Calmness & Bliss

Blessings of
SHRI BHAGWAN SHANKARACHARYA, JYOTIRMATH
Badarikashram, Himalayas.

* श्रीः *

श्रीमत्परमहंसपरिव्राजकाचार्य्यपदवाक्यप्रमाणपारावारापरीणयमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधष्टाङ्गयोगानुष्ठाननिष्ठतपश्चर्य्याचरणचक्रवर्त्यनादिगुरुपरम्पराप्राप्तवैदिकदर्शनमतस्थापनाचार्य्यसकलनिगमागमसारहृदयवैदिकमार्गप्रवर्तकसर्वतन्तन्त्रस्वतन्त्रचातुर्वर्ण्यशिक्षकश्रीमन्महाराजाधिराजगुरुभूमण्डलाचार्य्यजगद्गुर्वनन्तश्रीविभूषितश्रीमदादीशङ्कराचार्य्यभगवत्पादपद्मभृङ्गायमानाः श्रीमदनेकशासनतिरस्कृतान्तेवासिजनमनस्तमस्स्तोमाः शश्वत्सार्वभौमविश्वजनीनसनातनधर्मसंरक्षणबद्धपरिकराः परापरविद्याविद्योतितान्तःकरणः समस्तसम्प्रदायसमन्वयसाधन दत्तचित्ता विविधविरुदावलिविराजमानमानोन्नता अलकनन्दागङ्गातीरनिवस्युत्तराम्नायश्रीमज्जयोतिष्पीठाधीश्वराः श्रीमद्शान्तानन्दसरतीस्वामिवर्य्या विजयन्तेतराम् ।

Brahma Niwas, Alopibag.
Allahabad, U. P., 20—10—'55.

Beloved devotees,

I am in receipt of your kind letter addressed to His Holiness Jagadguru Bhagwan Shri Sankaracharya Anant Shri Vibhushit Swami Shantananda Saraswathi Ji Maharaj, Jyotirmath, Badarikashram. His Holiness has very kindly directed me to express His Feeling of pleasure, to all of you for organising a spiritual Development conference at Cochin from 23rd instant, under the auspices of Shri Shankaracharya Brahmanand Saraswathi Adhyatmic Vikas Mandal of Kerala, His Holiness wishes to convey the following message.

"Spirituality is the backbone of India. India can restore her ancient glory only through Religion and Spirituality. All religion is simply an attempt to unveil the essential nature of own.

selves. This ultimate Truth can be realised through self-purification. I hope your efforts will promote the development of spirituality, nobility, calmness and bliss. Remember the teaching and the ideal of Shrimad Bhagwat Gita:—

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

I am extremely pleased to know that Bal Brahmachari Mahesh Yogi, the beloved disciple of Guru Deva, Brahmaleen Mahayogiraj Jagadguru Bhagwan Shri Shankaracharya Anant Shri Vibhushit Swami Brahmananda Saraswathi Ji Maharaj of Jyothirmath Badarikashram is helping the cause of spirituality there. May his presence in Kerala inspire you all with **Real Peace and Happiness.**

"I wish your Maha Sammelan every success"

With love and blessings of

Gurudev Jai Ram Misra.
S/d.
Secretary.

His Holiness Jagatguru Bhagwan Shri Shankaracharya Anant Sri Vibhushit Swami Shantanand Saraswathi Ji Maharaj, Jyothirmath Badarikashram.

Adhyatmic Vikas Mandal

The Need of the Country to-day

Blessings of

Shri Bhagwan Shankaracharya, Sringerimath, Mysore.

श्रीमत् परमहंस परिव्राजकाचार्यवर्य पदवाक्य
प्रमाणपारावारपारीण यमनियमासनप्राणायाम
प्रत्याहार ध्यान धारण समाध्यष्टाङ्ग योगानुष्टान
निष्टतप श्चक्रवर्त्यनाद्यविच्छिन्न गुरुपरंपराप्राप्त
षद्दर्शनस्थापनाचार्य व्यारव्यानसिंहासनाधीश्वर
सकलनिगमागम सारहृदय सांरव्य त्रयप्रतिपादक
वैदिकमार्गप्रवर्तक सर्वतन्त्रस्वत न्त्रादि राजधानी
विद्यानगर महाराजधानी कर्णाटक सिंहासन
प्रतिष्टापनाचार्य श्रीमद्राजाधिराजगुरु भूमण्ड-
लाचार्य श्री ऋश्य शृङ्गपुरवराधीश्वर तुंगभद्र-
तीरवासी श्री विद्याशङ्करपादपद्मारावक श्री
जगद्गुरु श्रीमत् चन्द्रशेखर भारती स्वामि
गुरुकरकमलसंजात श्री जगद्गुरु श्री
अभिनवविद्यातीर्थ स्वामिभिः श्रीमन्नारायण-
स्मरणपूर्वकं विरचिताऽशिरस्समुल्लसन्तुतरां ॥

Dear Sir,

I submitted the contents of your letter dated the 7th instant to His Holiness bringing to His notice that you intent to hold The Kerala Maha Sammelanam of Shri Shankaracharya Brahmanand Saraswathi Adhyatmic Vikas Mandal at Cochin from the 23rd of this month. His Holiness was glad to know about it as that is the need of the country today. I am directed to convey His Holiness Blessings for all success of the Sammelanam.

Yours faithfully,

Sd/- N. LAKSHMINARAYANA SASTRY,

Khas Secretary,

(Personal Secretary to His Holiness Swamy Sankaracharya of Sringerimath.)



GOVERNMENT OF INDIA,

Vice-President's Secretariat.

New Delhi,

Dated the 19th October, 1955.

Dear Sir,

Thank you for your letter of the 7th instant

I send my best wishes for the success of the conference.

Yours faithfully,

S. RADHAKRISHNAN.

Hon. Pandit Govind Vallabh Pant,

HOME MINISTER, GOVT. OF INDIA.

PRIVATE SECRETARY TO THE MINISTER
OF HOME AFFAIRS,
New Delhi. 12th October, 1955.

Dear Sir,

Pantji has received your letter of the 7th October, 1955, and has asked me to thank you for the same. He sends his good wishes to the Spiritual Development Conference.

Yours sincerely,
A. D. PANDE, I. A. S.

Hon. K. N. Katju,

MINISTER OF DEFENCE, GOVERNMENT OF INDIA.

GOVERNMENT OF INDIA MINISTRY OF DEFENCE,
New Delhi, the 14th October, 1955.

Sir,

I am desired to acknowledge receipt of your letter dated 7 - 10 - '55, addressed to the Minister for Defence, and to convey the good wishes of the Minister for the success of the Spiritual Development Conference.

Yours faithfully,
(Sd)
For Private Secretary.

His Excellency the Governer of Andhra.

GOVERNOR'S CAMP, ANDHRA.

13th October, 1955.



I an delighted to learn that a Spiritual Development Conference will be held at Cochin on the 23rd, 24th and 25th October 1955 under the auspices of Shri Shankaracharya Brahmanand Saraswathi Adhyatmic Vikas Mandals of Kerala. The object of the Conference is, I understand, to enlighten the people about the easy and effective methods of mind control and God realisation. The world of to-day is restless. Happiness does not consist of material possessions alone; an important element of happiness is peace of mind and high regard for moral and spiritual values. Having been born, we have all to live, but let us live well and happily. This of course does not mean, 'that there should be renunciation; it does mean however, that all our endeavours must be informed by a high moral purpose, which among other things, pays as much regard to the well-being of others as to one's own well-being. I wish every success to the Conferrence.

TRIVEDI

Governor.

His Excellency Shri Prakasha the Governor of Madras.

PRIVATE SECRETARY TO THE
GOVERNOR OF MADRAS.

RAJ BHAVAN,
GUINDY, MADRAS-22
October, 9th 1955.

Dear Sir,

I am to acknowledge with thanks the receipt of your kind letter dated October 7. He wishes the Kerala Conference of Adhyatmic Vikas Mandal all success.

Yours faithfully,

(Sd.) For Private Secretary to
Governor of Madras.

"Adhyatmic Vikas Mandal of Kerala is Very Fortunate."

RAJ BHAVAN,
UTTAR PREDESH, LUKNOW,
23rd October, 1955.

JAI SRI GURUDEV

My Dear Sir,

Many thanks for your kind invitation to the Kerala Maha Sammelanam of Adhyatmic Vikas Mandal of His late Holiness Sri Jagadguru Sankaracharya Brahmanand Saraswathi Maharaj. Much though I would have liked to attend this sacred function I regret that I shall not be able to participate in it. I wish the function every success.

The Adhyatmic Vikas Mandal of Kerala is very fortunate to have in their midst the Revered Yogiraj Maharshi Bala Brahmachari Mahesh Yogi Maharaj. Brahmachari Maheshji has rare qualities of a Yogi and I have the honour of personally knowing him.

I shall be extreamly grateful to you if you will kindly convey my high personal regards and profound respects to Maharshi Maharaj.

Thanking you once again,

Yours,

P. B. PANDE,

(Under Secretary to the Governor of Uttar Predesh)

People Still Seek Blessings of Shri Guru Dev

Sri A. C. Bali, M. L. C. (Punjab).

AMBALA,
19th October, 1955.

Dear Brother in Dharam,

I am most grateful to you for having sent me your circular and your personal invitation to join the Maha Sammelan, being organized by you. It must indeed be a great occasion and one would wish to have the pleasure and previlege of being present. It is, however, not given to every one to share such celebrations which are undoubtedly of the greatest value to the mortal beings who are involved for almost the whole of their lives in personal and domestic affairs. In this material world when one hears that there are people who still seek the blessings of Sri Guru Dev, it is heartening indeed. May God in His Grace and Kindness bless you and all others who are associated with this sammelan and make the Maha yagna and the Maha Sammelan which you are holding, a complete success, is my prayer.

Thank you once again for your very kind, sincere and cordial invitation. While regretting my inability, I wish to join you and all others with you, to seek the blessings of Shri Guru Dev

Yours sincerely,

A. C. BALI. (M. L C.)
News Editor, 'The Tribune'
Ambala.

For Emancipation of the Entire Human Race

Shri Shankaracharya Shishya Mandal,
Jabalpore. 20—10—1955.

My dear Brother,

It gave us, the Shankaracharya Shishya Mandal, Jabalpur, great pleasure to learn that the devoted disciples of Maharshi are going to have **Maha Yagna** and **Mahasammelanam of the Adhyatmic Vikas Mandal** with befitting enthusiasm. Their determination to spread the message of spiritual development and unfold the true nature of self and God realisation is really laudable. Although the circumstances did not allow us to be physically present in your midst on this solemn occasion, yet we assure you that we are present with all of you in spirit. May the blessings of Guru Deva, Anantshri Vibhushit Jagatguru Shankaracharya Jyotishpithadhishwar of Badarikashram, Bhagwan Gurudeva Swami Brahmanand Saraswathi Maharaj fill the hearts of all of you there with a spirit of full confidence and enthusiasm to further the cause initiated and enunciated by the Maharshi, for the emancipation of the entire human race.

Yours brotherly,

In the enjoyment of the Grand Grace of
Shri Gurudeo,
RAJ RAJESHWARI PRASAD VARMA

For Shri Shankaracharya Shishya Mandal,
Jabalpur, (M. P.)

Maharshi: The Messenger of the Call Divine

Shri Shankaracharya Brahmanand Saraswathi
Adhyatmic Vikas Mandal, Madanapalle.

Andhra,
Dated 30th September, 1955.

WE, the members of Shri Shankaracharya Saraswathi Adhyatmic Vikas Mandal, Madanapalle are happy to express our fraternity and heartily associate ourselves with your efforts to bring about a spiritual regeneration of our Society. There is now a general awakening in humanity towards spirituality. All through the times several Rishis and Saints who had direct and positive experience in the field have been giving their call to the rest of mankind. But so far the majority had not responded, due to their egocentred life and in illusion of an empty materialism. Having realised the utter futility of gross materialism, they now appear to be ready to respond to the call of the Rishis and Saints. It looks as though mankind is taking a turn. Life of Sadhana which was possible only for a few is now becoming possible for all.

It is at this juncture great Rishis like our revered Guru Maharshi Bal Brahmachari Maheshji are springing up to hold the beacon light and lead us all in the path of "Atma Gnana." We have to enlighten and elevate ourselves under the loving care of our revered Guru Maharshi Shree Bal Brahmachari Maheshji and simultaneously strive to kindle the spirit in our brothers around us. We had the unique privilege of sitting at the feet of Maharshi Maheshji and having him amidst us for months. We all drank profusely the nectar of his sweet talks and experienced an inexpressible joy in his company. Our spirits were kindled and nursed by the intimate care of this messenger of the "Call Divine". The

tender care and love of our Guru Dev, Yogiraj, Ananta Shree Vibhushit Shree Shankaracharya Brahmanand Saraswathi Maharaj are always with us and his spirit will always guide us in our noble mission.

On this memorable occasion where you have all congregated under the banner of our most Revered Gurudev to bring about a collective spiritual regeneration, we cannct but express our extreme joy and wish you Godspeed in your work, We prey God to bless this noble task of yours with crowning success.

With fraternal regards,
at the feet of GURUDEV,
The Members of the
Shree Shankaracharya Brahmananda Saraswathi,
Adhyatmic Vikas Mandal, Madanapalle, (Andhra)

Unless We Gain Spiritual Light Ourselves First

Pt. Jagat Pal Pande, President, Dharma Prachar Samithi,
Gola Gokarannath, Dist. Kheri, U. P.

Dear Brother,

Jay Jay Gurudeva.

Received your kind invitation. In these days of selfishness and materialism, we, who believe in God and spiritualism, should try to develop our own soul power first (these are the words of Pujya Gurudeva which I am repeating) and then try to enlighten others. Unless we gain the spiritual light ourselves first, we can do practically nothing for others. This you can know well from Bhai Maheshji (a brilliant man among disciples of late Gurudeva). You are fortunate to have a man of real spiritual perfection and I am sure he will be able to give people who come into contact with him a real advice for mental peace and soul realization.

For your information I have pleasure to inform you that we are having 108 Akhand Ramayana Patham these days and after its successful completion with Hawanam and Brahman Bhojanam, we will start 24 Laksha Gayatri Japam which we also hope to complete successfully.

I wish every success for the Mandal snd shall thank you to kindly keep me also informed of its activities in future as well.

Gola Gokarnath,
19th Oct. 1955.

Yours sincerely,
(Sd/-) J. P. PANDEY,

For Purifying the Numerous Souls of Kerala.

R. P. BHARGAVA, B. A. LL. B.
Land Lord, Nishat Picture Palace.

Lucknow,
22nd October, 1955.

Pujya Guru Bhai,

Your kind and gracious invitation to the Maha Sammelanam and Maha-Yagna reached me yesterday evening.

It was indeed very kind of you to have extended the invitation and it would have given me the greatest pleasure to be able to acceept the same and to be with you all to pay homage to the Sacred Memory of our Gurudev Bhagvan, but the distance and the lateness of the information prevent me and my family and other disciples of Guru Dev Bhagavan from partaking in the heavenly bliss of the Sacred occasion.

We, however, assure you that although we will not be present there physically still our spiritual presence will be there.

May Shri Guru Dev Bhagvan bless you and your co-organisers and specially Maharshi Ji Maharaj for purifying the souls of the numerous Guru Bhais in Kerala.

Thanking you once again for your kind invitation,

With Guru Dev Bhagvan's Blessings,

Yours fraternally,

(Sd/-) R. P. BHARGAVA.

Kerala Maha Sammelanam: The Forerunner of Adhyatmic Conferences Throughout Bharat

Trivandrum,
22nd October, 1955.

Dear Sir,

We are happy to learn that a conference the first of its kind, is to be held at Cochin from 23 to 25 - 10 - 1955, under the auspices of Sri Sankaracharya Brahmananda Saraswathi Adhyatmic Vikas Mandal and H. H the Maharaja of Cochin is to inaugurate the Sammelanam. The Mahesh Yogi in whose presence it is to be held is what 12 years and more of discipleship and close association with an eminent Guru like Mahayogiraj Brahmananda Saraswathi could make of him No wonder, in so short a time, since he visited these parts, he has been able to gather so many sishyas around him and should have been an inspiration for a convention of this sort.

We wish and pray to the Lord Almighty not only to make this conference a success, but that He would make it a forerunner of similar Adhyatmic conferences from year to year, not only in Kerala but also in other states of Bharat and resuscitate Sanathana Dharma and Asthikya among people. We have every confidence that this aim of ours will be an accomplished fact soon by the grace of Brahmananda Saraswathi and by the United efforts of Mahesh Yogi and his Sishyas and the Well Wishers of Bharat.

C. S. KRISHNASWAMI IYER, M. A.
Retired Accountant General, Travancore State.
Mahopdhyaya Pandit
V. VENKATARAMA SARMA.
VENKATESWARA AIYAR
Retired Asst.
Secretary to Government-Trivandrum.

अनन्त श्री विभूषित शंकराचार्य

श्रीस्वामी ब्रह्मानन्द सरस्वती स्मारक निर्माण समिति

५१, गुइन रोड
लखनऊ - २३-१०-१९५५.

श्रीमान जी

सादर जय श्री गुरूदेव। आपका प्रेम निमंत्रण मिला तदर्थ धन्यवाद। आपके सत्प्रयास में श्री गुरूदेव आपको पूर्ण सफलता प्रदान करें यही श्री गुरू चरणों में सादर विनय है।

खेद है, देर से पत्र पाने के कारण इतने कम समय में वहां पहुँचकर सम्मेलन में भाग लेने में असमर्थ हूँ। फिर भी मनसा वाचा कर्मणा मैं आपके साथ हूँ। इस कठिन काल में जी कार्य भी धर्म प्रचार के लिए हो सके वह सराहनीय है।

स्थानीय सभी गुरू भाइयों की ओर से आप लोगों को सादर बधाई।

आपका ही
मदनेश शुक्ल

The Great Spirit of Shri Guru Deva has started to work out his Divine Programme of Spiritual Development of the Nation

[Shri Ratan Lal Chamaria, a highly respectable and leading businessman of Calcutta.]

To

Barrister A. N. Menon, Ernakulam.



Dear Brother in Faith,

Jai Shri Guru Deva.

With great delight I have received your invitation for the Maha Yajna and the Kerala Maha Sammelan of the Adhyatmic Vikas Mandal. Many thanks for the kindness.

It has really given us great joy and satisfaction that Kerala has recognised the inner divine radiance of our revered Bala Brahmachariji and that he is generously flashing out the Divine Light blazed by Shri Guru Deva in his noble and serene heart.

It gives us great satisfaction and encouragement to note from your pamphlets that the Great 'Brahma-Leen' Spirit of Shri Guru Deva has started to work out His Divine Programme of spiritual development of the nation through His beloved disciple who is worthy of it.

We the disciples and devotees of Shri Guru Deva in Calcutta extend our sincere and heartfelt admiration for the noble cause of the Adhyatmic Vikas Mandal. And to you, dear Barrister Menon! we heartily congratulate for successfully organising this in Kerala. We feel that your glorious steps in this connection will be the guiding steps for all others who are destined to work out the Divine Programme in other provinces.

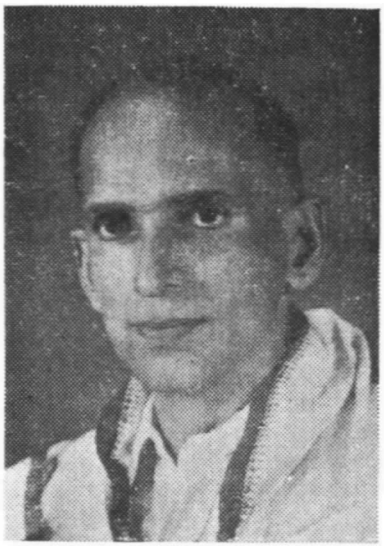
I am sure the Kerala Maha Sammelan will be a grand success, for, success rests in him who is already there with you.

Chamaria Palace
3 Chandmari Rd.
Howrah
Oct. 22nd 1955.

(Sd)
RATAN LAL CHAMARIA.

—o—

WELCOME SPEECH



Sri S. Kuttikrishna Menon
Advocate & Municipal Chairman, Mattancherry, Cochin.

Friends,

As chairman of the reception Committee of this Maha Sammelan, it is my proud privilege as well as my pleasant duty to extend to one and all of you present here a very cordial welcome, on this momentous occasion of the inauguration of this conference which is perhaps unprecedented in the History of Kerala. I have used the world "momentous" advisedly because I feel that this Conference is the first of it's kind including as it does representatives of all the important towns of Travancore-Cochin and their suburbs, together with some of the most important centres of Malabar. When I see before me such a representative gathering of spiritual devotees in this sacred memorial hall my mind naturally harks back to those ancient times when the world was young and darkness lay over many of its peoples and the mind of man started it's struggle for liberation from the bondage of atheism. I then realise how long before Alexander marched his armies into the valleys of the Tigris, before Babylonian astronomers began to learn to gaze upon the starry world and before the Eternal City of Rome had been built upon the Seven Hills, this Sacred land of ours had lighted the torch of knowledge at its earliest. This is the land where philosophy pondered deep over the problems of life and the Vedic Rishis sang those hymns, to the Father in the shining

sky, which still live and throb in our hearts and have made us what we are. A great Scion of that illustrious race is now before us here to-day Radiating that same Divine influence and that same purity and noblity of thought and action which our fore-fathers were accustomed to imbibe at the foot of our mighty mountain and on the Sacred banks of our Holy rivers. I say that in the person of 'Maharshi Bala Brahmachari Mahesh Yogi of Uttarkashi' we have secured to ourselves the presence of a blessed soul who has attained an extra-ordinary level of spiritual perfection. A brilliant product of the Allahabad University, His Holiness has taken to the ascetic way of life undergoing a period of training in renunciation and self-abnegation under the great Jagadguru Bhagavan Sankaracharya Swami Brahmananda Saraswati Maharaj of Jyotirmutt, Badarikasram. Swamiji has been preaching that religion is neither dogma nor theory nor mere empty talk. Religion is realisation. It is becoming and being not mere hearing or acknowledging. He has been carrying the message of true religion as one which is intended to raise man from the abyss ot spiritual poverty to the blissfull pedestal of Realisation-that stage of Union between the lower self and the higher self. As a result of his experiments in this great laboratory of life he has discovered an easy method of mind control leading to the unfoldment of real Anandam which perhaps represents the quintessence of all religions, the be-all and end-all of existence. We are indeed fortunate that a sammelan like this is being conducted under the auspices and in the immediate presence of a great soul like Maharshi Bala Brahmachari Mahesh Yogi. Let us therefore derive inspiration from his Holy presence and let us imbibe the words of wisdom that he might impart us, so that we-each one of us in his own way endeavour to shape and mould and cast our lives in order to enable us to lead a nobler, a more useful aud a fuller life. Friends, may I therefore convey to Maharshi Bala Brahmachari Mahesh Yogi on your behalf as well as on behalf of my own humble self our most respectful greetings and pranams on this memorable occasion.

Kerala has Found out a true Spiritual Guide who shows the straight way for mind control, Peace in Life and Experience of Atmananda.

Inaugural Address of

His Highness Darsana Kalanidhi Rama Varma Parikshit

THE MAHARAJA OF COCHIN.



Revered Maharashin, Ladies and Gentlemen,

It gives me immense pleasure this evening to be in the company of good aspirants in the close vicinity of the Maha Yagna; and it gives me encouragement and profound satisfaction when I find respectable personalities of Kerala have assembled here as delegates of the Adhyatmic Vikas Mandal started in the name of the great Maha Yogiraj Swami Brahmananda Saraswathi Maharaj, the most illustrious Sankaracharya of the present times.

I am extremely happy to note that you have been successful in finding out a true spiritual guide who shows you the straight way for the attainment of mind control, peace in life and realisation of the true nature of the self which the Upanishads declare, is "Sat, Chit and Anandam." It is indeed very gratifying that this Sammelan is graced and blessed by the holy presence of Maharshi Bala Brahmachari Mahesh Yogi the great disciple of Shri Swami Brahmananda Saraswathi

Maharaj. His name and fame have spread far and wide in Kerala. His Holiness is now being recognised as a real Maharshi, a true spiritualist and an expert guide for an easy approach to peace and happiness in everybody's day to day life. He has brought to us not only the words of message of peace and anandam, but also the real key to lay open the treasures of lasting peace and anandam hidden within us.

I really congratulate the delegates and members of the Adhyatmic Vikas Mandal in having gained the peace and anandam in life, in having now come out to give it to others through this congregation and in praying to God through the Maha Yagna to invoke His Blessings for the spiritual development of their fellowmen of Kerala. It is the proud tradition of our land that we are very generous in our behaviour towards our neighbours. We want to enjoy peace and happiness in life, and on its attainment desire to bestow it on others so that they may also enjoy it. It is this kind of sympathy towards the whole world that is expressed in the famous saying--;

वसुधैव कुटुम्बकम्

The great Lord Aadi Shri Sankarachcharya having found the truth of Sanatana Dharma and having felt the deteriorating spirit of the nation, went out to broadcast the true message of philosophy and higher values of life. He gave it to genuine seekers after truth like his world famous disciples Shri Padmapadacharya, etc. and through them and their disciples to one and all.

It is being more and more recognised that the great advancement of science has little helped in reducing the miseries and discontent in the world and the wiser men are looking to Mother India for spiritual guidance. I feel certain that through this congregation the spirit of the invaluable message of Shri Maharshi will spread far and wide, not only among the suffering people of remote places of Kerala but also among the suffering humanity of the whole world.

I feel proud to inaugurate this Adhyatmic Mahasammelan which one may hope, will enlighten the world on easy methods of mind control, on easy methods of enjoying peace in day to day life and on easy methods of unfoldment of the essential nature of our own self.

For Adhyatmic Vikas we have Adhyatmic Vidya in the rich traditions of our country. In the whole field of learning Adhyatmic Vidya is counted to be the supermost, as the Lord says in Gita'. **अध्यात्मविद्या विद्यानाम्**

There are essentially two aspects of Adhyatma Vidya, theoretical and practical. The former is generally known as philosophy and the latter

as yoga. In the field of philosophy we have different schools such as Nyaya, Vaisheshika, Sankhya, Yoga, Purva and Uttara Mimamsas. Uttara Mimamsa is also known as Jnana Kanda. Adwaitha, Vishishtadwatha, Dwaithadwaitha, Dwaitha etc. are but different views of the latter. In the field of practical yoga also, we have varieties known as Hatha Yoga, Manthra Yoga, Bhakthi Yoga and Raja Yoga to suit various types of aspirants. Both Jnana (Vedantavichara) and Yoga are necessary for attaining perfection. A very clear expression of this we find in Yogathathwopanishad—

योगहीनं कथं ज्ञानं मोक्षदं भवति ध्रुवम् ।
योगोऽपि ज्ञानहीनस्तु न क्षमो मोक्षकर्मणि ।
तस्माज्ज्ञानं च योगं च मुमुक्षुर्दृढ़मभ्यसेत् ॥

I would not like much to enter into the philosophy of spiritual development but I would like to bring home to you that there are distinctly two ways of attaining perfection known as Pravrithi Marga, the way of life of householder and Nivrithi Marga the way of life of a sanyasin. A sanyasi renounces everything of the world and through renunciation (vairagya) he makes his field of abhyasa undisturbed and through abhyasa attains samadhi and through long practice of samadhi he establishes himself in a state of Nitya Samadhi called Jivan Mukthi. Pravrithi Marga of the householder, on the other hand, has altogether a different way of approach. He makes his approach not through renunciation but through quality of love and attachment to personal God. Through his increase of love for his Ishtadevatha he gets into samadhi and this practice of samadhi daily for a short period ultimately puts him into the field of Nitya Samadhi.

The nature of God being merciful, All-Knowing, he gets his grace and blessings in his day to day life also and thus his spiritual sadhana also becomes a means of material prosperity and gains. It is due to the perfection of the philosophical and yogic aspects of our sanathana dharma that a sanyasi and a householder both are capable of establishing themselves on the platform of Jeevan—Mukthi through their own respective ways which are antagonistic in nature and contrary to each other.

The approach of a householder to the realisation of the divine is very well depicted in Bhagavatham when Mother Devahuthi asked Kapila Dev about the process of attaining moksha. He told her that Brahman is the Ultimate Truth, its nature is omnipresence and Satchithanantham. One who realises IT, becomes free from the cycle of birth and death, rises to eternal life and finds that he is Brahman Itself. But to realise IT and to be IT, dhyanam of its saguna aspect is necessary. Here Kapila Dev emphasises that for a man who is always engaged in the objective world it is very difficult to conceive of the nirguna nirakara vya-

pak akshara Brahman and hence the neccessity of meditation of Saguna Brahman.

I am glad to find that Shri Maharshi's principles of guiding the people for peace and Atmanandam are based on such authentic narrations in our scriptures.

In these days of peacelessness, confusion and conflict everywhere in every walk of life, we need a teacher of calm thinking and clear understanding who can successfully find out the ultimate cause of distress, confusion and peacelessness; and who having found the cause is able to cure it, for one and all. We need a teacher who can cure both heart and mind, a teacher who, having gained for himself the treasured secrets of peace and happiness in life, can afford to come out and feel for his fellowmen, feel for others and invite them to enjoy the bliss that he is enjoying. We need a teacher who has a clear insight into the mathematics of life which is found comforting the whole humanity in the present times. We need a teacher who has a clear insight into the details of smooth working of life, material and spiritual, a teacher under whose guidance, spiritual Sadhana suppliments, enriches and reinforces the material aspect of life rather than combat it and destroy or lead to renunciation. We need a teacher with sufficient gift of intellectual imagination and divine inspiration who can feel the pulse of one and all, and prescribe a sure cure, a successful course of practice to bring about mind control, peace, and spiritual joy of unbounded nature in everybody's everyday life. For such elaborated and perfect guidance we can only look forward to Maharshi's like Shree Bala Brahmachari Mahesh Yogi whose three or four months, tour in Kerala has proved its worth and has proved that in Him abide the qualities of a masterly spiritual guide. I am really very happy to inaugurate this Maha Sammelan of fortunate souls, who under the guidence of Shri Maharshi are enjoying the benefits of mind control, peace and spiritual joy in their daily life.

Thanking you, the convenors, for your kind invitation to me for inaugurating this Sammelan, and doing obeisance to you, Shri Maharshi, I declare this conference open and wish it all success.

Maharshi: A Saint whose Miracle Works in the inner man to glorify it

If the World could know how to make the best use of this young Living Saint of the Himalayas, Peacelessness and Suffering of Life would evaporate like camphor from the Surface of the Earth.



Report and message of Sri Barrister A. N. Menon, the Chief Organiser of the Kerala Maha Sammelanam of Shri Sankaracharya Brahmananda Saraswathi Adhyatmic Vikas Mandal, read out by him on the opening day of the Sammelanam.

അസ്മത് കുലോപരം ദേവം അമച്ഛത്രുവിനാശനം
അച്ചുസിദ്ധിപ്രദാതാരം ശാസ്താരം പ്രണമാമ്യഹം.

പാണ്ഡ്യശവംശതിലകം കേരളേ കേളിവിഗ്രഹം
ആത്തത്രാണപരം ദേവം ശാസ്താരം പ്രണമാമ്യഹം.

Revered Maharshin, respected learned Vedic Pandits, Dear Delegates of Adhyatmic Vikas Mandal, Sisters, and Brothers of Kerala.

A. N. Menon, Barrister-at-law.

Our Punya Bhoomi Kerala is the great land of Parasurama which has the proud privilege of having produced the greatest philosopher of the world, Sree Sankara the great. Our Kerala is that which has produced great Bhaktas like Vilwamangalam, Poonthanam and others. Our Kerala is that which has produced Bhakta-poets like Meppathur Narayana Bhatathiri the author of "Narayaneeyam" and Thunchathezhuthachan, the Malayalam translator of "Ramayanam." Our Kerala is that which has produced the ideal rulers like Padmanabha Dasas of Travancore the most learned and scholarly rulers like our present Maharajah of Cochin, and the religious and powerful ruling dynasties of Calicut. Our Kerala is that which has in the present times produced typical politicians like Sri V. K. Krishna Menon, Sardar K. M. Panikkar and others.

Our Kerala is that which has at the present times produced successful artists like Ravi Varma and others, and again, my friends our Kerala is that which has found out the great sage of the Himalayas and made Him shower, His blessings of peace and Anandam in these present days of confusion, chaos, misery and peacelessness every where. And again, my friends, through the Adhyatmic Vikas Mandal our Kerala is going to be the torch bearer of light of real and lasting peace and happiness to lead the peaceless suffering humanity to real and permanent peace and joy of life, because we have now found the one, at whose feet mind control is easy, peace in life is easy, and experience of Atmananda is easy. My friends, if the world could know how to make the best use of this young living saint of the Himalayas, peacelessness miseries and agonies of life would evaporate like camphor from the surface of the earth.

I call you to rise up and come in contact with Maharshi to enjoy all glories of life. I call you in the name of peace in life, I call you my friends, in the name of joy in life, I call you my friends, in the name of prosperity in life. My dear blessed souls I call you, in the words of Upanishads—

उत्तिष्ठत जाग्रत प्राप्यवरान्निबोधत

"Uththishtatha Jagratha
Prapya Varannibodhatha"

Arise, awake, get into the contact of the elevated and elevate yourself. This call of the Upanishads, this clarion call of the Mother Shruti is the call for us all to come into contact with Saints like Maharshi Bala Brahamachari Mahesh Yogi, whose elevating contact and sublime guidance have brought peace, prosperity and joy to the many hundreds of Kerala within these two or three months of Maharshi's tour in our province.

I take courage to say on the basis of my own experience of forty years of active life, that the world has seen saints of different calibres but here is the young sage coming from the valleys of the Himalayas to declare for the first time that mind control is easy, God realisation is easy experience of Atmananda is easy, and his divine utterances have been found to be true, when we find that having come in contact with him, people begin to feel peace in life and great joy of an unbounded nature, the Atmanandam within a few days of Sadhana. I personally know of more than a dozen cases, of very peaceless and miserable men and women who, having taken initiation from Maharshi were found declaring that they had no peacelessness in them after three or four days of Sadhana.

The world has known saints performing miracles of various nature, but, here is a saint whose miracle works in the inner man to glorify it. The light of His Divine Torch penetrates into the inner personality of a man and enables him

to discover the treasure of eternal peace and happiness hidden in the inner most recess of His own being. Here the miracle is that it takes only a few days for this overhauling of the man whose miracle is of permanent nature. His miracle is but a boon for the whole of life. Our Motherland is the land of perfect idealogies of life. Nothing useful can be said to be new in India, but in these days of confusion, chaos and peacelessness everywhere in every walk of life, when we find a personality giving hope of peace and joy in life, not only by words of sympathy but by claims of realistic nature, then we find in him something which is quite new to our present vision. As a matter of fact, when I first heard Maharshi's lecture at Ernakulam about three months before, I said to His Holiness, well Maharshin, you have said in your talk that mind control is easy but we find it hard to believe, because we know it from our own experience that when we sit in meditation the mind flies nine thousand miles off. Maharshi smiled and said, "Let it be my responsibility. You come tomorrow morning and I shall see that you get full cent per cent concentration and you will get much more than that, much more than you can expect now".

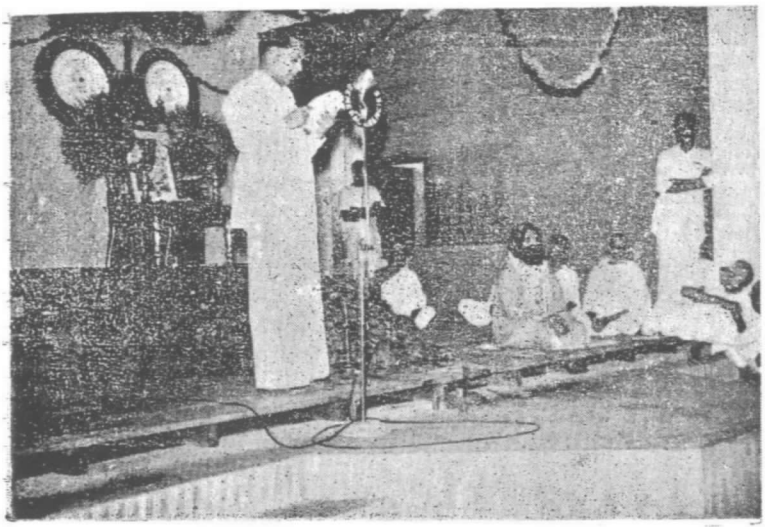
I went to Maharshi in the morning with my wife, received initiation, and to our greatest surprise in life, we were able to have full cent-percent concentration in the second sitting of our practice and we found it was followed by feeling of great joy, indescribable great Anandam during our further Sadhana. When we reported this experience of joy to Maharshi he explained it to be Samadhi-Sukh. It is really a great achievement in life because now life has ceased to be a struggle. Whatever are the circumstances, good or bad, life is a joy now. At this stage we realise the truth of Maharshi's saying "Life is not a struggle, it is all joy of unbounded nature". Till now, we have been hearing in the lectures of learned people that all this is eternal Brahman Bliss, or Satchidanandam, but that seemed to be as talks of dreamland, but now when we have experienced that Anandam, we see the truth in all those philosophical utterances and writings. Now we are able to reconcile the truth of Upanishadic teachings with our practical life. Now we can see what Dharma Sastras, Puranas, and Vedas preach is correct. Having been convinced of the great values and truths of Maharshi's ideals and great efficacy of his techniques of mind control and spiritual Sadhana, and being highly impressed by his saintly living and staunch faith and devotion to the Shastras and great ideal regard for Gurudeva, I count him as an embodiment of all that can be said to be good and virtuous in human life. We are really fortunate to have the Maharshi here in our midst.

Maharshi wanted to leave Kerala and proceed to North for Uttarkasi but I requested him to visit some more important places in the land of Shri Sankara, and accompanied him to many places where people received the showers

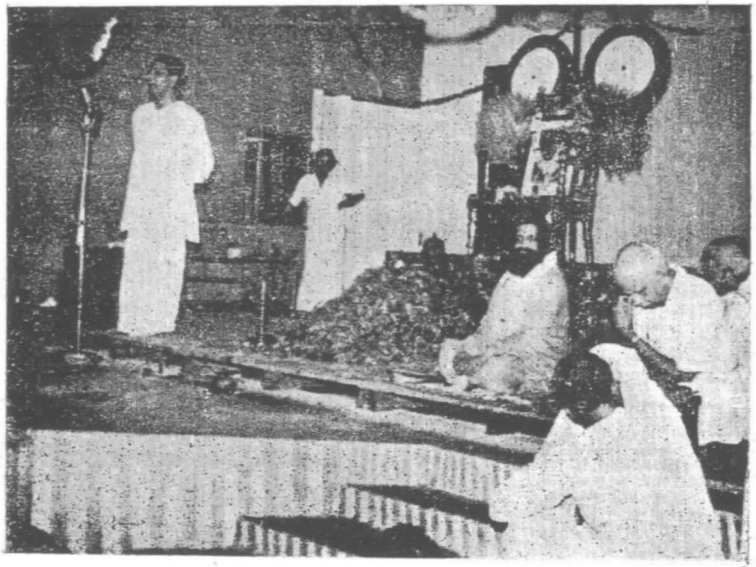
of His blessings and began to enjoy peace and happiness in life.

In every place where Maharshi happened to stay for ten or fifteen days, people were inspired to take initiation. The feeling of peace and joy that the initiated began to enjoy made them naturally meet one another with feelings of joy and thus everybody felt the need of a common meeting place and in every place 'gurubhais' began to meet once a week according to their convenience. This is how very naturally, as if by a divine call Adhyatnic Vikas Mandals sprang up in each place. When Maharshi was requested to give a name and organise all the Mandals in a manner so that 'gurubhais' of different places may contact each other and be profited by mutual give and take of the spiritual experiences, I have known it from the gurubais of Quilon, that Maharshi very much discouraged them for the formation of a regular institution like that. He said, "I am not at all for forming an institution or society nor, would I advise you to spend your energy in this line. It is enough that you meet amongst yourselves, and be benefitted by mutual give and take of the experiences of your sadhana, and if at all you want to make an institution of 'gurubhais you make it after I leave Kerala, so that I may not be taken to be the promoter of any institution. My approach to the people is individual and not institutional, and let it be like that."

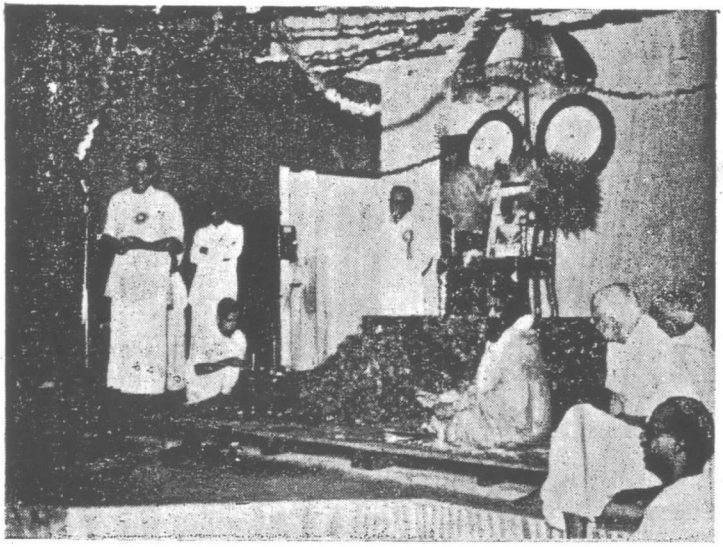
After Quilon, Maharshi went to Kottayam. There also the same atmosphere. The same was the proposal from the devotees and the same was the answer from Maharshi. From Kottayam, Maharshi was taken to Alleppey. The same atmosphere, but in a very much concentrated manner! Maharshi gave the same answer to the same proposal. But our gurubhai Kesavanj persisted in his firm resolve of getting the Mandalam inaugurated by Maharshi. Shri Kesavanji told me that Maharshi explained to him his unwillingness to be known as the sponsor of any institution. But Kesavanji requested that it was not that the Maharshi was forming an institution, but, it would only amount to blessing the spontaneous coming up of an institution in the most natural manner. Then Maharshi said with a smile, "If it is really the outburst of a natural spring of gurudev's blessings, then let us submit our will and enjoy it as it comes." This is the history of the formation of the first Mandalam at Alleppey. The news spread like fire and at every place came up **Shree Sankarcharya Brahmanand Saraswathi Adhyatmic Vikas Mandal,** and the progress of the members of the Mandal in their field of Sadhana has been so great that the necessity of Maha sammelanam arose in this short time of three months. Thus we find the formation of Adhyatmic Vikas Mandals has been a very natural process. It is not the outcome of human thought or effort. It is only an answer to the Divine call. It is only the divine setting by expert hands of His divinity



Sri A. N. Menon, Barrister-at-Law, Chief Organisor, reading the report from the Dias of Guru Deva. By the side of MAHARSHI are seen Pandit Ananda Sarma Sastri, Pandit Hathi Ram Sastri, the learned and Revered Pandits of Cochin, Sri Achuthan Pillay M. A. & M. L., Professor Law College & President of Ernakulam Adyatmic Vikas Mandal in consultation with Sri V. Kesavan B. A., C. A. I. I. B., the President of Alleppy Mandal. Sri. Viswanathan, the Secretary of Ernakulam Mandalam standing behind. In the middle is seen the big heap of flowers of Siva Laksharchana which was performed in the morning.



Sri A. Vaidyanatha Iyer, Advocate, Quilon addressing the gathering from the Dais of Guru Deva. Seated by the side of the holy heap of flowers of the Siva Laksharchana in front of the illuminating portrait of Guru Deva, MAHARSHI radiating Divine Light inspiring the atmosphere.



Sri Vaidyanatha Iyer, Advocate, Palghat, addressing the gathering with his characteristic humour MAHARSHI is seen by the side of heap of SIVA LAKSHARCHANA flowers enjoying the homour Barrister A. N. Menon wearing the Chief Organiser badge is seen standing by the side of Guru Dev. Sri C. Kesavan; B. A. C. I. I. B; Alleppey, Mr. Achuthan Pillay, M. A. & B, L, Ernakulam Pandit Anantha Sarma Sastri, Cochin are seen.



A daily feature of the open session of the Mahasammelanam. A side view of the huge gathering in rapt attention to MAHARSHI'S inspiring address.

Shree Gurudev, for the spiritual development of Kerala.

About two months of contact with Maharshi, has fully convinced me the greatness of the realised soul and then I thought of making him known to the masses through a big provincial congregation like this. I hold, popularity of Maharshi would amount to increase the peace and happiness of the country. I hold, the more the people come to know of His Holiness, the more peacelessness and misery will be minimised in this country. With this idea of helping the countrymen I proposed to Maharshi the celebration of Kerala Maha Sammelanam. Maharshi said 'Let my work go on quietly because I believe in collective peace and happiness through individual peace and happiness. I believe if I can make society peaceful and joyful the nation of such peaceful and joydul individuals will be a nation full of peace and joy. So let individuals approach me and be benefitted." I found it hard to impress the need for such a congregation to Maharshi. But luckily my fellow brothers of Trivandrum, Quilon, Kottayam, Alleppey and other places came to my help in a God sent manner.

Having read Maharshi's programme of leaving Kerala, devotees began to write enquiring twhere they could meet him before he leaves for she Himalayas. Thus I found the best time for my cheme, I put up to Maharshi, that the devotees wanted to meet His Holiness once before He leaves Kerala, then why not a time of three days be fixed for all to come and meet and the same opportunity be utilised for a big congregation, which will inspire not only Kerala, but the whole country. Maharshi gave a miniute's thought over it, and consented. Then Gurudev has so aranged, that His Higness the Maharajah of Cochin, has inaugurated the Maha Sammelanam and hundreds of delegates from all parts have come to participate, and that the Sankaracharyas of the Country have expressed the Kerala Maha Sammelanam **as the need of the Country.** I do not think Kerala has known such a great and grand religious congregation in its living memory.

I now recollect the words of the Maharshi when I first heard him at T. D. M. Hall, Ernakulam, saying that a few month's of Sadhana will increase our will power to the extent, that, any idea, coming strongly in our mind will surely find a way for its fulfilment. My joy knows no bounds today when I witness the very opening ceremony of the Maha Sammelanam so grand. Make hay while the sun shines, my friends. As long as Maharshi is in our midst make the very best use of Him take from Him the technique of peaceful and jouful life and rise to the true glories of life Enjoy life in all its glories and in all its aspects is all that I can express to you, my friends!

Jai Shree Gurudev

THE DIVINE TORCH

Extract in English of the Speech in Malayalam, delivered at the Kerala Mahasammelanam of The Adhyatmic Vikas Mandal held in Cochin from 23rd to 26th October, 1955 by Sri Adoor S. Vidyanath Iyer, Advocate, Quilon.

It is with profound feeling of gratitude to the Divine Grace that I am standing before you in an atmosphere thrilling with Spirituality and blessed with the presence of Maharshi Bala Brahmachari Mahesh Yogi. For several years past I have been contributing my mite to the service of the Hindu Society, a cause which I have been instinctively considering a sacred one, but the public at large I am sure, would hardly have seen me on a religious platform. This is not because I have been irreligious. I have my heart full of devotion to the Almighty God, but I am unused to assume any religious exterior.

On several occasions I have felt aggrieved by the rather selfish attitude of the thousands of Saints and Sanyasins in the country who do not come out for giving practical spiritual Guidence to the public. I have gone over to the extent of shouting that I shall not bow in reverence even before the mightiest Saints of the Himalayas if they are not of any practical use to the crores of this nation in real need of guidance at this critical hour. Now at last had come down the **Divine Torch** in the personality of Maharshi Bala Brahmachari Mahesh Yogi to light up the dark social chambers of irreligiousness and to lay out the easy path of spiritual progress. The very first speech he delivered in Quilon in the middle of May 1955, wherein he could give only the hints regarding the easy methods of mind control and God realisation which could be safely adopted by the householder with very great advantage, impressed me with the firm belief that he is the **Herald of a Happy New Era.** Thousands of persons assembled to hear the series of speeches he delivered in Quilon in which he was able to elucidate even the most intricate principles of Vedanta Philosophy in such a simple way that no one

among the audience left with any doubt regarding the subjects dealt with. Hundreds of people with families approached the Maharshi to put them on the practical path. They were all initiated with unreserved generosity by the Maharshi. I myself with my family got initiated. I could say now without any exaggeration, that without any exception every initiated person was able to experience within a few days, complete peace of mind, joy and material progress also. In some instances the progress was so rapid and marvellous that Maharshi himself had to regulate and reduce the speed of the progress.

I shall now deal with some particular instances and phases of the spiritual progress experienced by the devotees of Quilon. First of all I have to point out the case of a certain gentleman placed in the Government service of the State, who has been for over 30 years past having yogic-tantric sadhanas in varied kinds and has developed very great powers and Siddhies. This remarkable person was able to predict the arrival from the Himalayas of a great Yogi belonging to the Sankaracharya tradition, about 4 months before Maharshi's arrival. He could know for himself the arrival of Maharshi and identify in him the person of prediction. Himself and many of his friends spared no time in meeting Maharshi at the first opportunity in Trivandrum and getting initiated. From his own mouth I was able to hear that the path advocated by the Maharshi is marvellously effective and the simplest so far he has heard of. Himself and his associates are now very staunch devotees of the Maharshi and they have experienced remarkable progress. I have personal knowledge about the case of a blessed young Brahmin of about 22 years who could enjoy Samadhi within a short peried of about four weeks of initiation. There are also several others who began enjoying Samadhi suk within a period of about 2 months of initiation. There are a few ladies also whose progress had been very remarkable and the others whose Sadhana was not so regular are also reporting signs of progress. Some of the Devotees are enjoying intermittent Anandam throughout the day. The earliest general effect is the calmness of mind that the aspirant begins to feel in 2 or 3 days. This is followed by joy which develops by degrees to continuous bliss. On the material side also every one of them has reported considerable improvement. In the case of a few of the devotees, unexpected rise in profession, and surprising profits were experienced. I know of several families in which the domestic atmosphere has changed from "Hell to Heaven". These instances

I am able to give you from my own experience and from my personal contact with the persons concerned. The undisputed aspect of the Sadhanas of all the devotees without exception is satisfaction, to one and all, of course in varying degrees. But all of them feel firmly set on the path and spurred to yet further progress and acheve-ment.

The devotees of Quilon decided to form amongst themselves an association where they could maintain close contact with each other and promote the great cause to the benefit of more and more of the public. The result was the formation of the Sri. Sankaracharya Brahmananda Saraswthy Adhyatmic Vikas Mandal, Quilon. I have the good fortune to be its President for the time being. Similar associations were formed in the various other towns of Kerala adopting the same name. The consensus of feelings and the divine grace put all these various local Mandals as part and parcel of the great Central Organisation, Adhyatmic Vikas Maha Mandal of Kerala formed in this conference.

Friends, I make myself bold to place before you a very important aspect in spiritual Sadhanas. I need not tell you that spirituality is a matter over which we can have no control. It could be acquired and developed only by Divine Blessings. It is here that the importance of the Guru arises. Nothing is possible without the Grace of a Guru who should link us and lead to the ultimate goal. Absolute self-surrender at the feet of Guru Dev (and nothing short of it) glorifies the real progress. Any short coming in this respect will prove to be a hurdle on the road to higher attainment The Sadhaka has no independent violation in this respect. He has no option to alter or modify the advice of the Guru in any Manner. with absolute faith in Guru Dev we have to surrender ourselves at his feet and maintain that position of self surrender throughout and reach a stage of identifica tion with the Guru Dev. This alone would take us on. This alone would suffice.

Before closing, let me point out to you an important sentence in the message we received from Sri Sankaracharya of Jyo-ther Mutt that reads "Spirituality is the backbone of India". I regard this as a Sutra, containing unassailable truth. What is the state of that backbone now. Devoid of any strength or vigour it is bent down to a disgraceful extent. You have read in

Yoga Sastra that the Yogic Sadhanas are intended to rouse up the Kuhdalini sleeping in the Mooladhara Chakra, the lowest Adhara and to lead it upwards through all the six Adharas to Sahasrarapadma, where the Yogi reaches the ultimate stage of Eternal bliss and realisation of the Absolute. Kerala the land of Bhagavan Adi Sankara is the Mooladhara of Bharath. The Kundalini sleeping there has been awakened by our revered Maharshi. It will now rise upto pass through the other Adharas and ultimately reach the Sahasrarapadma of Bharat, I mean the Himalayas, when the backbone of Bharat would stand strong and rich and thus our great Motherland would once again occupy its deserving place of Jagat Guru. Let us pray for the Blessings of Almighty.

Jai Guru Deva.

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BEACON LIGHT OF THE HIMALAYAS

Speech delivered by Sri C. R. Vaidyanathan, Advocate, Palghat on 23rd October, 1955 at the Mahasammelanam.

सच्चिदानन्दरूपाय कृष्णयाक्लिष्ट कर्मणे ।
नमो वेदान्दवेद्याय गुरवे बुद्धिसाक्षिणे ॥

Revered Swamiji, Brothers and Sisters,

It is really my good fortune to have been called upon to speak at this great and learned assembly the Kerala Maha Sammelanam. Swamiji has already united Malabar, Cochin and Travancore for the work even before the State Re-organisation Commission recommended it for administrative convenience.

Born in an Asthika Brahmin family and bred up in the traditional way and having undergone the necessary Samskaras, it is natural that I cherish certain fundamental ideas on religion, the ultimate truth, Varnadharmas and Asrama Dharmas. The modern education coupled with the national method advocated for the analysis of every subject, tends to cast many a doubt in the traditional beliefs of ages and would certainly have shaken the very foundations of these fundamentals but for the sheet anchor of the innate correctness and infallibility of these doctrines. Many a quack, masquerade as masters of religion. Many a disgruntled fellow take adventage of the traditional respect shown to the saffron robe and propagate their hymn of hate and their new-fangled ideas on the innocent Public to its detriment. A halo is created arround their names and they are loudly applauded, while really great men go unrecognised. The more I heard these neo-religionists, the more devoted I become to the traditional beliefs, as the most scientific and eternally valid ones. There is no new method in religion. It is all the same, age-old thing. I was really looking for some person educated in the western way really sustaining and supporting the thoughts of ages handed down by the Maharshis of Bharatha Varsha, an ancient in the modern.

As Sanyasins and Swamijis are considered to be the store-houses of spirituality and spiritual knowledge in India, I used to hold them in awe and very great respect. I continue to do so still.

My namesake from Quilon who just now spoke, said that he used to consider Sanyasins as good-for-nothing fellows idling their time without doing any useful work and that he used to think, that the smallest social worker was a much superior person who conferred more benefit to mankind than any of these Swamijis, and that he used therefore to avoid the Sanyasins and their like till his contact with Maharshi and his consequent reformation. But unlike him, I never hesitated to befriend a saffron robed gentleman or hear him whether he belonged to the traditional variety, or to the untraditional modern variety. The more I came in-to contact with them the more was my disillusionment. When I questioned, they had doubts only where I too had. Many evaded answering; I do not know why. Some of them know nothing of what they are expected to know or pretended to know, others were irritable and yet others were too "high-browed" to impart instructions to a 'mere' man. I had no "passport" to their hearts and never knew how to procure one. But I had gathered some substantial knowledge about Religion and God as I took a genuine pleasure in the study and practice of my religion and had also made a comparative study of other religions and their philosophies. Good fortune enabled me to study "Prasthanathraya" at the feet of Vedantakesari Sri Lakshmana Sastri and Yogasana practices from Yogiraj Sri Subramanya Bua-who by the way I am told, is scheduled to demonstrate before you on the 25th. In this way I had prepared myself for **Aparoksha Anubhuti** but there was no direct perception, no **Anandanubhava.** There is a great difference between learning and experiencing. There was a lacuna somewhere. A link was missing. The key stone of the arch had not been made available to me.

It was at this stage, that at the request of the reception committee Mr. and Mrs. Menon brought Swamiji to Palghat. I attended the public reception and listened to Swamiji's lecture from begining to end. Swamiji expatiated on Sanathana Dharma and the two paths to the same goal of Moksha; the Pravrittimarga and the Nivrittimarga and on the danger of mixing up the principles and practices of the two paths; the efficacy of Kevalapranava Japa to the Sanyasin, its detrimental effect

on the householder's life; the necessity of an Ishtadevatha for the householder and for the novice and the Sapranava Sabija Mantrajapa of the Ishttam; the efficacy of Murtipuja, the temple worship; Adhikarabheda, Varna and Asrama Dharmas etc. and also, how the mind could easily be controlled. I was greatly impresed and agreeably surprised by this traditional exposition by this Swamiji from Utterkasi, as another Swamiji from Utterkasi whom I had heard before was far from traditional. After concluding his lecture, Swamiji invited questions. It was announced that Swamiji would be at Palghat for 3 days and would be answering questions put to him. I went on all the three days. Everybody was observing Mauna and so set the ball in motion and practically became a monopolist in putting questions. Of course I asked only relevant questions. The more I questioned Swamiji, the more I became convinced of his greatness. I was impressed not only by his learning, but also by his kindness, tolerance, equanimity, his helpful attitude to real aspirants and his readiness to impart knowledge to them.

Somebody said that Swamiji was giving initiations and if one followed his directions he would get Bliss quickly. I was really sceptic about this "Ananda" business. I asked not alone-whether any useful purpose would be served by the initiation and mantras given by him. I felt the fittest person to whom these questions ought to be addressed was none other than Swamiji himself and so on that Wednesday evening I along with Sri Bua interviewed Swamiji. Swamiji's reply was that we ought to take the initiation even though we have been chanting Gayatri and other Mantras. He wanted none to change his Ishtadevata or Ishtadevatha mantra, but to learn the affective method of meditation, at the feet of Gurudeva. Such as were interested were advised to go there the next day at 10 A. M. to take the initiation and Sri Bua and myself parted with a decision to do so. I casually enquired of somebody there whether any fee was charged for this initiation when I was told that I need out spend any money and it would suffice if I took a few flowers from the same garden!

The very next morning when I met Sri Buva he told me that he had already taken initiation, the previous night itself. I thought him a more fortunate person. I presented myself with the necessary puja materials on Thursday. Swamiji made me offer puja to Guru Deva and under closed doors gave me the Mantra of the Ishta Devata I chose, and asked me to repeat the same and also gave the

necessary instructions in the new method for meditation.

A word in this connection about the choosing of my Ishtadevata. Being Smarthas we have been taught to consider all the Panchayatana Devats equally, none superior or inferior. Really I could not conceive of any difference between Siva, Vishnu, or the Mothers. But a few suggestions from Swamiji made me decide about my Ishtadevata. After that Swamiji gave me some instructions about meditation and asked me to practice daily both in the morning and in the evening for at least an hour. I did accordingly but with no success, except that when I was repeating the mantram during my first sitting after the upadesa, a clear vision of Murali-Manohar presented itself and passed out after sometime. After a time came a similar vision of Guru Deva. After that, there was a vision of the Samadhi of Sankaracharaya's mother at Kaladi and inside that Sankara Bhagavadpada doing meditation sitting cross-legged. These were not the result of my thoughts wandering to these subjects at all but I considered them of no consequence and I reported this to Swamiji and he said that they were very good omens for the beginning. "Your Ishtadevatha and Guru Deva both have come and blessed you. Now you will find quick progress, in your Sadhana but be regular in your practice" The next day also I sat for one hour scrupulously, doing strictly what I had been asked to do. I got, not any Ananda but only some ache in my legs. Fortunately my Yogasana practices minimised the ache, and it passed away soon. I went to Vignanaramaneeyam. Swamiji was asking everybody whether they experienced Anandam during their Sadhana and all were saying they had. Some said they were feeling very very happy. Some others said that there was such an on-rush of Ananda and they were at a loss to know how to check it. Others felt Ananda throughout the day. To some, Ananda was coming in jerks. To others it came at intervals. I was really ashamed to note that I alone amongst them should have been deprived of this Ananda in spite of my pretentions to Adhyatmic learning and good conduct, when all others were getting it so easily. I even took consolation in the thought that these persons who were really suffering from the on-rush of Ananda were nerve-strung people, but I dared not express it out. I did not want to utter a false hood, and that too before Swamiji. At this moment Swamiji turned to me and asked the now familiar question. I made bold to say that I had nothing of that thing. Swamiji

encouraged me and advised me to continue my practice and added that I was certain to get it ere long. On that day in the course of his talk, Swamiji narrated the experience of an initiate whose onrush of Ananda came with such force that he did not know what to do at that time and how to manage it. This sadak could not refrain from suddenly crying out in great joy Of course this reminded me of Vivekananda crying out in the ecstasy which he got through the blessings of Sree Rama Krishna Paramahamsa. This created an upheaval in my mind coupled with the feeling of hope because swamiji had spoken to me in a very encouraging manner that I was going to get it very soon; with this background of Maharshi's blessings I went home.

Sri. V. D. Nair had asked us all, the initiates to assemble to hear swamiji's special instructions and address to them. I decided. "took a vow," will be too strong a term-not to go but sit through the whole night if necessary in meditation to see whether bliss would come to me after all. I determined "to dig deep to strike water" and steeling my mind sat on that Saturday evening in meditation. The mantra was playing hide and seek and finally in about two hours time completely faded out like a gramaphone song when the winding exhausted After this there was a vast, full stillness like the sight of a vast tank full of silent water. I would have sat on for hours together, but the mantra returned in about forty-five minutes again. I rose up and left to hear Swamiji's lecture feeling really joyful, not that I had my experience of Bliss but I was able to consciously still my mind for sometime at least. I was just in time for the lecture where Sawmiji was explaining the four stages of perception of sound viz, Vaikhari, Madhyama, Pasyanti and para and how the concentration of the mind on the mantra, brings about .Samadhi. It was a splendid classroom lecture with diagrams and all. Later on I investigated these matters in the shastraic Books and I have been able to find passages for every word that Swamiji had spoken and unimpeachable authority for every direction for meditation given by swamiji

I told Swamiji at the end of the lecture my experience of that day's meditation and as usual he asked me whether I experienced any positive ecstasy or Ananda in that state of stillness of mind. I told him that I did not experience any positive bliss, He said "your experience of the state of vacancy for about 35 minutes is very good. progress for two days of Sadhana. You will experience Anandam shortly, within 2, 3 sittings." This came out to be literally true It is not at all an exaggeration when I say that I am able to experience positive bliss in the shortest time. There is **spiritual as well as material prosperity** all around, which I can attribute only to swamiji's blessings.

From the above narration you might have, I am sure, concluded that I am not a person likely to be duped or imposed upon by anybody and that I accepted Swamiji's advice and directions only after vigorous tests. In these matters I am open to the criticism of being even unsympathetic. Pseudo "Anandas" from the Himalayas and elswhere are coming freely, doing only meterial injury by misleading the public in spiritual matters. Many householders have openly confessed misery to which they had been reduced by following such advices, and how the timely advent of our swamiji alone has saved them. These people are very level-headed persons who cannot be made to confess to anything which they did not feel or experience. They are not partymen or propagandists or paid agents.

It has been brought to my notice that some of the local Swamiji's have not taken kindly to our Swamiji or his teachings. They even have thrown cheap jibes about the efficacy of the yoga method taught by him. I really pity them because their prestige prevents them from the company of Swamiji. They may be learned men but without mind control; persons who have not known what Ananda is except in name. As long as they have not tried this method of easy mind control and positive enjoyment of bliss leading in the shortest time to Sahaja Samadhi, they are incompetent to criticise our method. They are not only ignorant people but intolerant also. I would humbly advice them before they open their mouth or to take their pen to write, to sit at the feet of Guru Deva and take the initiation from our Maharshi. Let them do this and try the method and if they do not get real Ananda within a week then is the time to criticise or condemn.

Swamiji's advice and directions cannot be strictly called initiation into any esoteric circle. He never wants anyone to change His Ishtadevata or the mantra but simply puts you on the correct path. The advantage which the initiate gets if he follows Swamiji is that he is immediately blessed with peace in life followed by the experience of spiritual Ananda; Hope, Courage and fresh energy accompanied with prosperity. It is no exaggeration when I express my experience in the one sentence, "Swamiji is not only giving sugar-cane to eat free, but is really paying us wages for that eating too" such is his greatness.

This great Maharshi has come to us like Narada going to Valmiki and Vyasa. One produeed Ramayana, and the other

Srimad Bhagavatha. What are we going to produce?. The people of Kerala have really been fortunate. Their Guru has come in search, of them. Of the vast number of Kerala's children, a few of us have been fortunate in getting the upadesa from him, a fewer still number has been able to follow completly his directions and a still fewer number I should say have been the most fortunate souls who have been able to live in perpetual beatitude. The passage of the Bhagavat Gita verily applies to us.

"मनुष्याणां सहस्रेषु कश्चित् यतति सिद्धये।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्वदः॥"

Having been fortunate in these respects we, the disciples of Guru Deva have a duty also to discharge. Swamiji like an efficient electrican has put up electric installation, has fitted the bulb also and has handed over the custody of the switch to us. Simply press the switch and lo. We have the Adhyatmic light and Spirital peace. We do not know the intricate mechanism therein. We do not know which is the positive wire and which is the negative one. But we know one thing deffnitely. Switch on, you have the light. Switch off, you have still the control of the light. But we have to guard against one thing and one thing alone. Beware of enemies and fifth columists. These may try to cut the "electric" line somewhere. The wire has now been spread throughout Kerala. Once the wire is cut, we know not how to repair the harm and we will surely revert to our ignorance, our original darkness. So hold firm, guard your saftey at each centre and be safe· I would as a safeguard request our Swamiji to be with us for some more time, so that the infant initiates are able to walk on their own legs without the assistance of their spiritual mother's helping hand, or to see that no false swami distracts us and misleads hereafter. I understand that Swamiji is taking the wires to **Utterkasi** itself. If so we are in direct connection with the head-quarters and there is no cause of fear at all. Phone and the relief is there. That guarantees Our Adyatmic expansion.

A word about Yogasans and pranayama before sitting for the Yoga meitation. For a few days I was sitting straight a way for meditation and was postponing the Yogasana practices to other times as I could not find sufficient time for all these practices as well as puja, prayers and parayana etc, being

a man of pravrithi Marga. But one day I sat for meditation soon after the Yogasana exercises, and Oh! What a difference it made. The body was very light, there was a great feeling of comfort and the meditation was in top form. Thereafter I stick to this routine with advantage. Swamji is in complete agreement with this Yogasanas and Pranayam. If done before the meditation they, really accelerate Samadhi. I am showing some of the easy asanas, helpful to the Sadak, to-day before you.

I have been dilating or rather digressing on various things, but I cannot omit to speak a word or two about Swamiji. I should have said at the outset that the advent of Swamiji to Kerala was both a godsend and an event. I should add that we were equally fortunate to receive him. In this we owe a debt of deep gratitude to Mrs. & Mr. A. N. Menon. But for them, we in all likelihood would have had no opportunity to come into contact with our Maharshi. Another fact of Swamiji is this. The maxim that 'familiarity breeds contempt' has no application to Swamiji's personality. As days pass on and as our acquaintance with him grows more and more intimate:- our estimation of him increases in intensiy Swamiji's extreme kindness, even when in discomfort personally, has been ideal. His affection to his disciples is a byeword. His Samabhavana is marvellous. He never makes a distinction between the rich and the poor, between the haves and the have-nots. He is ever ready to put us in the right path and help us in our onward march for the attainment of Sachidananda.

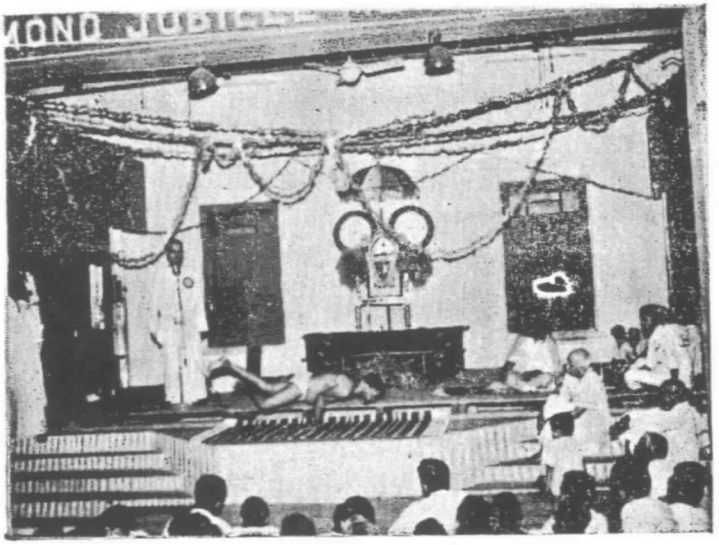
Apart from these qualities, Swamiji's Guru Bhakti stands in a class apart. Guru is everything to him. He feels sincerely, it is the work of his Guru that he is doing, that it is his Guru that has sent him to Kerala. He ever remembers him and asks us all to workship over Guru Deva and seek Guru Deva's blessing and help, in everything. 'Look at this picture and that'. Some of the Swami's we know, tend to forget their Gurus or at least hide them from the public's knowledge and hardly want themselves to be known as the Sishya of such and such a person. They want to start their own missions in their own way and if possible in their own names. They want to see only their own photographs hung up and highlighted everywhere.

We should follow Swamiji's instructions carefully so that all of us may attain the permanent peace and eternal bliss for which

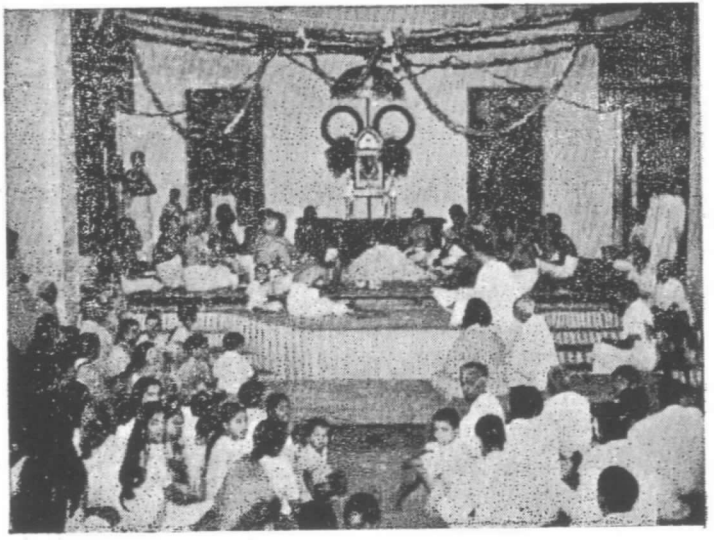
God has destined us to come in contact with this **Beacon light of the Himalayas.** Our Mandal is not an organisation or society established for propaganda purposes; it is, as the very sacred name Adhyatmic Vikas mandal indicates wholly meant for the spiritual development of our individual souls and our Kerala Mahasammelanam is only a meeting for exchange & public expression of spritual experiences so that Society at large may know of the spiritual benefits that can be derived by following our Sadana. In this way a spiritual Renaissance may be set afloat for the benefit of one and all in Bharat and elsewhere. In this connection I may also repeat at what Swamiji himself has said about our Mandol. 'You are not the Mandal but the Mandol is you'. And before I close let me express my rigret if I have hurt the feeling of anybody in the course of my unadvertently speech.

Let Swamiji bless us. Let all Guru-Bhais prosper. Namesthe.

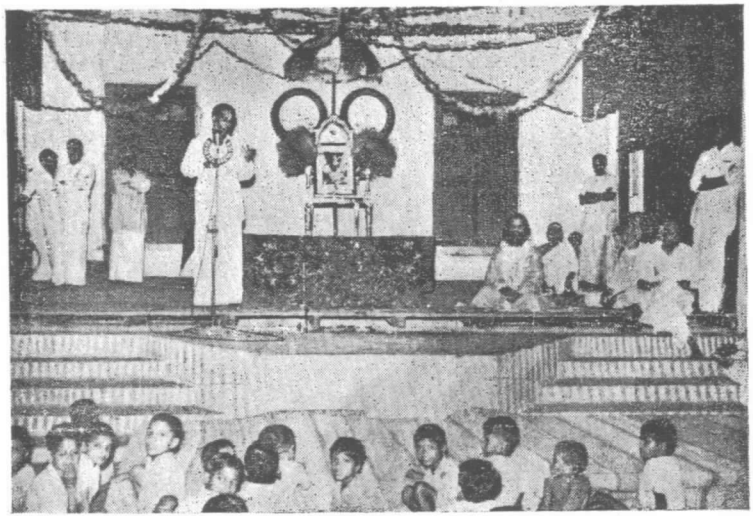
JAI SREE GURUDEV.



Demonstration of yogasanas by the expert Sri Subramanya Bua, Palghat, Sri C. Kesavan B. A. C. I. I. B., President, Alleppey Mandalam is seen by the Mike; was making a humorous running commentary on asanas demonstrated. In front of GURU DEVA'S portrait is seen what is left of the huge heap of flowers of the LALITHA LAKSHARCHANA after distribution among the devotees, it being the Mahanavami day. MAHARSHI also made a supplimentary speech explaining the significance of Asanas.



A sight where hearts felt more than eyes preceived The splendid and glorious site of Vishnu Lakshacchana devotionally offered by 51 Pandits of Vedic lore. Gods seem to be accepting the offerings with all grace and benevolence and simutlaneously showing their blessings which every one felt and enjoyed. Maharshi is sitting enveloped by the Divine aura of the Maha Yajna. Pandit Anantha Sarma Sastri, Sri Ramaswami Iyer, Sri Vasudevan Nair, Sri V. Satchithananda Pai are seen among the devotees.



Thanks Giving by
Barrister A. N. Menon



A sight of the Yagna Sala after the Purusha Sukta and Sri Sukta Homas preparatory to the Poornahuti. In the foreground is seen the Ganapathi Homa Kundom also. In the right corner are seen Dr. J. A. Bhat M. L. A., and Sri Ananda Sarma Sastri.

MAHARSHI'S DISCOURSE

"TIME IS AT HAND

Under the universal benevolence of Shri Guru Deva enjoy all glories of Life Material and Divine"

Thus spoke Maharshi Bala Brahmachari Mahesh Yogi Maharaj during His inspired exhortation on the first day of the Mahasammelan. In its essential features the discourse is summarised by the verse.

वन्दे बोधमयं नित्यं गुरुं शंकर रूपिणाम् ।
यमाश्रितो हि वक्रोऽपि चन्द्रःसर्वत्र वन्द्यते ॥
अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्री गुरवेनमः ॥
यदद्वारे निखिला निलिम्पपरिषत्
सिद्धिं विधत्तेऽनिशम्
श्रीमत्श्रीलसितं जगद्गुरुपदं
नत्वात्मतृप्तिं गताः ।
लेकाज्ञानपयोदपाटनधुरं
श्रीशंकरं शर्मदम्
ब्रह्मानन्दसरस्वतिं गुरुवरं
ध्यायामि ज्योतिर्मयम् ॥

JAI GURU DEVA

"It gives me great pleasure this afternoon to be in company of you all here assembled in the close vicinity of the Maha Yagna Mandapam. From the early morning the atmosphere here is being surcharged with the Divine Vibrations of Rig Veda and Yajur Veda Parayanam and the chantings of the Maha Yagna Mantras. From morning till noon today when the Siva Lakshar-chana was being performed by the learned vedic Pandits, everybody must have felt the thrilling and Divine presence of the Vedic Gods here. In such a pure, Serene, and Godly atmos-phere, your Kerala Maha Sammelan has commenced.

It is really a matter of good fortune and pride for every one of us that we have assembled here to discuss and decide, as far as it is possible intellectually, about the easy and practical ideologies of mind-control and spiritual development. This auspicious occasion, I find, is graciously sanctified by the presence of the great Lord Siva and his retinue, and the divine radiance of Sri Guru Dev who is famous for his benevolence and generosity in showering His blessings on all.

In this atmosphere of all-embracing Divinity the inauguration of this Maha Sammelanam by the speech from a saintly, and princely personality has added grandeur to the occasion. His Highness's inauqural address is the most appropriate speech for the occasion. When I came to Kerala I heard that His Highness the Maharajah of Cochin is a very learned and religiously cultured soul. Now after listening to his inaugural address I am convinced that he is fully worthy of the great name and fame he has earned. In his speech he has successfully laid down the essentials of Adyatmic Vikas or Spiritual Development. He has very clearly explained the distinction between the theoretical and the practical aspects of Adhyatma Vidya. All this shows, his clear understanding and unflickering approach to the subject.

The clarification of "Pravrithi Marga" and "Nivrithi Marga" by His Highness is the most remarkable feature of his speech. It leads me to conclude that His Highness is in tull possession of the golden treasures of the rich and old traditions of learning. That is why he could clearly claim Jeevan Mukti for the "Pravrithi Margi" also. This is a very important lesson because in the present Atmosphere of too much talk of Vedanta, it is often argued that Peace in day to day life, experience of Atmananda, and realisation of God are not possible without Vairagya or Renunciation. This idealogy is basically wrong and I am glad His Highness has spoken what is right.

For such a noble, intelligent and befitting inaugural address I can only congratulate His Highness and pray to Guru Deva to shower his choicest blessings upon him for a healthy, prosperous and long life.

Another thing which encourages me to speak at this stage is the Asirvatham sent by Sri Sankaracharya Maharaj of Sringeri Mutt. You have heard his asirvatham. Therein you would have noted the sentence that this Kerala Maha Sammelan of the Adyatmic Vikas Mandal, is the need of the Nation. In this one small sentence His Holiness has spoken volumes. If time would permit, hours could be spent in elucidating the glorious principles compressed in this one small sentence. Obviously enough, His Holiness means that after the advent of the

political freedom of the country, a Spiritual Renaissance throughout the vast continent of India is the need, and now is the time to accelerate the spiritual development, because spiritual development alone will ensure abiding peace and lasting happiness in the country. This spiritual development of India can alone erect a permanent light house of peace and joy, to guide the destiny of the storm-tossed ship of the suffering humanity of the whole world and save it from wreck. Sankaracharya Maharaj has also meant and wished in that one sentence that the mandal should rise up on a national basis. It is a clarion call of peace and happiness for the people and therefore His Holiness has called it the need of the Nation.

Adhyatmic Vikas or spiritual development is the process which brings to light and to our direct experience, the hitherto unknown and unexperienced glories of the subtler aspects of our being. Adhyatmic Vikas or spiritual development is the process of unfolding the essential nature of the soul and bringing it out to light from the hidden chambers of ignorance — ignorance that stands as a covering and hides the subtle and glorified aspect of our inner personality. Adhyatmic vikas or spiritual development is the process of revelation of the ultimate truth of our life, the Satchidanandam, which is the greatest heritage of one and all.

This most treasured heritage is really the fountain head of all joy in life, material and divine. Adhyatmic vikas is the process to unfold the glories of the soul and to enjoy all aspects of life, material and divine. Adhyatmic Vikas is the process of bringing out the great fountain-head of peace and joy hidden with us. Adhyatmic Vikas or spiritual development is the process of sharpening the mind to enable it to enter into the kingdom of the soul which is the subtlest aspect of our life, the "Anoraniyan" and directly experience its essential nature which is Satchidanandam.

Everybody can have, should have and must have, the great privilege of enjoying the glories of the soul, the glories of the glorified aspect of everybody's life. Caste, creed or nationality is no hurdle in the realm of the soul or on the royal road to it. Soul is the individual property of everybody. It is the natural and inseparable possession, nay, the very existence of evrey man. Everybody has a right to enjoy his own possession. Every-body has a right to enjoy the satchidanandam nature of his own soul. In the most natural manner every body has every right to enjoy permanent peace, Bliss Eternal, which is the nature of his own soul. Every body has a birth-right to enjoy abiding peace and unbounded joy which is the essential nature of his own soul. And I hold **Everybody already possesses the capacity** of enjoying it, because it is already there in the innermost recess of everybody's heart. Nothing from outside can stop a man from experiencing

the nature of his own soul. Nothing from outside can stop a man from enjoying lasting peace and permanent joy in life, for, it is the essential nature of his own soul.

The doors of satchidanandam are wide open alike for one and all. The path is straight and entry is free. Then why waste time in helplessness and suffer any agony in life? Why suffer when you can enjoy? Why be miserable when you can be happy? Now, let the days of misery and peacelessness be over and let their operation become the tales of the past. Allow not the past history of agony to be continued in the present. Be happy and gay. Come on straight and enjoy the enjoyable. Come on and enjoy the fountainhead of all joys in life, enjoy the everbright chambers of your own inner personality. All suffering will cease, all agony will go, and all peacelessness and misery of life will simply disappear. Today you are under the divine radiance of Shri Guru Deva. Time is at hand. Under the universal benevolence of Guru Deva enjoy all glories of life, material and divine. Let not the caravan of life be tossed about and wander aimlessly in the darkness of ignorance; under the dark clouds of agony and peacelessness. Let it enjoy the royal entry into the gates of protection, peace and happiness; let it enter into the Kingdom of bliss and be blissful for ever.

Under the high flying banner of spiritual development alone can the suffering humanity find solace and peace. Spiritual development of the members of the family of nations, alone can ensure abiding peace in the world. Let the standard of everybody's mind be raised to the heights of his own inner glory and then man will feel for himself the greatness of the higher values of life and would be tempted to bring them down into practical life, and live them. Unless the steps of spiritual development are ascended and the pinnacle is reached, the hope of peace and happiness in life will ever remain unrealised. It was on the basis of this spiritual development that India was once so great and it is the glory of the same spiritual development that can make India great once again, to shine as a rising sun of peace and happiness on the horizon of the world.

I believe in something practical. Mere talks of peace and fussing over it have no practical value in any field of life. If one peaceless and miserable man of the world could be made peaceful and happy, it would mean something of value, positive and concrete for the suffering humanity. If a formula could be brought out to light a formula for transforming peacelessness and miseries of life into peace and joy of a permanent nature, that would be a boon to society and for the whole of mankind. Here we find that great boon, in the dust of the Lotus feet of Shri Guru Deva. Any number, millions and crores of the suffering souls can come and take refuge in the universal benevolence of Guru Deva and can, within a few days of Sadhana, transform their peacelessness and sufferings into real peace and permanent joy. You have already heard the experiences of many on this platform.

(Continued on Page 57.)

The Practical Philosophy of Peace & Happiness

(Speech Delivered by Mrs. Thankamma N. Menon,
Ex-M. L. C. (Cochin), Ex-M. L. A. (T-C. State)
on the second day of the Mahasammelan)

"JAI SHREE GURU DEVA"



Mrs. Thankamma N. Menon,
Ex - M. L. C. (Cochin), Ex - M L. A. (T. C State)

Param Poojya Maharshin, Sisters and Brothers,

Many a platform have I been accustomed to for the past several years, both political and social, but never have I had the unique opportunity of addressing such an unparallelled, important, religious congregation as the Kerala Maha Sammelanam of the Adhyatmic Vikas Mandal, the first of its kind not only in Kerala but in the whole of Bharata Varsha. I feel proud and happy to stand face to face with the numerous aspirants and seekers of Truth who have gathered in this big assemblage to witness this epoch-making event that would go down in the history of the world as a memorable turning point in the destiny of peace and happiness of mankind. I feel proud and happy again to speek on this platform of Kerala Maha Sammelan which has been invoked to declare something unique and useful. Our revered Maharshi has raised a voice unknown and unheard of before. He has declared that "Mind Control" is easy, peace in day-to-day life is

easy and experience of Atmananda is easy of attainment even by the busy householder and I feel happy and proud to stand to strengthen this voice to elevate the suffering humanity on the basis of my personal experience and on the basis of the personal experience of relatives and friends who had the great fortune of taking guidance from Revered Maharshi. I really feel this to be the most auspicious moment of my life when I am called upon to address this great gathering, so holy and made holier by the divine brilliance of Sri Gurudeva and His Divinity - our Revered Maharshi. In the morning hours the very learned Pandits have offered Pushpaarchana to the Lord Vishnu and now I find I have been given a chance to offer my "Shabda-Pushpa-archana" to the great Lord of creation. The Lord Vishnu maintains the universe and wants everybody to be happy and peaceful. Our Maharshi shows the practical path to Peace and Happiness in life. That is the work of Lord Vishnu himself. The voice of Kerala Mahasamelan, is the voice of the Great Lord Vishnu and my words are but the humble "Sabda-pushpanjali" at His Lotus Feet.

We are today in an era when people believe that the scientific inventions are more astounding than the miracles performed by the great Sages of India. They still more glorify that man has come to the stage of conquering Time and Space. What more can man expect to attain in this age of scientific achievements and human control over Nature; water, air and sky! We think we have become the real masters of Nature and with this idea in mind we go on dancing and dancing in great complacence. Withal the whole of humanity is suffering from misery and peacelessness in the lack of insight into the glories of our inner personality and the real values of life - the ennobling Principles of Blissful Existence.

Every man is busy himself only with the cleaning of the outer shell while his inner being is disastrously neglected. Whilst he parades his great inventions to the outside world, black clouds of selfishness, greed and other passions darken his inner self, bar the unfoldment of the real nature of the Soul, and make the man suffer constant agony and misery in his day-to-day life. Man has learnt how to live under water and how to fly in the air, but he has forgotten how to live peacefully on earth. Misery and peacelessness have become his lot and the experience of peace and joy, the essential nature of Existence seems foreign to his mind. Look at the mystery of mysteries - the lighted lamp seems to be emanating darkness! Existence is so full of misery and peacelessness that the Soul which is the Fountain Head of all peace and joy seems to be the source of all misery and peacelessness. This is what I meant when I said that the lighted lamp

seems to be emanating darkness. The reality of life is completely missed, the essential nature of our Existence is completely overshadowed and the real nature of our Soul, Satchidanandam, seems robbed by the forces of darkness. The blinding materialism seems to have completely clouded our vision. What a great misery has life become? What a great misfortune? What a loss to the mind? The essential nature of existence is Satchidanandam-but we find our existence a constant misery and peacelessness. This paradox of life has to be overcome. The solution is simple. The Theory and Philosophy of it may in the beginning be difficult for some to understand but the practice of it is easy for every one to enjoy.

A direct experience of the inner personality is needed. Such of us as practice the Sadana know it from our own experience that it is not at all difficult to dive deep into the innermost recess of our personality and get into the realm of the Soul to enjoy the Bliss Eternal. We know it from our everday experience that only a small particle coming before the eye overshadows the whole universe. It seems that the covering extends to the length and breadth of the Uinverse; but when it is removed by the silent touch of the small finger, we find that it was so insignificant; Similar is the case in the field of spirituality. The covering of ignorance is very insignificant so much so that it is said to have no real existence other than our own mental melody, but unless it is removed, it seems to be very extensive and permanent. As a matter of fact the veil of ignorance which hides the nature of the soul from our experience of it, is only a matter of our vision. The goldsmith sees the nature of gold in the ornament but we see the shape and design and outer apperance of it. Our vision is centered on the superficial apperance of the ornament and we fail to appreciate the nature of gold which the ornament is made of. We have to cultivate the vision of a goldsmith who can enjoy the beauty of the form as well as the nature of the gold. Without cultivating the innate vision of the goldsmith we are in possession of only the superfical and outer vision of life and this is the reason why we fail to enjoy the essential nature of our soul which is pervading the universe and every object in it.

It is only a matter of giving some training to the mind so that it may be capable of rising from the experience of gross objectivity to the experience of the Subtler and the Subtlest, "Anoraniyan"- the Soul whose essential nature is Satchidanandam.

It is through such a process of unfoldment of the essentail nature of the Self that we are experiencing real Anandam of life through the blessings of Shree Guru Deva

whose very presence here amongst our midst has thrilled the atmosphere with Divine Vibrations and we all feel the great joy which is deeply reflected on the faces of all present here.

I wish to place before you how my husband and myself had the rare good fortune of coming in contact with the great sage - our Revered Maharshi. About three months ago while going through a daily paper, we happened to read the news that one Maharshi, Bala Brahmachari Mahesh Yogi Maharaj of Uttarkashi, (Himalayas) would arrive at Ernakulam from Kottayam (Travancore) and deliver a lecture at Thottakat Dewan's Memorial Hall at 6 P. M. This attracted us greatly because whenever such spiritual personalities visited Ernakulam we would always seek their divine looks and pay our respects to them. But it would not be out of place if I frankly admit, that all such visits and lectures enlightened us to dispel the darkness of ignorance in our minds, as the Arunodayam banishes the gloom of the night. So far they had never helped us to behold the Bright Sun appearing out after Arunodayam. It was for that great Brilliancy of the Sun - the unfoldment of the "Self" the Satchidanandam, that our hearts craved for. But neither those spiritual personalities nor their religious books nor their discourses could reveal to us in any convincing manner, the real paths to enter into the glories of the Soul. We went to hear Maharshi's speeches. Before we heard him we were sceptic that any new light would come from him.

Exactly at 6 P. M. that day Maharshi appeared on the dais and began his speech which lasted for more than 3½ hours. The speech was really a brilliant and inspiring one with full of quotations from the Vedas and the Upanishads, and the whole audience was kept spell - bound. Maharshi was speaking about the easy methods of controlling the mind, how to attain peace and happiness in our day to day life. In the middle my husband intervened and remarked. "It is very easy for your Holiness to talk about mind control. But for us to put it in practice is very difficult - when we sit for meditation our minds fly nine thousand miles away - that is our experience". Our Revered Maharshi laughingly replied, "That is my responsibility and not yours - I will see that you get it within a few days. It is easier for you to practise and experience it than for me to lecture and convince you". These words prompted us to call on revered Maharshi the next day. We had a long talk with his Holiness, and Maharshi asked us about our Ishta - Devata and advised us to go to him the next morning for the Pada Pooja of Guru Deva. Maha Yogi Raj Ananta Sri Vibhushith Sree Sankaracharya Brahmananda Saraswathi Maharaj of Jyothir Math who was going to be our Guru. The next day morning we

met Maharshi and both my husband and myself were initiated. Instructions were given to us to meditate for an hour both in the morning as well as in the evening. We strictly followed Maharshi's directions in Sadhana thereafter. Maharshi's discourses at the T. D. M. Hall continued for fourteen days; we attened the lectures regularly and we were highly enlightened and all our doubts were removed.

On the fifth day after our initiation we went to worship at Chottanikara Temple, the all powerful Mother Durga's temple which is about ten miles from Ernakulam. We were surprised to find the change in our minds. We felt that our minds were fully engrossed in Dhyanam of the Goddess and enjoyed that devotional State of Anandam in the midst of the great noise and disturbances around us. This was our first thrilling experience and after that we were progressing gradually in our Sadhana for the peace of mind. When we told Maharshi about our experience at the temple, His Holiness said that it was only the minutest of the minute of the Anandam that we had experienced and asked us to be regular in our Sadhana. We are following Maharshi's instructions to the very letter and we are experiencing the real joy of life and calmness of mind in our day - to - day life.

We had been regularly reading Swami Sivanandaji's books. In Swamiji's books it is mentioned how by the repetition of mantra for Several years one could attain self-realisation. But the repetition of mantra or several years without any signs of immediate positive effect was an impossibility for us as we had not the patience to do it, because of our various activities in life. So we completely lost all hopes of attaining self-realisation and enjoyment of Atmanandam during this Janma. In the books of Sree Rama Krishna Mission we come across the school of thought which advocated the necessity of renunciation for realisation. This was a greater impossibility for us who have so many responsibilities to discharge. But Providence had something more useful and practicable for us in store and that was delivered to us in time.

After taking initiation from our Revered Maharshi we were surprised to find great changes in us and our surroundings. All the benefits of Samadhi-Sukh which we had read about in religious literature, we began to experience in such a short space of time and we were surprised at the quick effect of our Revered Maharshi's Upadesa. For an outsider it is really impossible to believe - but every Guru Bhai experiences and enjoys it - it is a thing of our diurnal experience. This great spiritual secret hitherto kept concealed in the valleys of the Himalayas are now being revealed through the universal benevolence and the generosity of our Revered Maharshi-the beacon Light of the Himalayas, and who in Kerala, functioning, we find as a torch

bearer of the divine effulgence. It was out of infinite kindness to the suffering humanity that our Revered Maharshi has revealed the secret of Peace and Atmanandam which no science or study had so far been able to give us.

The idealogy of Maharshi is very much suited to our way of life - the busy life of the householder. He atonce rejects the idea of renunciation – Thyaga and Vairagya by the householders (Grahasthasramis). Maharshi proclaims that the same Stchidanandam which is enjoyed by the good Sanyasis through the path of detachment and renunciation can very well be enjoyed by the householders through the path of attachment or Raga. We could rise to the same level of Jivanmukthy which a Sanyasi attains. But because we are Pravrithi Margis, our march towards Jivanmukthi goes through the quality of raga (attachment) which is predominent in our minds. If we cultivate our Raga for our Ishta-Devatha we become more and more attached to him but that does not come in the way of Pravarthi in the world. On the other hand by the blessings of Ishta-Devatha we find greater and better success in our worldly career, our Pravarthi is blessed and we enjoy the glories of life in all its aspects.

I am sure you all will be interested to hear, how the Namboodiri gentleman, our family priest, belonging to Akoorath Mana, Pattambi, South Malabar, and who has been performing Ganapathi Homam here in the Yagna for the last three days during the Maha Yagna, experienced Anandam. When he came to our house on first Karkadagom last to perform the yearly Ganapathy Homa and Bhagavathi Seva in our house he saw Maharshi, and had a take with him after which he was fascinated to take initiation. At his request His Holiness initiated him. The very next day he began to experience Anandam and in that same evening after the Bhagavathi - Seva-Pooja he went into Samadhi and it was only after an hour that he woke up from it and expressed the experience of the unbounded nature of joy and happiness. While Maharshi went to Palghat this Namboodiri gentleman took all the members of his family there and got them initiated by His Holiness. Thousands and thousands of my sisters in Kerala who had the good fortune to take the initiation from Maharshi, feel great peace and happiness in their day—to—day life and they positively experience the unknown hand of some Divine Power protecting them. They have begun to realise that life is all a joy for them and it is not a struggle at all. Another surprising aspect of it is that the Guru Bahinies feel that they all belong to one family - such sisterly affection they experience. While His Holiness was at Trichur, Guruvayoor and Palghat, several persons took initiation and we actully saw some of them go into trance the very same day of initiation. Such is the Power of Maharshi's Upadesa. It is even a greater surprise that the even the most



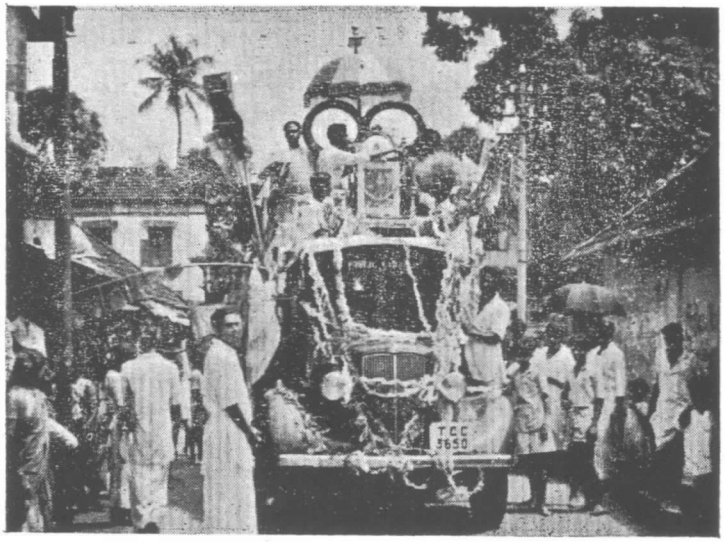
POORNAHUTI OF MAHAYAGNA
Generous liberation of Ghee being poured in the sacrificial fire in the Yagna Sala by the learned Vedic Pandits.



Before starting for Avabrithsnanam after the offering of the Poornahuthi of the Maha Yajna. The Yajna Flag is being lowered.



The holy sight of the mounting flames soon after the Poornahuti. On the right corner MAHARSHI is seen conversing with Dr. J. A. Bhat, M. L. A., Pandit Anantha Sarma Sastri and others.



Ready to start for Avabrithasnanam GURU DEVA'S portrait placed on the Simhasanam with Chathram, Chamaram and all other paraphernalia mounted on an improvised chariot. Sri V. Sachithananda Pai, Office Secretary, of Maha Sammelanam is looking ahead to start the procession.



A sight of the procession for Avabrithasnanam.

Guru Deva's portrait seen on the decorated Chariot with Chathram and Chamaram and other Rajopacharas. Chamarams are held by Sri Ramswami Iyer, a leading business man of Cochin and Trichur and Sri Krishnaswami, Advocate. Coimbatore. With Revered MAHARSHI are seen Sri Srinivasa Bhatt of Quilon, Sri Subramania Iyer of Kottayam, Sri V. Sachithananda Pai, Sri O. G. Menon, Agent, Cochin Nair Bank and others. It was 2 p. m. under the bright sun which brings umbrellas also in the procession.

miserable and peacless persons who had the good fortune to take initiation from Maharshi are found to enjoy peace and happiness in their every day life within a few days of their spiritual Sadhana. They experience, that the spiritual joy or Atmananda which they enjoy during their Sadhana, develops gradually and then begins to last continuously throughout day and night. They feel neither the miseries of the world nor do they feel depressed any longer. Life to them has become full of joy and happiness.

Kerala the land of the great Parasurama, has become Punya Bhoomi because of the Birth of Bhagavan Sri Sankara, the great Avathar of the Lord Siva; Sankara the monarch among Sages, Sankara the spiritual Preceptor of the world, Sankara the exponent of Adwaitha philosophy which is lofty, Sublime and unique - the philosophy which has brought solace, peace and illumination to countless persons in the East as well as in the West. Now once again through this Maha Sammelan Kerala, the Lolus Feet of Bharatha Matha, is going to shine as the guiding star to the peaceless suffering humanity of the Universe.

Our Revered Maharshin, Bala Brahmachari Mahesh Yogi Maharaj of Uttar Kasi (Himalayas) the beloved disciple of His Divinity Anant Shree Vibhushit Jagadguru Bhagavan Sankaracharya, late Swami Brahmananda Saraswathi Maharaj of Jyothirmath, Badarikasram, the illustrious Sankaracharya of the present age, by a Divine direction has come to Kerala to bear the torch of spiritual glory in our material life. By His Holiness's elevating contact and enlighting guidance and ennobling sublimity several thousands of people in Kerala by the simple and subtle methods of spiritual practice propounded by Maharshin, have begun to enjoy Peace of mind and spiritual joy of a unbounded nature.

Revered Marshin, I, on behalf of the women devotees of Kerala, offer our most humble and devotional pranams to your Holiness for having showered on us the blessings of Shri Guru Deva. May Lord Sree Krishna bless Your Holiness

Jai Sree Guru Deva

THE LAMP IS LIGHTED

Speech Delivered By S. Ramaswami Iyer B. A., B. Sc. (London) A. C. G. I. A. M. I. E. at the Maha Sammelanam.



S. Ramaswamy Iyer
B. A., B. Sc. (London)
A. C. G. I. A. M. I. E.

Revered Maharshin, and Friends,

It is the divine inspiration from Swamiji that enables me to stand before you tonight to speak a few words.

I am not a philosopher, nor a metaphysician nor a student of Theology. I am one of the millions that beleive in a higher power which we call God. My conception of God is of the vaguest kind. There is however an unceasing urge in me to know Him, It is the innate urge which does exist in all men in greater or lesser degree, that is the basis of religion. Though there be failures and frustrations in our attempt to know God., the urge drives us on inexorably in that great quest and our soul finds no peace till it has found rest in God.

Two circumstances in our life are found giving strength and momentum to this urge. One is the feeling of dissatisfaction with the state of affairs prevailing around us. Wordly pleasures have begun to pall and materialistic progress has lost glamour. The discoveries of science filled our minds once with pride and made us to arrogate to ourselves power to create worlds, like unto the Gods, and utilise the resources of the universe for our

enjoyment. The advancement of science has only intensified the mystery of the universe. The ever expanding realm of the unknown has struck us dumb and pride has yielded place to humility and submissive adoration. Did not Viswamitra try to rival the Gods and swing a new world into space for Trisanku to abide? Did not Hiranya Kasipu develop the power to destory the worlds, by his Tapas? Did not Ravana make even the Gods quake? But what did these conquests avail them, and what was their final end? These serve as great object lessons to the scientists, who seek to couquer the universe and bring it under sway. A man may gain the whole world but if she losses his soul, all is lost and he is no where.

Coupled with this is the growing discontent with the material world from which no Science can banish the suffering, from which we all seek release. It is this urge for freedom from suffering that set Buddha on the spiritual quest and impelled our ancient seers and sages to discover the path of salvation.

Our sufferings are not only of the body but of the mind also. The latter is indeed the more distracting and primary cause of our physical ailments too. Our self has become the battle ground for raging furies. It is only the conquest of passions, that are tearing us asunder, that can bring peace - the peace that passeth understanding, which is Ananda. With peace comes light and God realisation and infinite bliss.

The way to attain this peace and bliss is contained in our sacred lore. They are our best guides. God has incarnated not once but several times to redeem us and show the way. In between the incarnations sages and prophets have arisen and served as beacon lights to erring humanity, The need for such guides is all the greater in this Kaliyuga when we find ourselves shrouded in darkness.

Though the great truths are enshrined in our shastras we are not able to understand them. Learning has sunk low and comprehension decayed and discipline undermined. It is in this melancholy situation, that the need for the helping hand and saving grace is keenly felt, and the uplifting influence of advanced souls like the Swamiji become necessary. They are like the rafts that help us cross the waters to the other bank.

The need for spiritual guidance has always been stressed in all religions. The difficulty arises in selecting the guide. In the choice of a Guru I have adopted a rough and ready method. I do not question if the person whose spiritual aid I seek is, God realised or not. It is not for me to judge, and in fact who among us is qualified to do it? It is enough if I am satisfied that he is God realised.

You must all have heard it said or read in books that all that we see and feel with our external senses is just Maya or Mithya. These senses just keep hidden from us the ultimate truth behind Creation. To remove this veil of Maya we have been advised through books and Pravachanas that we should turn our eyes inwards. This advice does not take us anywhere. I have often times wondered how this turning in of the eyes can be accomplished. We should all consider it our greatest good fortune that our Revered Maharashi Bala Brahmachari Mahesh Yogi took it into his head to come to this great land of ours, the birth place of our Jagath Guru Sri Sankaracharaya, because only he among the hundreds of sanyasins or rishis has condescended to impart to us a very easy method of the so-called turning of the eyes inwards. I say so-called' because it is really a misleading expression. Our Maharshin is doing this merely out of his goodness and his innate desire not only to help us out of the mire but also to lift us to the lofty heights of Athmananda and thence to the height of heights, Brahmananda and Jeevan Mukthi. And all this just for the asking, only that asking has to be sincere and full of devotion.

The conduct of this great convention where you have heard so many of the already 'initiated' giving out their experiences of Athmananda would make it clear that here is something new being propounded and newly established. This of course is only a sign of the Yuga in which we live. As our Revered Maharshin has often stressd, he is only tryinig to remove their veil and show us the old light kindled by our ancient sages.

It is an old truth that faith can work miracles. It can move mountains. It can likewise dispel darkness and bring light. Our Swamiji is a lamp lighter. Let us avail our selves of his presence amongus. Let us trim the wicks and fill the lamp of our heart with oil and get Lighted.

OM SHANTI SHANTI SHANTI

(Continued from Page 46)

What else can be a greater boon in life ? What else can be a better sift in lose of humanity? Guru Deva is now out to shower His Grace on one and all. Like a flood has come His Grace here in kerala. Thousands are enjoying peacr and joy in their daily life. Anybody who came, was blessed, and allowed to take the path of peace and happiness. Time is favourable, opportunity is yours. Enjoy, enjoy to the maximum the overflowing grace of Shri Guru Deva.

Mysterious are the ways of destiny. I cannot say, for how long in the atmosphere of the present age, we will succeed in holding on to this great and overflowing generosity of Shri Guru Deva. I can only speak in terms of the present. I can only offer to you the dishes ready in hand today; for tomorrow I cannot promise, for, I have nothing of my own. The bulb is shining here, but the current is coming from the power house. Any time the main switch may be put off and then the bulb will cease to spread the light. Therefore under the light of the shining bulb at hand, lay out your own lines to the powerhouse and be independent and free from the fear of darkness when the light that is, chooses to switch off.

Here is the Divine call for you. Adhyatmic Vikas Mandal of Kerala is the clarion call to awaken the world from deep slumber of ignorance, suffering and peacelessness. Here is the invitation from the universal benevolence of Shri Guru Deva; the invitation, the universal invitation for everyone suffering the agony of peacelessness and miseries, to come out of the dark night of life into the brilliant light of Divine Grace and enjoy all glories of life, material and divine.

Remember, it is nothing new that the Adhyatmic Vikas Mandal of Kerala is saying today. It is not any new message of life that Kerala Maha Sammelan is broadcasting today. It is the same age-old voice of eternal peace and happiness for which India stands out from times immemorial. It is the same age-old voice of eternal peace and happiness which the child of Kerala, the pride of India, Shri Sankara gave out to the world more than two thousand years ago. Kerala Maha Sammelan is giving out today, on the basis of personal experience, the same age-old lesson of Shri Sankara which declared the unimpeachable universality of Anandam as the Ultimate and Absolute Reality of existence; it is the same principle of Anandam that the Eternal Vedas and Upanishads have been singing down the ages–

आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्याभिसंविशन्तीति ।

(Taittariya Upanished)

"From Anandam is the whole creation born. In Anandam do the creatures live and in

Anandam shall all this ultimately merge! Anandam is the one reality of the universe, ultimate and absolute. Anandam is the one reality of life eternal and absolute. Anandam is the nature of the soul. Anandam is the life of every body. Anandam is the very existence of every being. This is the Anandam which the Adhyatmic Vikas Mandal of Kerala is enjoying and this is the natural and Universal Anandam for whose enjoyment Kerala Maha Sammelan is raising a voice and inviting the people. This is the Anandam, which was considered to be so difficult of experience, and which now has become so easily attainable under the grace of Shri Guru Deva. It is this great miracle of Guru Deva that is tempting the Kerala Maha Sammelam to feel for the suffering humanity. Although nothing is new in the realm of the soul the experience of it which was thought to be very difficult has now become very easy under the grace of Guru Deva. It is the joy of this easy way of approach which is encouraging Kerala Maha Sammelam to raise a voice unique and unheard of elsewhere in contemporary times. Kerala Maha Sammelam is raising a voice, that under the universal benevolence of Shri Guru Deva, MIND CONTROL IS EASY, PEACE IN DAILY LIFE IS EASY AND EXPERIENCE OF ATMA-NANDAM IS EASY.

This voice of Kerala Maha Sammelan is not a voice of catch-words and charming sentiments, it is a voice coming out of the acid test of personal experience.

Kerala Maha Sammelan stands only to flash out the age old light of Eternal Peace and happiness, the light Celestial blazoned by the Maharshies of yore and kept alive in the heart of the holy tradition of the Maharshies of the country; the Light serene whose one ray is sufficient to enlighten the dark nights of ignorance misery and peacelessness of the whole world. And you have seen it for yourseself, how under the amazing influence of that light, hundreds of miserable and peaceless souls of kerala have put an end to their suffering and peacelessness and have begun to enjoy peace and happiness in life. Whatever the material circumstances and surroundings of the man, his life has been raised to a high pitch of real peace and joy. Under the flash of this unfailing light of Gnru Deva's Blessing, Kerala Maha Sammelan stands to proclaim sure cure for all the miseries and peacelessness of everybody everywhere in the world. This is the one treasure of Adhyatmic Vikas Mandal, on the basis of which it stands "to bring peace and happiness everywhere in everybody's every-day life".

"Today we have considered the nature of Adhyatmic Vikas, the Omnipresence of Anandam, and the aim of the Adhyatmic Vikss Mandal. Tomorrow we shall deal with the theory of Adhyatmic Vikas, the principle of attaining peace and happiness in life.

Jai Shri Guru De - - - va.

THEORY OF SPIRITUAL DEVELOPMENT

(Maharshi's discourse of the second day of the Maha Sammelan)

नारायण समारम्भां श्री शुकाचार्य मध्यमाम् ।
शङ्कराचार्य पर्यन्तां वन्दे गुरुपरम्पराम् ॥
अज्ञानगादान्धतमोपहाभ्याम्
विवेकविद्याविनयप्रदाभ्याम् ।
विश्वेशतत्वप्रतिबोधिकाभ्याम्
नमो नमः श्री गुरुपादुकाभ्याम् ॥
वर्णाश्रमाचार प्रचारिकाभ्याम्
सर्वस्य राष्ट्रस्य सुखावहाभ्याम् ।
क्लेशैः समस्तैः परिवर्जिताभ्याम्
नमो नमः श्री गुरुपादुकाभ्याम् ॥
ऐंकार ह्रींकार रहस्ययुक्त
श्रींकार गूढार्थ महाविभूत्या ।
ॐकार मर्म प्रतिपादिनीभ्याम्
नमो नमः श्री गुरुपादुकाभ्याम् ॥

"*JAI SHRI GURU DEVA*"

What a happy time we have this evening. Yesterday's Shiva-Laksha-Archana Maha Yagna, it seems, has really pleased the Lord Shiva much. It was the pleasure of Lord Siva, that doubled this morning, the programme of Vishnu-Laksha-Archana. Instead of one, two Vishnu-Laksha-Archanas were performed to day. This shows the delight of the Almighty Gods, Lord Siva and Lord Vishnu, in the celebration of this Kerala Maha Sammelan of Shri Sankaracharya Bra-

hmanand Saraswati Adhyatmic Vikas Mandal. In the midst of this great delight of Gods and under the Divine Radiance of Shri Guru Deva, in this holiest of the holy atmosphere of all embracing divinity, what encourages me most is the Ashirvadam of the great successor of Shri Guru Deva, Swami Shantanand Saraswati Maharaj, the present Sankaracharya Swamigal of Jyotirmath, Badarikashram. I take it to be the Ashirvadam of Lord Siva appearing on the Lap of Lord Vishnu. Yesterday we performed Siva - Laksha - Archana and today we received the Ashirvadam and the best of it was that today it was received in the midst of the two Vishnu-Laksha-Archanas! This is not an ordinary coincidence. I find a great meaning in it. 'SHANKARAM SHANKARACHARYAM' Shankaracharya is said to be the Avatara of Lord Siva. And Lord Vishnu has himself said–'ACHARYAM MAM VIJANEEYAT', i. e, know the 'Acharya' to be 'My-Self'. And therefore according to Lord Vishnu, the Dharmacharya Shankaracharya is Lord Vishnu Himself. So this Ashirvadam of Bhagawan Shankaracharya, is the Ashirvadam of Lord Siva and Lord Vishnu, both. Happy I feel to say that your Kerala Maha Sammelan has really been blessed by the All Powerful Divine influence of both Lords Siva and Vishnu.

You have heard and received the great Ashirvadam. In that Divine Message you have heard that "Spiritualism" is the backbone of India'. In this one sentence His Holiness has spoken volumes and has expressed great truths of Indian Philosophy and culture. Spirituality deals with the realm of the soul, and this is the subtlest field of our existence. It is also the very basis of all the gross aspects of life.

The spirit or soul is the basic motive force of our existence and spirituality is the science of that motive force. The material science of tody speaks highly of atomic power. Today the political power of a nation depends upon its resources of atomic energy. But we in India know that the atomic energy is not the basisc motive power of our existence. It can only be called the basic motive force of material existence, because it is found to be very gross when compared with the powers of our mental and spiritual existence. That is the reason why India laid more importance on the field of the soul which is the ultimate motive power behind our life in all its aspects; spiritual, mental and physical. That is the reason why India always regarded the science of the soul as the best and most useful of all sciences. This is the reason why His Holiness has called spirituality as the backbone of India. Under the high-flown banner of spiritualism alone can India regain its past glory, and cultured in the spirit alone, can the children of India be great masters of Nature and Universe. This is what His Holiness has meant, when he said "Spiri-

tualism is the back-bone of India". It is the keystone of the arch of all developments. Spirituality trains the mind to rise from the experience of the subtlest field of objectivity and enables it to transcend the field of objectivity for entering the realm of the soul, the field of Eternal Bliss. Spirituality trains the mind to enter into the realm of the soul and becomes all powerful for enjoyment of all the glories of life, spiritual, mental and material.

By a perfect system of spiritual development, the great sages of yore have given to us the keys to lay open the treasures of great energy and power hidden within us. The Mundaka Upanishad declares that anybody who establishes himself on the highest attitude of spiritualism becomes capable of developing his will-power and mental force to such a great extent that he can attain any object or get into any strata of the universe by a mere "SANKALPA" or a thought. This is the glory of spirituality which can make a man worthy of attainment of everything by the agency of thought alone. This all powerful spirituality is valued and cherished most in India. That is why His Holiness has said it to be the backbone of our country. But this spirituality tends to be ignored today in the heat of the modern currents and Western ideologies. If India is to become strong and great let her not sleep over spirituality, the science of the very motive force of existence.

If Society is to become great, every man has to become great spiritually. Be he a beggar or a millionaire, if only he turns spiritual can he have peace and happiness, and enjoy all glories of life spiritual, mental and material. This is the great strength of our ancient wisdom, the great efficacy of spiritual development for bringing peace and happiness to every body irrespective of his material standard of life or status in society. This is the reason why His Holiness has said that "Spiritualism is the backbone of India".

We feel the flash of the spirituality of our Guru Deva in the Ashirvadam of His great successor. We in Kerala today are immensely blessed by this great Ashirvadam and in reverence we offer our devotional pranams to the Lotus feet of His Holiness.

Yesterday, we considered the Omnipresence of Anandam. Anandam, which is present everywhere and pervading everything. As a matter of fact everything is but Anandam in its essential nature. Just as a mountain of snow is nothing but water, so also the whole Universe is nothing but Anandam. Just as the different shapes and forms of pots are made of the same clay, so also the different objeets in the Universe are made of the same formless Anandam. Anandam is the ultimate reality of the Universe.

The world of concrete forms and objects is made from the formless. This truth of Indian Philosophy has been supported by the findings of the modern science also. According to the electronic theory of modern science, electrons and protons are the ultimate reality of matter. All these different forms of matter are nothing but involved energy. This solid concrete wall is nothing but the abstract formless energy. This concrete mike, all its components and the whole mechanism of it, is nothing but abstract formless energy. All these multifarious material objects in phenomenon are nothing but formless abstract energy. No sensible man can refuse to accept this finding of the modern material science. Now if we are able to conceive that the whole material universe is nothing but formless energy, then it is easy to to conceive, on similar lines, that all this concrete universe is nothing but the Abstract Formless Brahman. "Sarvam Khalu Idam Brahma". All this is Brahman and 'Anandam Brahmano Vijnan' i. e. Brahman is Anandam. All this is Anandam, Satchidanandam.

To be more clear-Electrons and protons of the modern science, seen through the Indian system of analysis of the universe are manifestations of Agni-Tatwa and Vayu-Tatwa combined. The energy of the electrons and protons is due to the Agni-Tatwa and motion in them is due to Vayu-Tatwa. Thus we find, the present day science has reached upto Vayu-Tatwa in in the field of analysis of the universe. But our Indian analysis of the universe has found out much more of the subtler phases of existence. According to our system of analysis-finer than the Agni-Tatwa and the very cause of it is the Vayu-Tatwa; finer than the Vayu-Tatwa and the very cause of it is the Akash-Tatwa; finer than the Akash-Tatwa and the very cause of it is the Aham-Tatwa; finer than the Aham-Tatwa; and the very cause of it is the Mahat-Tatwa; finer than the Mahat-Tatwa and the very cause of it is the Prakriti-Tatwa; and finer than the Prakriti-Tatwa and the very cause of it is the Brahma-Tatwa which is the Ultimate Reality, the subtlest "Anoraniyan", Satchidanandam. This is the analysis of the universe according to our Indian thought which speaks of universality of Anandam and establishes that Anandam is the ultimate and absolute Reality of existence. This universality of Anandam we have already considered yesterday.

Today we shall try to find out why this Omnipresent Anandam evades common experience. And having found out the cause, we shall try to find out the mean to eradi-

cate it. A thing which is present everywhere has gone out of our experience! Obviously it seems to be a paradox. But this is experience in life which cannot be denied. Omnipresence of **Anandam** we accept intellectually, but Omnipresence of 'Dukham' is our day to day evperience in life. Which of the two is correct? What is the truth of life? Is it to remain a paradox or an unsolved problem of existence? If Anandam is the reality of life then all our experience of the world which are, in one way or the other, allied with 'Dukham' are the experiences of a non-reality. The Reality of life which is Anandam of unbounded nature is not at all being experienced. A real life of all Anandam is not at all being lived. Anandam, the most cherishable aspect of our being is out of our consciousness. What is the reason? Something seems to have gone wrong with our machinery of experience. Our machinery of experience is able to experience only one aspect, the gross aspect of the ultimate reality and fails to experience the subtler aspect of its essential nature.

There are two states of the ultimate Reality Brahman - the unmanifested state, and the manifested state. In the unmanifested state the Brahman is 'Anoraniyan' the atom of the atoms, the minute of the minutae; and in this unmanifested minute state, its essential nature is Anandan Sat-chit-Anandam; but in its manifested state the Anandam becoms latent to give rise to other properties which come on the scene of the manifested objects, just as the fluid property of water becomes latent i. e. when water becomes ice. Water in its essential nature is Fluid and transparent, but when it becomes ice it is translucent or opaque, and solid. The solidity and opacity of ice are quite contrary to the fluidity and transparency of water. When water becomes ice the transparency of water becomes latent giving rise to the opposite characteristic of opacity; and fluidity becomes latent, giving rise to its opposite characteristic of solidity. Thus we see, when a thing transforms its original and essential characteristics it becomes latent and gives rise to different characteristics which may even be contrary to the original. These changed characteristics deviate from the original characteristics according to intensity of the change Vapour, cloud, mist, snow and ice are the various manifestations of water; Water itself is liguid, but of its manifestations some are gaseous and others are solids.

This analogy helps explanation of the experience of misery (or Dukham) in the midst of the Omnipresence of Anandam, When the unmanifested Brahman becomes manifested, the Sat-Chit Anandam characteristics of it become

latent to give rise to other charncteristics which may even be Asat, Achit and Anandam which are quite opposed to Sat-Chit and Anandam. The never changing (Sat), absolute existence (Chit) and abolute bliss (Anandam) which are the characteristics of the Unmanifested 'Anoraniyan' become latent giving rise to their opposite characteristics, viz, the ever changing, relative existence, and relative joy characteristics of the manifested objects and universe.

I think it is clear now, why the quality of Omnipresent Anandam is not exhibited on the forms and objects of the Universe. Although Anandam is the essential nature of the ultimate reality of the material objects, it has become latent in them and only the qualities of the gross objectivity are being experienced at the outset.

Hail! to the perfect system of Indian philosophy which offers the theory and practice of directly experiencing the Sat-Chit-Ananda; and hail! to the Maharshies of India who have opened the gates ot spiritual glory in material life and who have laid out practical paths for experiencing the nature of the 'Anoraniyan' in the midst of all this manifested gross universe, and have floated the ideclogy of Jeevanmukti, the most exalted state of human existence, the state of constant experience of Sta-chit-Anandam.

Today we have to look into this ideology of Jeevan-Mukti, and consider the theory and practice for experiencing Sat-chit-Anandam.

Our instrument for experience viz. the mind, is constantly engaged in apprehending objects through the senses which can only perceive the gross objectivity. Our physical eyes can see only the gross form. When the form is minute or subtle our eyes fail to perceive it and we need a microscope to see it. Similarly ears can hear only gross sounds. When the sound becomes subtle, our ears fail to catch it. Similar is the case with the other senses of perception. Because these senses can experience only gross objects, the mind, which is always experiencing things through the senses, is able to experience only the gross field of manifested objectivity. Due. to the long-standing experience of gross objectivity, the mnnd itself has become gross and blunt. In its gross condition the mind naturally fails to enter into the realm of the subtlest "Anoraniyan", and that is how it misses the Anandam which is Ominipresent.

If the mind could be trained to apprehend the experience in the subtler fields in objectivity itself, it will definitely become sharp and in its increasing sharpness can definitely enter

into the realm of "Anorniyan", the Sat Chit-Anandam, and have the direct experience of it. The path of spiritual Sadhna lies therefore in training the mind to march through the field of subtler objectvity, in spiritual development.

For practice we can select the field of objectivity pertaining to any of the senses of perception - sense of sight hearing, smell or touch. In any of the fields we are required to reduce the objectivity to its increasingly subtler stages and help the mind to go on experiencing them till it reaches the subtlest stage of objectivity, and its experiences.

At this stage when the mind is able to experience the subtlest in objectivity, it becomes sharp enough to enter into the realm of "Anoraniyan" which transcends the field of subtlest objectivity and in this state it tastes the essential nature of that realm, which is Sat-chidanandam.

If the mind is proceeding through sound, the field of Anoraniyan is the field which transends the field of subtlest sound, which is fhe field of "no sound", ie. "Ni-Shabdam"; and Upanishads call it "Paramam Padam"-"Ni-Shalldam Paramam Padam". This' Paramam Padam' is,Sat-Chidanandam, in its essential nature. The man experiencing it, rises to Eternal life - a life of Eternal Bliss and Absolute Consciousness.

For training the mind through sound we can take any word. Even the word "mike" can be taken. By reducing the sound of the word "mike" to its subtler and still subtler stages and allowing, the mind to go on experiencing all the stages one by one, the mind can be trained to be so sharp as to enter into the subtlest stage of the sound 'mike', transcending which it will automatically get into the realm of Sat-Chidanandam and experience it. Thus we find that any sound can serve our purpose of training the mind to become sharp. But we do not select the sound at random. We do not select any sound like 'mike', flower table, pen, wall, etc. because such ordinary sounds can do nothing more than merely sharpening the mind; whereas there are some special sounds which have the additional efficacy of producing vibrations whose effects are found to be congenial to our way of life. This is the scientific reason why we do not select any word at random. For our practice, we select only the suitable mantras of personal Gods. Such mantras fetch to us the grace of personal Gods and make us happier in every walk of life.

While making a reference to the Mantras, in this manner, I feel like touching a very vital aspect of Sadhna, which things are blurred in the present atmosphere of too much talk of Vedanta.

Obviously enough there are two ways of life, the way of life of a Sanyasi and the way

of life of a householder. One is quite opposed to the other, A Sanyasi renounces every thing of the world, whereas a householder needs and accumulates, everything. Shastras declare both the ways of life to be the paths of emancipation. Both, are said to be the "Moksha-Marga" Nivarthi Marga and 'Privrithi Marga'. The one realises, through renunciation and detachment, while the other goes through all attachments and accumulation of all that is needed for physical life. We have two different sets of Mantras to suit the two ways of life. Mantras for the Sanyasis have the effect of increasing the sense of detachment and renunciation, and also have the power of destroying the objects of worldy affections, if there should survive any such objects for him. Quite contrary to this are the Mantras suitable for the householder which have the efficacy of harmonising and enriching the material aspect of life also.

The Mantras of the Sanyasi have a destructive effect in the material field of life, whereas the Mantras suited to the householder envisage constructive values also.

"Om" is the Mantra for the Sanyasi. The Sanyasi repeats "Om" "Om" "Om". It is given to him at the time of 'Sanyas-Diksha', at the time when he has completely renounced attachment to the world. Renunciation and detachment increase with the repetition of 'Om'. 'Om' is chanted aloud by a Sanyasi to put on end to his desires. Desires are destroyed by loudly chanting the mantra 'Om'. And if there is any desire deeply rooted in the mind of a Sanyasi, the chanting of 'Om' will result in the destruction of the object of such desire in order to make the Sanyasi, wholly desireless. The Sanyasi thus attains Peace through the renunciation and destruction of desires, whereas the peace comes to the householder when his needs are satisfied, when his desires are fulfilled. The mantras for the householders have the effect of fulfilling the desires.

If unfortunately, the householder begins to repeat the pranava Mantra viz. 'Om', 'Om' 'Om' he experiences destructive effects in his material life. The effect starts with monetary loss and then goes on to destroy objects of affection, one by one. Such a man, when he finds loss of money and separation from the dear ones, he is reduced to utter peacelessness and frustration. Where is the chance of spiritual development or experience of Peace and happiness for such a dejected soul? The path of peacelessness and misery in the world, cannot lead to Eternal happiness. If the man is proceeding towards Eternal happiness, every day he should feel the increase of peace and happiness, and this alone will assure him that he is proceeding towards abiding peace and eternal happiness. If you walk towards the light you should be able to feel the increase of light at every step. If you are spending some time in devotion to God, you should feel peace and happiness in life. If you are

not feeling peace and happiness you should be wise enough to doubt the correctness of your devotion, ycu should be wise enough to think that your method of devotion is wrong, that the Mantras that you are repeating do not suit you. The mantras that suit the Sanyasis can never suit the householders. Hundreds of God-loving and God-fearing families, have been ruined due to the destructive effects of Sanyasa Mantra viz, "Om". "Om" destroys desires and also destroys the objects of desires and therefore it produces calmness of mind and renunciation and detachment from material life only to Sanyasis when they repeat Om; to them it brings the experience of peace of mind and from this experience they generally recomend the chanting of 'Om' to their followers. But when a householder repeats Om, he experiences that as long as he is repeating 'Om' he feels peace of mind, but when he comes out to indulge in business or household work, he finds that the air is against his desire and schemes. The silencing effect on the mind and destructive effects in material life, both are experienced side by side. Some people say that we should ignore material life in regard to the devotional practices and Mantras. But this is a fool's ideology. Can you possibly ignore the considerations of material life, when the Mantras do affect it? Select a path which will make you happier in your material life also. Do not live in a fool's paradise. Do not think that your sufferings and miseries of today will work as reservations in the galleries of heaven for tomorrow. Be peaceful and happy in the present and try to make this state permanent. This is the path of Deliverance in Life Jeevan-Mukti, the most exalted state in human existence, the state of abiding Peace and Eternal Bliss. And this you are entitled to have through correct and suitable Sadhana. And because the Mantras play an important role in the field of Sadhana, you must be very very careful in the selection of the Mantra. The theory of Mantras is the theory of sound. It is most scientific and natural. Ladies should never repeat any Mantra beginning with Om. The pronounciation of Om is like fire to the ladies. This is the practical experience of many devoted ladies who repeated 'Om Namah Shivaya' or 'Om Namonarayanaya' or 'Om Namo Bhagwate Vasudevaya' or any such mantra beginning with Om. It cannot be God's wish that you should suffer in your devotion to him. Do not cling to the unhelpful Mantras. The moment you find you have got into the wrong train, it is wise to get down from it as soon as possible. It is foolish to stick on to the wrong train and go wherever it takes you.

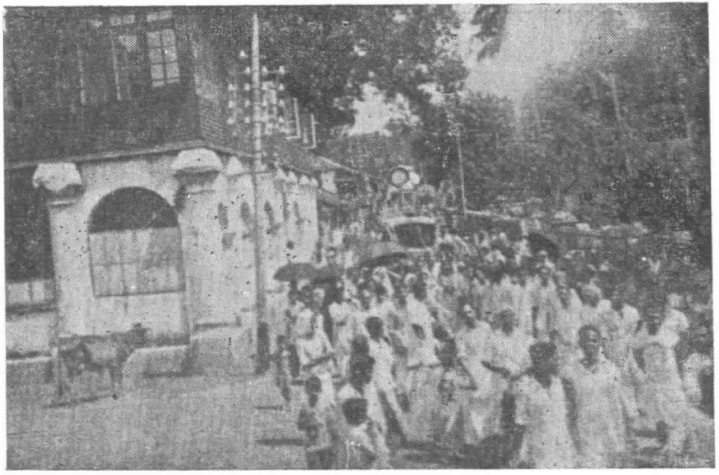
I hold that the devotees of the Almighty God should not suffer at all. That is the fundamental condition of the path to Eternal Bliss. I hold that bliss or happiness should increase at every step till we get into the

realm of eternal happiness. I hold that the devotees of the god should enjoy peace and happiness at every stage, because he is the fountain head of all peace and happiness. It cannot be that our march towards the light should at any stage increase the darkness before us. The march towards the Anant Anadam must give the experince of increase of Anandam at every step and in every walk of life.

The devotee of the Almighty cannot suffer. If he is found to suffer, he cannot be said to be a devotee of God. It pains me when I find people suffering in the name of God and devotion. I offer an open invitation to such aspirants and seekers of God. I invite them to come out of their miserable devotion, and step into the peaceful blissful chambers of Sadhana, blessed and illumined by the divine radiance of Shri Guru Deva. I invite them to put an end to their sufferings and peacelessness and crown their day to day life with success peace and joy. Do not waste time and life. Life is to enjoy. So come on to the field of all joy, The gates of all glories of life are open for you. "Make hay when the sun shines". Avail the opportunity in hand and enjoy life to the fullest.



A front view of the procession for the Avabritha Snanam.



A further view of the procession in progress towards the sea for Avabritha Snanam.



The procession nearing the waters of the sea. Sri V. Kesavan proudly holding the portrait of Guru Deva. MAHARSHI all round radiating happiness. Happy faces focussing their eyes on him to see how he steps into the water with Guru Deva.



WHEN MAHARSHI TOOK AVABRITHA SNANAM

Now they are entering the water and the rush and push GURU DEVA'S portrait is being held aloft. Some in the forefront are seen forming a cordon round the Maharshi and the person holding the portrait of GURU DEVA.



The scene of Avabritha Snanam. They have entered the water with Guru DEVA'S photo. The MAHARSHI'S hand is seen taking the Charanodak (water offered at the feet) of Guru Deva. The others are eagerly waiting to take the dip with him.



A Close up of the procession which gives a better view of the MAHARSHI in front of Guru Deva's Chariot.



After the Avabritha Snanam the procession has returned. The Sammelan flag at the gate is being lowered. Dr. J. A. Bhat, M. L. A., and Sri S. Ramaswami Iyer, Executive Engineer, Trichur are seen near the MAHARSHI. Dr. Rama Bai and other ladies too are seen on the side.



Maha Yajna Prasadom being distributed in the Yajna Mandapam after Lalitha Laksharchana.

A Flood of Peace and Happiness in Life

During this short period of one and a half months several have reported overwhelming Advancement on the path of Mind Control, Peace in daily Life and experience of Atmanandam.

[Speech by Sri V. Kesavan, B. A., C. A. I. I. B., President, Adhyatmic Vikas Mandal of Alleppey at the Kerala Maha Sammelan]

पवित्रं चरितं यस्याः पवित्रं जीवनं तथा ।
पवित्रता स्वरूपिण्यै तस्यै देव्यै नमो नमः ॥

Friends, let me begin with salutations to my first spiritual Guru, the divine spouse of Sri Ramakrishna Paramahamsa, Sri Sarada Devi, devotion to whom our Beloved Maharshi has assured me, has led me to the Lotus feet of Sri Guru Dev, through the gracious intercession of our Maharshi who has been so pleased to give me initiation along with several other happy souls in Alleppey. As our Guru Dhyana Sloka reminds us it does not stop there.

नारायण समारंभां श्री शुकाचार्य मध्यमाम् ।
शंकराचार्य पर्यन्तां वन्दे गुरु परंपराम् ॥

By gradual, but sure steps we are assured that we shall be safely led by the Divine Spirit of Sri Guru Dev, through Adi Sankaracharya and Sukacharya to the very feet of that Parama Guru, the Guru of all Gurus, Lord Narayana Himself. Such is our fortune that we can claim the most glorious Guru parampara.

Our Guru bhais speaking before me, have all spoken in eloquent terms, coming from the very heart, their personal experiences as a result of the sadhanas into which they have been initiated by our Maharshi. Every one of the Guru bhais here, including my humble self, has had similar experiences of advance in the spiritual sphere and benefits in the material field. I shall not, however, detail before you my own personal experiences; but I shall try to speak of the advance on a family level.

Statisticians and population experts are clamouring that any number of five-year plans, however effectively and successfully carried out, cannot easily save India, as long as increase in the brith rate goes on at the present level. I am one of those whom these experts would like to penalise, because I am a father of six children and you see my wife and all these six children sitting just before the platform – all happy faces trying to find still more happiness in the divine presence of our Beloved Maharshi. I am proud of them and every guru bhais parent who has found it possible and has been fortunate to share with the whole family the benefit of initiation from Maharshi, will, I am sure, have the same experience. Only those who belong to this select set, can realise what real happiness in family life is. The whole day is one of unalloyed Anandam and each member moves about his daily duties diffusing happiness and catching more of it from the others. This happiness is expanding rapidly and increases by diffusion. Just as one lamp lighteth another and losess not its brilliance, but tends to increase the brilliance, so is this happiness and Anandam in the family.

In my family, the day starts at about 5 in the morning and about the first thing that is done by the lady of house is to light the lamp in the Pooja room. One by one, as the children rise up and have their bath, they offer prayers and do some japa and this goes on till about 11 when I am the last to do my quota of sadhanas. Then again, the whole thing starts by dusk, the only difference being that this time when it starts, it is almost a mass prayer, the whole house reverberating with the music of the children reciting some keerthans or stothras. The elders then have their meditation and when after return from my official and social duties, I have my bath and finish my meditations, it is well past twelve in the night.

I may inform you that during all this while, the one who enjoys most is my youngest daughter, who is just four, even though she has not taken any manthra from the Maharshi. She was the first to learn the dhyana slokas by heart and repeat them with that peculiarly childish lisp which, I am sure must be very pleasing to the spirit of Guru Dev. One morning, I went into the puja room to see what she was doing all alone there and what was my surprise to find that she was just lighting up one agarbathi after another, about twenty had been thus lighted up. I asked her why she was wasting the bathies like this, when sharp came the reply, "Well, father, I am trying to create the fragrance of the Maharshi's presence". What could I do, but allow her to continue in this happy pastime. Children who have learnt like this

to respect and rever and workship the Maharshi and Guruji, do they require any further religious training as they grow up? Once when the whole family was at meal time, I just asked her, "Whom do you like most in the house?" Without waiting for a moment, she replied, "Guruji". Fondly expecting to have at least a second place in her affections, I continued, "Whom next"? The same quick reply came, "Bala Brahmachari". This reverence and love has grown on her and the other children naturally, without any of the elders having to egg them on to it. I am vividly reminded of what occurred here in our Maharshi's room only yesterday. In the evening, along with my wife and the other children, she had also gone to prostrate before Swamiji. As usual, there was a good crowd of devotees in the room. Immediately he noticed the child, Swamiji said, "Come on, come on, sing that Guru sloka". She began. "Guru Brahma Gururvishnu", and when she had completed, Maharshi asked some one standing by to reward her with two kalkandams (sugar candy), one for each hand. After she was given that and she was feeling all happy and glorious, Maharshi said, "You must learn up the Karpura Neerajana sloka also". Immediately, she began, "Karpura gowram karunavatharam", and sang the whole stanza, when the Maharshi said, "Give her all the kalkandam that is there and also the fruits", and she was fully loaded. What can a child do, but continue to love and revere such a noble Maharshi and his venerable Guruji?.

The other children are also enjoying all the benefits. My elder daughter used to get attacks of asthma whenever she exerted herself and during changes in the weather. After starting her sadhanas and meditation, the attack has never appeared, even though there were several occasions when she had to exert herself more than normally. My elder son who is in the college, feels that his brain is much clearer and he is able to devote more time to his studies. Problems which were difficult and complex before, now appear to him quite simple and easy.

I cannot conclude this portion without refering to the splendid benefits enjoyed by my wife. Being in charge of a fairly big family, she was before feeling the drudgery of the work and was more often careworn. As a matter of fact, when I suggested that she should also take initiation, even though she was very much inclined towards spiritual practices, she was doubtful whether she could find the necessary time, in the midst of her multifarious duties. Now, after barely one and a half months, she finds it all an entirely different story. She enjoys the work which was before, a drudgery; she is able to finish

most of her work almost in half time and now she has a few hours to spare for reading and restful enjoyment.

I shall now turn to the other and bigger family, the family of guru bhais of the Alleppey Adhyatmic Vikas Mandal, of which our Maharshi was so graciously pleased to nominate me as the first President, (I have become the Patriarch.)

Here I shall from the very beginning, because several points which I now state will be of interest to the future historian of the Adhyatmic Vikas Mandal; for, it is a matter of enviable pride for us in Alleppey that the idea of an organisation for guru bhais had its connception and birth there. It was almost an accident.

On the last day of the Maharshi's stay at Alleppey, during his first visit, he was giving us the final instruction on the esoteric theory and practice of the sadhanas and I was translating his ideas in Malayalam. When he had just concluded, on behalf of all the Guru bhais, I expressed our feelings of extreme thankfulness and and gratitude to His Holiness and naturally and without any fore-thought, I concluded by hinting that it will be a very good thing if all of us who had taken initiation at Alleppey could form a brotherhood, for mutual consultation and further progress in our spiritual sadhanas. Every one present agreed and as I stated before, the idea of an organisation was first conceived. Our Maharshi said that in North India, there were similar organisations known as Sankaracharya Sevak Mandals and it was a very good augury for the growth and progress of our particular spiritual path in the south, that without any hint from him and purely guided by the Divine Spirit of Sri Guru Dev, the idea had taken shape in Alleppey. Our Maharshi was expected to return to Alleppey in a fortnight, after his visits to Quilon and Kottayam and we requested that during his next visit, he should be graciously pleased to inaugurate our Sat Sangham and we promised during the meanwhile, to put our heads together and draft a formal constitution for the proposed Sangham, for his final approval at that time.

The idea of an Association caught on and they considered about it at Quilon, Trivandrum and Kottayam. But, it was the proud privlege of Alleppey, that it should first be formally inaugurated there and that too, by our Maharshi Himself.

By the time of his next visit, the draft constitution was ready and the name proposed was, "Sri Sankaracharya Brahmananda Saraswati Sevak Mandal". The mandal was proposed to be inaugurated on the last day of the Maharshi's stay at

(Continued on Page 104)

"Here is no empty promise of Heaven after death. Here is the positive experience of heavenly Bliss during life time.

Come on who desires for it."

(Third day's exhortation of Revered Maharshi Bala Brahmachari Mahesh Yogi Maharaj)

सुरसरित्करुणार्णवहंसिके
मुनिमनःकुमुदाकरचन्द्रिके।
सकलमानवमानसपद्मिके
निवसतां हृदि मे गुरुपादुके ॥

अनन्तशोभासमलंकृताभ्याम्
असीमपुण्यप्रचयप्रदाभ्याम्।
दुर्वासनोन्मूलनतत्पराभ्याम्
नमो नमः श्रीगुरुपादुकाभ्याम् ॥

अघौघविध्वंसनमुद्गराभ्याम्
तापत्रयोन्मूलनसंगराभ्याम्।
त्रिकर्मणां बन्धविमोचकाभ्याम्
नमो नमः श्रीगुरुपादुकाभ्याम् ॥

ग्रन्थित्रयास्याशु विदारिकाभ्याम्
षट्चक्रतः पारमुपागताभ्याम्।
मनोमलस्यापि विशोधिकाभ्याम्
नमो नमः श्रीगुरुपादुकाभ्याम् ॥

दुःखार्णवे जगति येन हिताय नृणाम्
प्रेम्णाश्रिता निखिलधर्मतरीर्नितान्तम्।
जेजीयमानमथतं विमलैस्तपोभि-
र्देदीप्यमानमतिनौमि गुरु भुवस्ताम ॥

जय श्री गुरुदेव ।

Today is Nava-Ratri, the most auspicious and holy-day of the Divine Mother. From the very early morning today we had been feeling the thrills of the divine vibrations of Lalita-Laksha-Archana. We had been feeling the joy and great delight of the universal mother just as a child feels on the lap of his dear mother, when the mother is happy. How much the Mother Divine is pleased with the Kerala Maha Sammelan! There was the programme of only one Laksha Archana today but two Laksha Archanas were simultaneously performed this morning. This is nothing but the sure and positive indication of the great pleasure and satisfaction of the Divine Mother who has so kindly and profusely blessed her children of Kerala. (Clappings) Blessed you are my dear good souls. Fortunate you are. You have been blessed by Vishnu, Shiva and Shakti in the Divine presence of Guru Deva. (Clappings and rings of Jai Shri Guru Deva from delegates).

Today, as if on the happy lap of the Divine Mother we have assembled here to discuss and finalise the scheme of peace and happiness in life. We have been discussing this matter for the last two days and I think today we shall be able to complete it.

Yesterday I had remarked that according to my methods of Sadhna even a busy householder can enjoy all the benefits of mind control and peace in daily life and can very well experience Atmanandam and that renunciation is not at all necessary for it. Today one learned man wanted me to clarify how my statement reconciles with the teachings of the Upanishads which declare that Atmananda can not be had unless every thing has been renounced.

"Yawat Sarwam Na Santyaktam
Tawat-Atma Na Labhyate"
and "Tyage Naike Amritatwam
Anshuh"

I hold that the teachings of the Upanishads are the bare truths of Existence and the Eternal Laws of Nature. Every Shruti is perfectly all right, in its correct sense. It is a bare fact that Atmananda cannot be experienced unless every thing has been renounced, i. e. unless the mind is free from everything of the objective field. This teaching of the Upanishads is one truth of life, and another truth of life is that the householder can enjoy Atmananda remaining in his family affairs and without renouncing the world. Now we have to see how both of these apparently opposed truths are not really conflicting. We have to see in other words, how they are the same.

The emphasis of the Shruti on the necessity of Tyaga for Realisation, has got to be scrutinised to see how this requirement is fulfilled in the life of a house-holder whose life apparently is full of Raga as opposed to Tyaga.

For a clear understanding we shall analyse the state of mind of a Tyagi. If some monetary

or golden offerings are made to a man who professes to be a Tyagi, he says "remove this from here." Now analyse the condition of the mind of this Tyagi. When gold is brought before him, he sees it as gold and the impression of its value is carried on to his mind. When the mind recognises the value of gold, obviously the gold has occupied a seat in the mind. Once the gold finds a place in the mind, clearly enough, it becomes the abode of gold and this is nothing but acceptance of gold and not its renunciation or tyaga. All of us know that a wealthy man never carries wealth on his head. All the wealth remains in the bank, and only the impression of its value is carried in the mind. Thus possession of wealth is nothing but an idea of wealth in the mind, and therefore, when the idea of gold has come to the mind, i. e. when the gold has occupied a seat in the mind, then it can only be "possession" of gold and not" renunciation (Tyaga) of it, irrespective of whether the gold remains near or far.

Thus we find Tyaga, in its true sense, has little to do with the objects remaining near or far. Tyaga therefore, has to be defined as giving up or foregoing the mental impressions of objects perceived. In other words, Tyaga is keeping the mind free from the impressions of values and natures of the objects perceived by the senses; or Tyaga is, not allowing the objects of senses to leave the impressions of their qualities in the mind.

This is the essential meaning of Tyaga mentioned in the Shruti referred above. This ideology of perfect Tyaga has to be lived by all those who want to realise the Atman or Brahman. Since realisation is the ultimate aim of both the ways of life, it goes without saying that both the house-holder and Sanyasi have to attain this ideology of tyaga, and then alone will it be possible for them to realise the Truth. We shall analyse and see in what manner it is possible for a 'Pravrithimargi Grihastha' (House-holder) to fulfil this requirement of Shruti through his own way of life which is obviously full of "Raga" (attachment).

By nature, a house holder is a "Ragi". Raga as opposed to Tyaga, is embedded deep down in the nature of a house-holder. Wife, children, friends, relatives, money, name and fame, for example, are seven points of attachment (Raga) for a house-holder. He is always devoted to these points of attachment. To these seven points of Raga, he adds one more point and begins to devote himself to this eighth point of Raga also, as he has been devoting to the seven others. This eighth point of Raga is his "ISHTAM"-his personal God-his beloved Deity-Almighty, "SATCHIDANANDAM". Gradually, he experiences that the

eighth point of Raga is capable of giving him more Peace and Happiness in life than the others. When he devotes himself and meditates on the name and form (NAMA AND RUPA) of the LORD, he begins to experience some ANANDAM and also the Grace of the Lord in every walk of life. This experience of Peace and Anandam is Sadhna. And Sadhna naturally increases his devotion to God and makes him more and more attached to Him. Thus he developes intensity of Raga for the ISHTAM. Gradually, this final Raga goes on increasing and this increase of Raga and Love for the ISHTAM enables the Grihastha to feel the presence of his 'ISHTAM' always with him, in all his ways of life, in all his thought, speech and action. The man, although acting in the world as before, experiences that throughout all his actions the idea of his personal diety predominates in his mind and the actions and experiences of the senses fail to engage his mind with that great intensity with which they used to do before. Thus the objects of the senses fail to leave any enduring impression of their values in his mind, and this is the state of mind of a real Tyagi as explained above. This is how through the virtue of Raga, a householder-a full-fledged Ragi finds his way to place himself on the plane where he is essentially a Tyagi also. And this is how a householder is able to establish himself in a position to meet the requirement of the said Shruti for Realisation. And this is how, through his own quality of "Raga" a householder can very well establish himself on the plane of human perfection, the plane of Jeevan-Mukti, the most exalted state of Existence, the state of Perpetual Peace and Bliss Eternal.

Thus we have seen that it is not at all necessary for the householder to go for a direct practice of "Tyaga" or "Vairagya" (Renunciation) for realisation. That practice is unnatural for him, antagonistic to his nature and opposed to his way of life. If a householder begins to practice detachment in his life, he finds himself in a plane where he is not able to reconcile the mental attitude of detachment with his physical tendencies in life viz. one of all-attachment. He need march only through the quality of Raga which is rooted deep down in his nature and is the essential quality of his heart and mind. He needs only to increase his Raga (Attachment) for his Ishtam or God. And to increase Raga for Ishtam (attachment for God) it is not at all necessary to practice Vairagya (detachment from or renunciation of the world). To love one child more than others, it is not necessary that all others should be ignored or kept away. If you have seven children you maintain your love for all but if you come to know of some brilliant qualities of a particular child, you begin to pay more attention to him without ignoring the others. Maintaining

your love for all, you begin to love him more than others. Decrease of love for others is not all necessary for increase of love for one. The motivation is the knowledge of his superior or better qualities. In the same way, it is not at all necessary to renounce the world for the sake of increasing the Love of God. What is necessary is that the Sat-chit-Anandam - quality of God should come to the lime-light of personal knowledge or experience. Once you begin to experience Anandam through the Nama-Japa or Rupa-Dhyanam of the Lord, He is bound to attract you more than any other object of attraction in the world, because that joy is much greater than the joy received through any worldly means of joy. And this is the reason why I say that renunciation is not at all an essential requisite for God Realisation. According to my methods of Sadhna, a householder can very well experience that great joy, unbounded, and can very well realise God without any direct practice of Renunciation whatsoever. Methods of Sadhna, which I am advocating these days, are simple and easy to practice. Everybody can easily practice in the most comfortable posture for half an hour or one hour in the morning and evening daily and soon experience the great advantages of it. Normally it does not take more than one or two weeks for a man to experience the great unbounded joy-called Samadhi or Atmanandam-and it does not take more than about seven days to experience calmness of mind or peace in day-to-day life. However peaceless or worried a man may be feeling, if he but starts the Sadhna, he is sure to feel some calmness and lightness in the mind from the very first or second day of sadhna and and he is sure to feel completely peaceful and happy within about seven days. This looks to be a miracle, but it is so. And the truth of this statement has been supported by the personal experiences of those who have seriously taken to the practice and have narrated their experiences before you on this platform.

All these attainments are only due to the blessings of Shri Guru Deva. I am glad that hundreds of respectable families and thousands of people in Kerala have taken good advantage of my stay in these parts and they are enjoying 'Heavenly Bliss' as some of them have called it, in their own earthly homes; the 'Peace of the Himalayas' in the midst of all business and their householder affairs. Gates of Heavens are now open for them in their life on earth. This is the greatness of Shri Guru Deva's Blessings. Here is no empty promise of Heaven after death. Here is the positive experience of 'Heavenly Bliss' during life time. Come on who desires for it, is all the word of value that I can give out to you now towards the end of your Kerala Maha Sammelan.

JAI SHRI GURU DEVA

(Rings of Jai Shri Guru Deva from the audience numbering not less than ten thousand).

Maha Yagna and Adhyatmic Vikas Mandal Kerala Maha Sammelan

by
P. S. Atchuthan Pillai, M. A., M. L.
(Professor, Law College, Ernakulam)

Bharat Varsha or India is rightly considered as the Punnya Bhoomi, the sanctified land on Earth, on account of the fact, that thousands of years before, Yagnas were regularly performed in this country. In no other part of the world were conducted such highly religious rites. When other parts of the world, had not seen even the dawn of civilization, India had attained such a high degree of spirtual culture as to perform Yagas and Yagnas. When we read the accounts of the Maha Yagnas and Yagas performed by the ancient Rishis and Kings, we feel highly thrilled and ennobled in our hearts, and our estimation of and pride in our ancient ancestors increase considerably.

But till recently the people of Kerala had not the good fortune or privilege to witness in such large numbers similar Vedic ceremonies, performed according to the ancient rites on proper lines in real Vedic atmosphere. They got that rare opportunity and privilege to witness such a Maha Yagna when it was conducted in Cochin during the Kerala Maha Sammelanam of the Adhyatmic Vikas Mandal under the able and inspiring guidance of our revered spiritual guide from Himalayas, His Holiness Maharshi Bala Brahmachari Mahesh Yogi Maharaj of Uttar Kashi.

The site chosen for the Yagnam was the premises of the Thirumala Devaswam High School, Cochin, near the Seat of Lord Venkatachalapathy of the well-known Thirumala Temple. As such, the place itself was a sanctified one. Under Maharshi Bala Brahmachari's direction an Yagna-Sala was specially erected and in front of the Yaga Dhwajam was duly installed. Besides the

Yagna Sala, the big auditorim of the School having a very spacious platform was also converted into an Yagamandapam. On this platform was placed on a high pedastal, the protrait of His Holiness the late Shri Sankaracharya Brahmananda Saraswati in all his Divine glory fully decorated, under sceptre and Venchamara and steeped in flowers offered by the devotees. This Hall was called the "Gurudev auditorium" by the devotees. This great saint is the Gurudev of Maharshi Bala Brahmachari Mahesh Yogi, who even to-day, continue to derive spiritual blessings and inspiration from him, even though the Gurudev attained Samadhi years ago! His talk, behaviour and everything about him are as though he is in constant contact with his Gurudev. That is a feature which has surprised many of us closely moving with him. Maharshi Bala Brahmachari always acts as the messish between his "Gurudev" and his own disciples. He modestly claims to be only the conduit pipe conveying the Gurudeva's blessing on to his devotees in Kerala, or to use his own expression, he is only the "bulb through which the spiritual electrical current from Gurudev shines in radiating light on all".

The Yagnam was spread over four days, from Sunday the 23rd October, 1955 to Wednesday the 26th October 1955 both days inclusive. The ceremonies on all these days began with Ganapathi Homam and the offerings to God Vigneswara, the great Remover of all obstacles. Consistent with our time-honoured tradition that all our spiritual efforts should be preceded by an invocation for the blessings of that great deity, we started our Adyatmic Vikas Mandal Kerala Maha Sammelanam with Ganapathi Homam every day before sun-rise.

By the time the sun rose, we heard the recitals from both the Rig and Yajur vedas, by the Pandits. There were not less than 101 expert vedic Pandits engaged in reciting Rig Vedic and Yajur-Vedic mantras. This recital was followed by the Navagraha Namaskaras and prayers ending in Rudra - Abhisheka. Then came to the Siva-Laksharchana - special prayers to God Siva. The hall reverberated with the vedic mantras in praise of the Great God of Samhara-Siva and this lasted nearly three hours continuously from 9 a. m. to 12 noon. Brahmashri Sreenivasa Iyer led the recital and it was really thrilling to hear the chorus of not less than 101 Vedic pandits repeating the Archana mantras. The first day's Yanga for Siva ended with the Deepara-

dhana at which the Maharshi was present and His Holiness offered special prayers on behalf of the whole congregation for the spiritual upliftment of the people at large. Everyone present in the big congregation of devotees assembled in the big auditorium presided by Maharshi Bala Brahmachari, forgot everything of this earth and had his or her mind centered round the great God Siva in invocation of His blessings for Eternal Peace and Happiness.

The flag hoisting ceremony (Dhvajo Tholan) of the Kerala Maha Sammelanam was conducted by His Holiness, Mabarshi Bala Brahmachari Mahesh Yogi himself at 5 p. m. on 23—10—'55 amidst chantings and prayers. You can see that picture in this souvenir. After that ceremony the great conference began, in the big Gurudev Auditorium. The hall was packed to its capacity and many had to stand on the open ground around the hall. Sri. K. Kutty Krishna Menon, Chairman, Mattancheri Municipal Council delivered the Welcome Speech. On account of a sudden indisposition His Highness the Maha Rajah of Cochin, could not personally inaugurate the Sammelanam, but the Royal speech therefore which was sent through special messenger was read by Professor P. S. Atchuthan Pallai of the Law College, Ernakulam. The messages sent by their Holiness the Sankaracharyas, and distinguished persons were then read. The substance of His Highness's speech and of the messages, were explained in Malayalam next by Prof. Atchuthan Pillai himself. Then the chief organiser Barrister A. N. Menon read his most instructive and illuminating report about the origin and expansion of Adhyatmic Vikas Mandals in Kerala. (This speech is reproduced elsewhere in this souvenir). Then followed interesting and informative speeches by Sri Vaidyanatha Iyer, Sri. P. Chandrasekhara Panicker and others. The final speech of the day was the most instructive address bv Maharshi Bala Brahmachari Mahesh Yogi.

In the next day's Yagna Vishnu Laksharchana was recited in all its pristine purity with the offerings of flowers both in Yagna Sala and the auditorium by the Rig Vedic as well as Yajurvedic pandits. The result was that the whole atmosphere was resounding with the Holy names of Vishnu. Everybody was thrilled with the glory of Lord Vishnu. The joy of the people assembled had no bounds. Everybody present re-lived in the ancient and glorious times of our Arsha Bharata. Remember that Pandits exceeding a hundred in

number were chanting the mantras and prayers to Lord Vishnu, the great Lord and Protector of the Universe. No wonder everybody who participated in and witnessed the function felt His Grace on them all. The Holy Vishnu Laksharchana was followed by the Deeparadhana at which Maharshi Bala Brahmachari prostrated before His Gurudev and invoked the blessings of Lord Vishnu and Gurudev on all assembled there.

In the afternoon there was the usual open session of the Maha Sammelanam with religious discourses by Dr. Bhatt, Mrs. Thankamma N. Menon and other devotees, followed, by the inspiring address of Maharshi Bala Brahmachari Mahesh Yogi. (Maharshi addressing the big gathering is seen in the photo).

The third day was devoted to special offerings to Parasakti-the great Goddes Lalithamba. Lalitha Laksharchana was performed in all its grandeur and solemnity by both sets of Pandits (of the Rig and Yajurvedas) separately, in the Yagnasala and the Gurudev auditorium, respectively. The whole atmosphere was throbbing with the Holy names of Mother Divine and strotrams like Thrisathi, Lalitha Ashtotharam and Srisuktam. After Deeparadhana His Holiness Bala Brahmachari Mahesh Yogi explained the significance of the Maha Yagnas conducted on all these days to invoke the blessings of Lord Siva, Lord Vishnu and Devi Parasakti in a most instructive and inspiring speech.

As usual, in the afternoon there was the open session of the Kerala Maha Sammelanam at which many devotees and delegates from the different Mandals spoke of their spiritual experiences and the benefits derived by following the Sadhana prescribed by the Maharshi. There was also a demonstration of the Yogasanas by Yogiraj Subramanya Bua, an illustrious member of the Mandal from Palghat. At the end of the session Maharshi Bala Brahmachari Mahesh Yogi gave us a detailed exposition of the Pravarthimarga for the householders the method to attain peace and happiness in this World and to become Jeevanmukthas through Raga itself.

On the morning of the final day, after the usual Ganapathi Homa and Vedic recitals, Purusha Sukta Yagna and Sri Sukta Yagna were performed by the Pandits and purohits belonging to Rig Vedic as well as Yajur Vedic sects. The Rig vedic Pandits were led by Sri Pandit T. Anantha Sastri-the head of the Thirumala Devaswam Veda Patasala, and the

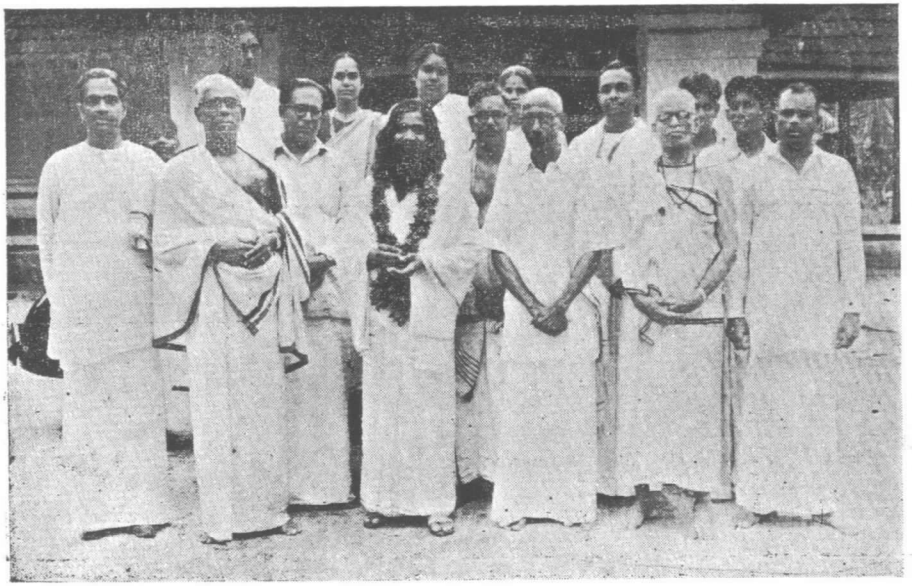
other saka by Shri R. V. Sreenivasa Iyer, the revered Guruji of the Ernakulam Brahmana Sangham. The latter evoked the spell bound attention of all those present when in the most solemn tones he invoked the blessings of the Vedic Gods for the spread of Asthikya Bodha among the people of the world and for the destruction of the Nastikyabodha and for the reign of enduring peace and happiness on earth. Many of us never thought that the ancient vedic mantras revealed by the Great Rishies of this land could be so effectively inspiring even today, until we heard Sri Sreenivasa Iyer in the Gurudev Auditorium. The hearts of the whole congregation beat in unison when he invoked the blessings of God on the members of the Kerala Adhyatmika Vikas Mandal and the people at large. After the performance of the Poorna Ahuthi by the Vedic Pandits, the concluding open session of the Mandal began at which a working committee of the Kerala Maha Mandal was contituted. The members of this provisonal body were nominated for one year by His holiness with a brief speech in the course of which Maharshi made an inspiring appeal to the people to follow the spiritual paths prescribed by our ancient Rishies and saints. The delegates from Trivandrum then extended their invitation to hold the next annual conference at Trivandrum and it was unanimously accepted by all.

Then began the preparation for the great Avabhrith Snanam procession. For the benefit of those who were not in a position to walk all the way to the seashore and have the bath at sea, a Sankalpa snana ceremony was performed in the Gurudev Auditorium itself. Then the Yagna flag was brought down by the Vedic pandits with due rites. Soon after that, the procession started to the accompaniment of Music, vedic recitals, Nagaswaram, Keerthans etc. On an artistically decorated Motor vehicle was placed the portrait of Gurudev on a high pedestal under a gold laced silk umbrella. The Priest with their Purna Kumbhas were around Gurudev chanting Vedic hymns. Both sides of the route to the sea beach were thronged with people who made offerings with light and Nirapara to Gurudev. It took nearly two hours for the procession to reach the sea beach and then the Avabhrith Snan was duly performed by His Holiness Maharshi Bala Brahmachari Mahesh Yogi in the sea with all the rituals prescribed in the Vedas. After Snanam the party returned in procession again to the Yagna Sala and Prasadams were distributed to all. Thus ended the great Yagna and Maha Sammelanam of the Adhyatmic Vikas Mandal, held at Cochin the like of which, Kerala had not witnessed at any time in living memory.

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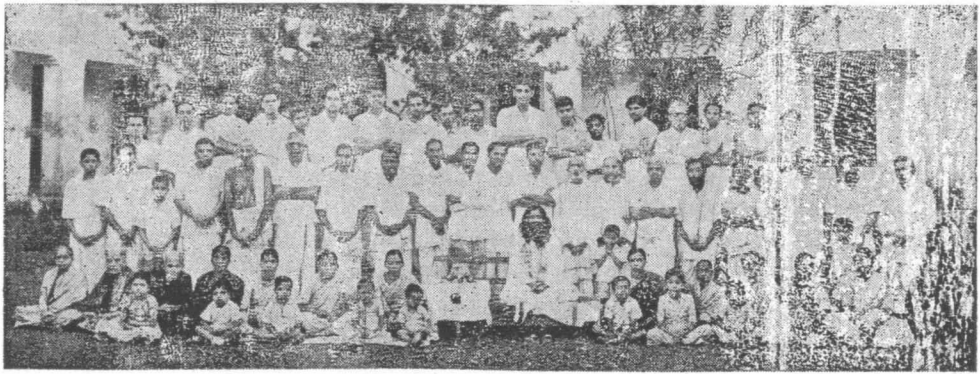
ADYATMIC VIKAS MANDAL AT ERNAKULAM.



ADYATMIC VIKAS MANDAL AT GURUVAYOOR

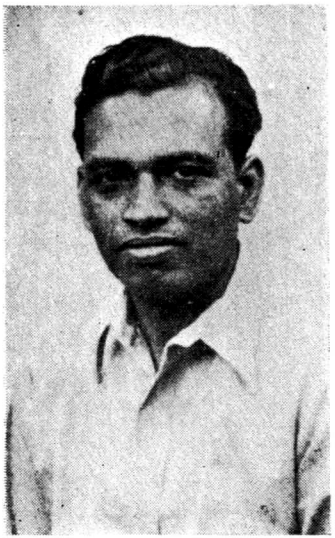


ADYATMIC VIKAS MANDAL AT COCHIN



ADYATMIC VIKAS MANDAL AT COCHIN

Gururbrahma Gururvishnuh
Gururvedo Maheshwarah
Gurusashal Parabrahmam
Thasmai Shri Gurave Namah



V. SATCHITANANDA PAI

JAI SHREE GURU DEV: Guru is one whose life has mingled with God's life, who is inspired with the supreme bliss and whose heart is overflowing with love and joy for all the creatures in the universe. Aspirants to spirituality consider him to be God himself, the ultimate guide and Guru of the universe. The thought of such a great personality will soon bring a state of relief to the struggling souls entangled in miseries and struggles in their day to day life. A Guru alone can lead one to the spiritual path and rightly instruct to proceed with the Mantra (advice). Guru exhorts "Devote an hour for your Sadhana, go with in yourself and experience the essential nature of that relam, which is nothing but abiding peace and bliss eternal". The Guru awakens the soul of the aspirant. He brings men and God together. He makes the man rise to Godhood and brings Godhood down to him. Whatever the personal effort of the devotee for God-realisation, the spiritual progress will be possible only by following the teachings of the Guru. Only the Guru can invoke divine grace and shower it on the devotee who can then march through the spiritual path to Ultimate Reality.

Bearing in mind the importance of the GURU, the devotee seeks the guidance from the GURU. God's manifestation is

such that when genuine love of God comes to a person and when he is anxious to perform devotional Kriyas, He would surely provide a properly qualified Guru.

Guru Deve has ordained our Beloved Maharshi to elevate souls towards God. I was one of the those who had the fortune of getting advice from the Revered Maharshi. He has awakened my soul for its progress towards its real nature in life.

I have started the Sadhana. As everyday goes on, my experiences during Sadhana are varied and many. Even at the first sitting I experienced that the peace rests within and not outside. After a few sittings I find joy in upasana and my mind longs to extend the duration of the peace and joy within. For long I was keen on observation of external objects only, but when the mind is engaged in Sadhana I discard the attention to external objects of life. Mind rests only on the nama of Lord and forgets about all the senses. I experience, that when the mind is on the mantra, it derives immense peace and happiness. The mind which so long was entangled in worries and desires slowly detached itself from these bondages. I strive now for concentration of mind for a longer duration and start the Sadhana. The Sadhana now enables me to control two important elements viz. air and sound. I succeed in concentrating the mind on the one point wherein other experiences cease. At a later stage I again concentrate on the Rupa of my Lord. Here I experience calmness of all the senses. Even a tiny spark of the Divine grace has brought about an immense change in my mind. The senses of perception which so long were ignorant about their real (Divine) nature, have now started to taste it. I do not wish to go in detail concerning these experiences, but however like under the charm of a magician, the progress attained by me in a short time has surpassed all expectations. My progress is not due to my efforts alone but due to my contact with a great Guru who always showers his blessings on his devotee. As Gita declares, "life is not for the sake of life alone, but for God and the living soul of man is an eternal portion of the God-head."

With pranams, I pray for the blessings of the Beloved Maharshi for the progress towards Sarvasakshathkara.

V. SATCHITANANDA PAI.

World Peace & Individual Happiness

by

K. Venkataraghavan

From the beginning of human history everyone has striven for happiness and Peace. Men in the mass, and in isolation, are chasing it all the time on inspired ideas or those of their own invention, but only a few have had any real and lasting happiness. For many, the small happiness of the senses is off-set by great mental anxiety and suffering.

In efflux of time, against one relatively Universal **Faith** laying down certain preparatory ethical conditions for enduring happiness, many others came; some practically confirming the edicts of the old one in new language, some others inventing new restraints and new concepts. This was thought progressive, but it has landed man in such confusion, that many prefer today to invent their own religion, with new Gods and new techniques! The result is a spiritual anarchy of sorts. Anarchy of whatever category must lead to revolutionary change, and the anarchy in religious beliefs has driven man from the search of spirit to analysis of matter.

His hopes are now centred around physical cravings; the pleasures of the senses. And the agency to secure it all, is a material outlook, backed by a scientific approach socalled. The endeavour at administrative levels, is only to assure certain pleasures to all men in the mass at some pretentious uniformity. But uniformity is not the plan of Nature, or Evolution so-called-a fact which even the most dilettanti-pragmatist can hardly afford to ignore. It is incredible therefore that any effort at standardising material pleasures and enjoyment, can lead to harmony in society. The practical or scientific outlook, in fine, has brought society to a dead end. Many do not know today the end and aim of life; much less do they know its why and wherefore.

The protagonists of the Scientific outlook criticise Religion because, they contend (without endeavouring for religious experience) that it has many superstitions and taboos which are inimical to happiness as they conceive happiness. In the assumption that the purpose of Life is pleasure and its pursuit, Religion which insists on self-control and realisation of the Divinity in all of us, is ignored and relegated to the level of superstitions. But what is actually happening? We

are, if anything, but changing the seperstitions; only a few have ever transcended them. Also we have arrived at no Universal definition for 'superstition'. Many scientific beliefs are no less superstitious than the fading religious beliefs, for, the Theories of Science change even more rapidly and fundamentally than religious beliefs. The objection invented, to certain spiritual beliefs as basic for happiness, is that there are many assumptions that cannot be verified, the same way scientific assumptions are supposed to be verifiable. But Science actually suffers from even more pet assumptions than religion is supposed to.

Quite a few wise men of affairs even in contemporary times feel conscientiously that in the totality of its achievements, Science has all but reduced, the highly evolved human species, to animalism. Destruction of life in one area, to assure its happiness in another, cannot promote happiness anywhere, and in the transition from a religious to a scientific outlook man has lost all sense of the possibility of an enduring Happiness and Peace in Society. The pursuit of happiness as ordinarily understood, has become a smash and grab affair. It has made man increasingly discontented and more selfish. If science has helped to save a few lives with its discoveries, it has also helped (and become progressively more and more potential) to destroy larger numbers. A scientific outlook simplicitor has not been a blessing therefore, subjectively or objectively.

The time has come for man to realise once again that "the soul of all improvement is the improvement of the soul" and that no happiness is so enduring as "Atmananda", the happiness of the soul, as this is not conditioned and is devoid of limits. It is also coming to light that the effort involved in the achievement of spiritual happiness is even less than the effort and risks involved in ensuring material happiness on scientific lines. For one thing the dependance for achievement in spiritual realms is one's on own self and the ingredients for happiness are all already in every individual. The technique has been simplified by the Great Masters of this holy land in their love for all creation and incidentally man, albeit the latter has degenerated very much by abuse of his "freewill", "conceptual thought", and last but not least, by an increasingly scientific outlook in lieu of a spiritual purpose in life.

All experience is in the inner self and the field for experience is the "mind" or "consciousness". The scientific belief that it is the physical brain is the worst of all superstitions. If any enduring happiness must be, it must be in the conciousness of the self. How to get at it beneficially and naturally and without any material aids, is the great lesson which Maharishi Bala Brahmachari Mahesh Yogi teaches individually and to the all-round advancement of

every one who has sought his guidance. It is derived from the creative wisdom and positive experience of the Rishies and Sages of this Holy land, to wit, the Vedas, which because of their enternal validity, have survived with all their glory intact, through the good times and bad, Faith and Despair, beliefs and unbeliefs. As it is the spiritual nature of the great Masters to promote Universal wealfare, the Maharishi is giving it, under the behest and auspicies of Guru Dev, Brahmananda Saraswati Maharaj, to everybody who seeks with love and hope and faith.

How this can help Peace all around, in inter-communal, inter-statal and inter-national fields, may still seem problematic, seeing that all the social and political "contacts" and conferences galore of the Leaders of nations, at such cost to the people, have still not succeeded in bridging the gulf, even in the "summit conferences" of all the outstanding men in Politics. If individuals improve spiritually, society will improve far more rapidly, and the few that strive and secure Peace and spiritual harmony within themselves, can spread it to vast areas. When the individual improves (to whatever extent possible) his personal Peace and harmony as these are understood in spiritual levels, Society must improve as a whole. But the endeavour in the main has to be a subjective individual effort.

Collective endeavours in the past, whatever the ethical bias claimed, have produced no lasting results. A collective improvement with the SELF over-looked is evidently not possible. Witness the apathy to the "Moral Rearmament" movement; the stagnation in its small achievements and its ultimate subsidence into aesthetics of the high-brow variety. But a few men who have realised the nature of their innermost being as Peace and Bliss, can influence and change environment even single-handed far more effectively. When the potentiality of a chain-reaction in the Atom bomb is a known fact why should the possibility of a chain-reaction for Peace and Goodwill amongst men be a fond Hope? If there are any doubts, look at the achievements in a short time of one Master endowed with the blessings of his Guru Dev, amongst a large number of men, women and children of the Adhyatmic Vikas Mandal. No oaths are asked to be taken, no abandonment of individual occupations and tendencies in relative existence is advised, much less urged from outside; the lesson and practice are simplified to their utmost possibility. The change is sought to be brought about by practicable effort absolutely within the realms of personal achievement and to improvement all round; mentally, materially and spiritually. May this spiritual chain-reaction increase and promote the World Peace which everybody wishes and nobody has yet tangibly promoted. **Jai Guru Dev.**

"Namo Narayanaya"

SURYA NAMASKAR

By

V. Kesavan, B. A., C. A. I. I. B.

Surya Namaskar has come down to us from Vedic times. In vedic and Puranic India, people lived a life so full of religion that everything they did, was in some way connected with religion. They considered the body as the temple of God and kept it healthy, strong and clean. Theirs was an integrated and harmonious development of the body, mind and soul. Surya Namaskar was one of those perfect schemes for psycho-physical culture, evolved by the ancient sages of India to help such a harmonious development.

It was not long ago that Western scientists discovered the health-giving and healing properties of ultra violet rays. But our ancient sages had known, even in those vedic times, the enormous health-giving properties of the ultra violet radiations from the Sun. They had similarly observed in detail the part played by the Thyroid and other ductless glands in the human system, which western medicine men are still trying to learn. Above all, they knew the secret of the force of Prana and that through certain controlled rhytmic modes of breathing, called Pranayama how this force could be conserved within the body. Further, from Vedic texts, we find that "Savithru" the sun as a manifestation of Divine energy, was worshipped as a God.

From all these precious truths has been evolved this ancient, and still the most perfect system of scientific physical training known as Surya Namaskar. It combines in itself, physical training, sun-bathing, rhythmic breathing (Prana Yama) and activation of the endocrine glands. A more synthesised and unique system, has yet to be discovered. And, yet, to make it still more useful for man and help him towards that final goal of all right-thinking men, viz the realisation of God and attainment of Moksha, the ancient sages formulated a garland of Bija Manthras which could be easily repeated when doing the namaskar. These Bija Manthras helped to create the beneficial vibrations in the nervous system necessary for mind control and clarity of the brain.

A series of ten poses form one full round of Suryanamaskar. It may, however, be noticed that in one complete round of Surya

namaskaar, Parvatasan, Padahsthasan, Bhujangasan and Ardhasirsasan, come into play, as also Mula Bandha, Uddiyana Bandha and Jalandhara Bandha and Sambhavi Mudra. But, the various movement of these Asanas, Bandhas and Mudras are so arranged that they blend harmoniously into one continuous movement which aims at streamlining the whole figure and we do not at all feel or know that we are practising these great yogci Asana, Bandhas and Mudras. All the same, they are there and we enjoy the benefits. The movements are all easy and simple, yet when correctly performed, give suppleness to the limbs and glorious health, mental poise and accentrated brain power, because the brain is enabled to think with clarity.

In order to get the maximum benefit out of Surya Namaskars, a few helpful hints are added.

1. The full benefit is derived when Namaskar is done at sunrise. The evening rays of the sun are not so effective as those of the morning. You should therefore do the namaskar facing the East and at sunrise.

2. In order to get the full effect of the Sun's rays, only a thin loin cloth or langotti, should be worn.

3. Namaskars should never be done on a full stomach.

4. Those who suffer from chronic organic or functional disorders should consult their doctor before starting Namaskaras.

5. Do not rush through the several postures. After each posture is complete just pause for three seconds in that posture and then move on to the succeeding one.

आरोग्यं भास्करादिच्छत् it is said i. e. devotion to surya, promotes good heath Surya Namaskar is a means of devotion to Surya.

After I met my Guru Maharaj

(By N. Balakrishna Reddiar, B. A., B. L., Advocate, Trivandrum)

JAI GURU DEV:

I met my Guru in a small room at Neyyattinkara for the first time. His silvery reverberating inquiry, "Happy?", entered into my person making me happier day by day.

I had the good luck of taking initiation, from Maharishi Bala Brahmachari Mahesh Yogi

He was gracious enough to give initiation to my partner in life also, but for which I may not be so happy as I am.

On following the instructions of my Guru Maharaj, I find life rather enjoyable and I realise that God never intended any of his creatures to suffer. The fear I had in facing facts is vanishing, and the false pride I had in certain successes, I now realise, was based on ignorance.

As days pass by, I am enjoying not only the improving prospects in day to day life as the fruits of my labour, but I also enjoy the "Cool Shade" which protects me from the heat of the mundane wishes, full of greed, selfishness, and other passions. And I feel the "Cool Shade" is increasing as the tree of Sadhna grows to bear the fruit of Anandam, the seed of which was planted in me by my Guru Maharaj with directions to nurture the same.

I have now learnt to take things as they are and am guided by Guru Dev even without my knowing. Such is the blessing of my Guru Dev, and Guru Maharaj.

The very new and easy method of mind-control has yielded fruits. My Guru Maharaj directed me to concentrate upon the Mantra and to repeat the Same in a particular manner This method, I confess, is a novel one, but it made things easy for me to control the wandering mind. This method of Sadhna has given me all-round progress in my life.

Now I enjoy domestic peace, mental happiness and physical fitness.

My Guru Maharaj has not insisted upon any Asanams or Mudras. I am not allowed to to retain my breath as Pranayama practitioners insist. I am asked to sit erect, close my eyes and concentrate upon the Mantra which gradually becomes finer and finer as practice advances. The method of concentration upon the Mantra is the main thing which has to be learnt from the Master direct, and therefore I am not writing about it here.

Now the repetition of Mantra is a pelasure to me and if by chance I am not able to do the Japa any day, I feel as if I have suffered a heavy loss.

The happiness I enjoy since meeting my Guru Maharaj is increasing day by day. I feel that I am a new man. I am inclined to analyse facts as they occur detachedly; to know what they are and how they will affect me. This inclination to analyse, takes me off from the immediate impact of the happenings

which would otherwise naturally weigh heavily upon me. All this makes me really happy.

Under the Grace of my Guru Dev and Guru Maharaj, I find the vessel of my life is safe on the ocean of time. Now I feel myself as a protected child under the care of Guru Deva Happy I feel and care-free, with full confidence in the Mercy of the Greator.

JAI GURU DEV.

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Resolution passed at the Mandal, Trivandrum on 5–11–'55.

The Adhyathmic Vikas Mandal, Trivandrum respectfully offers its devotional pranams to our Revered Maharshi for their inspiration and guidance in the successful conduct of the Mahasamalanam and Maha Yagana for the welfare of their disciples and all Keralities and for their spiritual emulation that came out of it.

2. The Mandal offers its hearty congratulations to Mr. and Mrs. A. N. Menon and their associates for organising the Maha Sammelanam and for the successful conduct thereof.

Sd.
P. CHANDRASEKHARAN NAIR,
President.

(By Members)

Jai Shri Guru Dev.

We, Gurubhais, at Trivandrum, feel highly ennobled by the Grace of our Guru Dev and Guru Maharaj. We meet often to exchange the views of our experience and it is found that all of us are unanimous in being happy. The luminous and the piercing eyes of our Guru Maharaj combined with the ringing silvery voice enquiring "Happy"? always carries us to a domain far above that of this entangling life. We feel that we are only spectators of what takes place in our daily life. We feel and we mutually realise that our very looks have improved to the side of cheerfulness. We are sure that all the Gurubhais who had the good fortune to sit at the feet of our Guru Dev, are enjoying life, nay even the ovation of joy. We surrender ourselves completely unto our Guru Dev through our Guru Maharaj and are care-free and joyful.

JAI GURU DEV.

K. Gopinathan Nair, M. A.
Trivandrum.

C. R. VYDIANATHAN, B. A; B. L;
ADVOCATE.

Resolutions passed by the Gurubhais assembled at "Vijnanaramaneeyam", Palghat on Friday, 25th November 1955.

1. We, the Gurubhais of Palghat do hereby pay our humble homage and respectful obeisance to our revered Gurudeva Mahayogi Jagadguru Bhagavan Sri. Sankaracharya Swami Brahmananda Saraswati Maharaj of Jyotirmutt, Badarikasramam (Himalayas) and his devoted disciple Maharshi Bala Brahmachari Mahesh Yogi Maharaj of Uttarkashi.

2. We also hereby convey our sense of sincere indebtness to His Holiness for the great inspiration and spiritual guidance imparted to us and for his active blessing in the conduct of the Kerala Maha Sammelanam of Sri Sankaracharya Brahmanand Saraswati Adhyatmic Vikas Mandal at Cochin and the Mahayagna and pray God to bless him with the best of health and long life to continue his life's mission.

3. We also hereby sincerely thank Mrs. & Mr. A. N. Menon, Bar-at-Law for all the services they have been rendering to Guruji and through Guruji to us and for organising the Kerala Maha Sammalanam of Sri Sankaracharya Brahmananda Saraswati Adhyatmic Vikas Mandal and Mahayagna and for making the same a grand success, and pray the Almighty to grand them continued prosperity, longevity and unalloyed happiness to to be ever in the service of Gurudeva.

"Janaki Vilas"
Chathapuram Extn,
Kalpathi-Pal ghat.

C. R. VYDIANATHAN,
President.

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ADYATMIC VIKAS MANDAL AT PALGHAT



A few of the delegates from Trivandrum, Quilon, Kottayam, Alleppey, Palghat, Trichur and Ernakulam who attended the Kerala Maha Sammelanam at Cochin.



Maharshi Bala Brahmachari Mahesh Yogi Maharaj - reception at Dum-Dum aerodrome, Calcutta - Coming out of the aerodrome with children and a few of the many who received him.



Maharshi coming to enter the decorated car which is to take him to re-idence at Calcutta.



ADYATMIC VIKAS MANAL AT TRICHUR.

FAREWELL ADDRESS

Presented To **MAHARSHI SRI: BALA BRAHMACHARI MAHESH YOGI OF UTHARA KASI (HIMALAYAS) BY THE HINDU PUBLIC OF QUILON.**

Mahathman,

We the Hindu public of this ancient and historic town of Quilon have been extremely fortunate to have you in our midst for the past over three weeks during your tour of the south. During this shcrt but very busy period, you have through series of learned and elevating discourses and practical lessons, led us to the treasure trove of real knowledge and Eternal truth You have shown us the easy path to Eternal Bliss.

Revered Swamiji, Bharat is indeed great. Inspite of several polluting onslaughts, suppressions of centuries there still lies inbeded in the minds of the millions of this country the torch of Divine glory which has been traditionally inherited through ages. The quest for the Eternal truth and desire for the Eternal bliss are still in the blood of the Hindus. The social and political chaos, wrought out by turbulant international waves could not destory the Divinity of our Hindu society. In the great Himalayas within its lofty and serene bosom is holding in hundreds and thousands the mighty intellects of this country with attainments, the heights of which are inconceivable.

The Society with a feeling of frusteration has been always looking up to the great heights of the Himalayas for guidance. At last we feel that the day has dawned when devine guidance has begun to flow down and that you

are the "HERALD OF A HAPPY NEW ERA" Your enchanting personality, enduring conduct and above all your great sincerity and desire to see the Society elevated in the true sense of the world are the real need of the day.

Swamiji, We have been drinking profusely, from the great well of Knowledge and Bliss, you have so generously placed at our disposcl. You have, by your personalitiy, contact and teachings, elevated us to a high spiritul sphere which we definitely feel, would be our permanant abode. You have instilled in us, the confidence of a peaceful and successful future.

Maharshin, we have received your personal blessing aud practical guidence for our spirituri march and within the short span of your stay here, we have experienced quite a lot on the devine march, which has proved to us in the greatness of the tradition of the great Maharshies of our country.

By your grace we could make our direct contact with the great Spiritual Guide of the Himalayas your Guru Deva (our Guru Deva also) Mahayogi-Raj, Anant Shri Vibhushit Jagadguru Bhagwan Sankaracharyia Swamy Bramanand Sraswathi Maharaj of Jothirmath Badrikashram. In your personality we have realised the greatness of Shri Gurudeva and now we have become anxious for the darsnan and association cf the successor of Shri Guru Deva Swamy Santhanand Saraswathi Maharaj. We hope through your grace we shall some time have his Darshan also.

Swamiji, to day, you are leaving us, we hope to return to us again and then again. We can never forget that your message to us has brought to us ineffable peace and infinite joy. Your discourses have been lessons in sprit-

ual upliftment and enlightenment. We only know that you have in the live sprit of guidance to the Society, been untiringly making yourself available at all the 24 hours of the day and night to help us irrespective of caste or class, direct us, advise us and give solace to us-our indebtedness to you is immeasurable.

At this time of bidding farewell, we express our deep sense of gratitude to you only by offering at your feet our grateful Pranams and assure you of our sincerity of devotion and attachment to the path of Light shown by you.

S. Narayana Pillay, Advocate.
Kallada P. Nilakanta Pillay, Advocate.
N. Bhagavathi Subramonia Aiyer,
Advocate & President, Panchayath Court.
D. Sankara Aiyer, do
H. Harihar Subramonia Aiyer, Advocate.
Adoor S. Vaidyanadha Aiyer, do
Dr. V. Sundaram.
N. Padanjali Aiyer, Dist Court Vakil.
N. Sundareswaran (Cashew exporter)
Sha Talakshi Vachraj, Merchant.
M. P. Krishnan Vaidian.
P. Raghavan, Advocate (D. C. C. President)
A. Kochu Velu (Manager S.N. Tile Factory)
Sreenivsa Pai (Spirit Merchant)
Manthara N. Gopala Pillay, Advocate.
N. Ghandrasekharan Nair, Managing
Director, Malayala Rajyam.
G. Govinda Pillay, Advocate.
N. Parameswaran Pillay (Panthirical Veedu)

Quilon,
8-6-1955.

Farewell Address Presented to

Maharshi Bala Brahmachari Mahesh Yogi

Of Uthara Kasi (Himalayas)

By His Deciples of Kottayam.

Revered Mahatman,

We, your affectionate and devoted deciples in Kottayam, find it difficult to part with you, but go you must, for others are anxiously waiting for your Darsan and Spiritual Guidance.

The Himalayas have been the Guardian of India and the symbol of our spiritual attainments. The Holy Rivers of India flow from the Eternal Snows and the spiritual light emanating from the Holy Rishis who have made the Himalayas their home, ever lead us to Eternal Bliss.

We, grihasthas have been groping in the dark for discovering the path to God—Realisation and we could find nobody competent to lead us and put us on the right path. As an answer to our prayers and as by Divine guidance, you have come to our midst and the like the Holy Ganga, cleansed us of our ignorance, shown us the light and led us to the path of Jeevan—Mukthi. And many of us have already begun to taste the Samadhi—Sukh by the excercise of the simple Sadhanas you have prescribed in short a period.

May your blessings and through you the Divine blessings of Guru Dev, the Illustrious Sankaracharya of the Twentieth Century Mahayogi Raj Anant Sri Vibhushit Jagat Guru Bhagwan Srimath Swami **Brahmanand Saraswathi Maharaj** of Jyothir Mutt, Badarikasram, whose greatness we respectfully realise through the greatness of his deciple, ever lead us on to higher achievements and Eternal Bliss.

We have been fortunate in having you twice in our midst and we look forward to many more returns of this blessing. You are carrying with you our heart felt prayers for your long life.

Revered Maharshiji, with heavy hearts and overflowing eyes we are bidding you farewell, till we meet again.

Revered Mahatman,

Your Affectionate and devoted deciples.

Kottayam,
25—8—'55.

श्री

FAREWELL ADDRESS PRESENTED TO

Maharshi Bala Brahmachari Mahesh Yogi

Of Uthara Kasi (Himalayas)

By His Devotees of Ernakulam.

Revered Maharshi,

Kindly allow us to express our feelings of greateful homage to you To us who lead a worldly life, partings are always sad. So, on this day of your departure from our midst, we take consolation in your teaching that there are no partings in the spiritual world.

Our experience of these last so many days is most clearly expressed in this one verse.

दुर्विज्ञेयैर्निगमगहनैर्दूरविश्रान्तिदेशौ–
र्बालानर्हैर्बहुभिरयनैश्शोचतान्धस्सुपन्थाः।
निष्प्रत्यूहं निजपदमसौ नेतुकामः स्वभूम्ना
सम्राथेयं किमपि विदधे सारथिस्सर्वनेता॥

(The seeker of Truth is confounded by many paths and so he cannot choose the correct one. The Sastras are too difficult for him to understand. Obstacles on the road are many and resting places are few.

Understanding our difficulty and wishing to lead us to Himself, the divine charioteer, in his magnanimity, gives us even the food for our journey, besides showing us our way). That is what you have done for us.

You have thrown open to us a new path leading to our goal. We derive great encouragement from the fact, that this new path apart from being very effective and easy does not in any way hamper the daily duties that we have necessarily to perform, because it has all along been a disappointment to us grihasthasramis, that there is no path open to us towards self-realization, save the one which excludes our responsibilities.

Through you, we too, who live so far away from the sacred Himalayas have been blessed with the benign and kindly grace of the great spiritual Guru Mahayogi Raj Anant Sri Vibhushit Jagadguru Bhagavân Sankaracharya Swami Brahmanand Saraswati Maharaj of Jyothirmath, Badrikashram. Like many others who have had the benefit of your teachings, we too shall try to live a life of surrender to Gurudev. We shall stick to the path shown by you so that the intensity of the light received may increase to become all effulgence, and that the joy that almost everyone of us have begun to feel in our Sadhana in this short time, may increase to become eternal bliss and put us on to the most exalted state of our life—Jeevan-mukthi, the aim of Sadhana and the aim of life.

We know that there are several who await you in different parts of the country. This restrains us from requesting you to extend your stay here. However we pray that we shall have the benefit of your presence here in the not too distant future. In the meantime, we shall always remember, with your

blessings, your words that our single-minded anushtana (अनुष्ठान) and our enjoyment of its benefit is the best gurudakshina we can offer you. So we take leave of you now, only with the word पुनर्दर्शनाय and our humble pranams.

ERNAKULAM,
1-8-1955.

THY HUMBLE DEVOTEES.

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To

Maharshi Bala Brahmachari, Mahesh Yogi of Uttar Kasi (Himalayas)

Revered Maharshin!

We beg to present before you our humble namaskarams at the time of your temporary departure from our midst.

We have had the benefit of your advice and have been following your path and practical guidance in realising Atma Sukh for less than a week, in some cases two or three days only. Even during this much too short time, all

of us have enjoyed peace and joy and we feel assured of being able to enjoy more and more until it becoms Eternal Peace and Bliss Eternal. We may be permitted to avail ourselves of this opportunity to render our deepfelt gratitude and homage to you.

We are ever grateful to you for having cleared our doubts in spiritual matters and for having put us in the right path of Spiritual Sadhanas, which as far as we are concerned, were hitherto unguided.

We pray that your Holiness may be kind enough to continue to direct us and guide us in the spiritual path which you have been pleased to open before us.

We feel confident and hopeful to be assured by your Holiness that Your Gurudev His Divinity Maha Yogi Raj Anant Shree Vibhushit Jagat Guru Bhagvan Sankaracharya Swami Brahmanand Saraswathi Maharaj of Jyothir Mutt, Badrikashram, will shower his blessings on us and come to our help in periods of doubt and distress in our spiritual progress.

We are particularly grateful to the Guiding Spirit of Guru Maharaj in having sent to us his most beloved deciple and devotee.

In spite of our human short comings, guided as we are by your Divine Gaze we undertake to strictly follow the spiritual path chalked out to us by Your Holiness and glorify the Holy Name of your Revered Guruji.

In the midst of the Ananda infused in us by Your Holiness, we feel sad that you are leaving us after such a short stay. But we feel fortified in the hope that you are coming to us again.

We remain,
Yours in all humbleness,
Your Devotees of Alleppey.

Alleppey,
13th August 1955.

Address of welcome Presented to

Sri. Bala Brahmachari Mahesh Yogi

Of Uthara Kasi (Himalayas)

BY THE DEVOTEES OF PALGHAT.

Revered Maharshi,

We beg to extend to you a cordial welcome into our midst and in so doing offer you our humble namaskarams.

We consider ourselves extremely fortunate to have been given the opportunity of your Darshan and we look forward with eager hopes and responsive hearts to receive your spiritual guidance.

Palghat is a very ancient and historic town of Kerala, and time was when Palghat and neighbouring places were spiritual centres where many holy men and scholars flourished. But the materialism of the modern age has sapped the springs of spiritual fervour and wrought great changes in our way of life and mode of existence. Here as elsewhere Society stands in need of moral and spiritual regeneration.

Revered Swamiji, you are one of the acknowledged leaders of this moral and spiritual regeneration which we find in the Free India of today. Your Holy Messages come to us from the Himalayas that abode of peace, the Home of Mighty Rishis and the symbol of India's spiritual strength. You have shown the path to the Devotees of Cochin and Travancore and from there the fame of your work has preceded you long before your arrival here. They have been

drinking profusely from the great fountain of knowledge and bliss, you have generously placed at their disposal. You have by your personality, contacts and teachings elevated them to a high spiritual sphere. You have instilled in them, the confidence of a peaceful and successful future.

We request you Revered Maharshi to accept this, our humble Pranams and give us the blessings of your spiritual guidance. Kindly lead us out of ignorance to light.

We remain,

YOUR HUMBLE DEVOTEES.

Members of the Reception Committee.

Sri. P. Appu Nair, Retd. Law Secretary.
" A. M. Madhavan, Executive Engineer
" Swaminatha Iyer, Pro., Natham & Co.
" Govindan Nair, Advocate.
" T. G. Sesha Iyer, Printer & Publisher.
" Ramankutty Nair, Advocate. } ***Secretaries.***
" A. Suri, Principal, Tagore College. }

Sri. K. Govindan Nair, Retd. Member, C. B. R.
" Viswanathan Nair, Community Project Officer.
Sreemathi Ammu Amma, Municipal Councillor.
Sri. Sekhara Menon, Retd. Executive Engineer.
Sri. Damodaran Nair, Pravarthak.

(Continued from Page 72.)

Alleppey, i. e; the 28th of August, 1955. The previous night, when I was sitting at the feet of the Maharshi and reading the draft of the constitution for the Mandal for his approval, he began thinking whether the name could not be improved upon. He felt that the name should suggest something broad-based and finally suggested that the word, "Adhyatmic" should come in. But, even then, he was feeling that it would not be complete and some thing was wanting. Moreover, during this nights discuussion, was born the idea of an All Kerala Maha Mandal and an additional clause was added in our Constitution, providing for affiliation and cooperation with any provincial or central organisation, if and when it should be formed at a later time. This is credit number two which Alleppey can take in the progress of the all-engrossing Adhvatmic Vikas Mandal idea. It was about three in the night and our Maharshi asked me whether an auspicious time had been fixed for the inauguration and I replied that we had all faith in the Divine Spirit of our Guru Dev and the personal guidance of our Maharshi and we had not fixed any particular time. Only, we had informed all our guru bhais that the Mandal would be inaugurated some time between 10 and 12 in the morning.

The morning of the 28th day of August, 1955 dawned and it ushered in a day which will always be recorded in letters of gold in the heart of every guru bhai; for, it was on this day that the first Adhyatmic Vikas Mandal in Kerala was born. It was Sunday and so, every guru bhai-man, woman and child was gathered in the Maharshi's room and the atmosphere was almost electrified. In very slow and measured tones, the Maharshi began his address and we could all feel that he was entirely inspired. He invoked the divine spirit of Sri Guru Dev and stated that in such an atmosphere, it was Guru Dev himself who was inaugurating the Mandal. The Maharshi took the picture of Sri Parvathy in his hand and we felt as though he was in direct communion with the Divine Mother, entreating Her to shower all Her choicest blessings on the Adhyatmic Child that was to be born. In such a tense atmosphere when the whole place was pervaded with the Divine Presence, our Maharshi gave Sangham, the name **Sri Sankaracharya Brahmananda Saraswaty Adhyatmic Vikas Mandal''.** As a matter of fact, the word, **''Vikas''**, which every one will now appreciate is the most appropriate in the sequence, was born at that moment and it suggests to us the mission which our Maharshi has entrusted to all of us. Let us grow spiritually within ourselves, within our family, within our towns, through out Kerala, through out Bharat, and as Bharat

has now been recognised internationally as the custodian of all spiritual progress, let us help in the spiritual expansion of the whole world. This is not an empty wish, but if you have followed the sequence of events in the birth of the first Mandal, you will appreciate that it has the basis of Divine sanction. The inaugural address of our Maharshi has been supplied by me to most of the mandals and you will note that every word of that address is pregnant with meaning and no guru bhai should leave off reading it and assimilating its contents. In the course of this address, our Maharshi had suggested that other mandals to be started in the different centres in Kerala would do well to adopt the same name and I am happy to note that they have all done so and more than that most of them have adopted our constitution also, with suitable modifications.

Immediately after the inauguration, the horoscope of the Mandal was cast, based separately on the number of letters in the name and on the time of inauguration, which had been carefully noted. By a strange and happy coincidence, the leghnam calculated on these different bases was the same and the horoscope was the best that could be desired. As I have clearly stated before, the particular time of inauguration had been left to chance and who can fail to see the Divine Hand of Providence in the unaccountable coincidence?

The Alleppey Mandal, born under such divine auspices, is progressing very well. We meet every Thursday, for about two hours, when the members exchange their experiences and clear their doubts and seek help from their most advanced colleagues. During this short space of one and a half months several of them have reported lightening advance in control of mind, peace in their life and Anandam of the self. About the time of the first visit of our Maharshi to Alleppey, one of his speeches in which he stated that mind control easy, evoked a lot of criticism at the hands of some our veteran Sanyasins. I am sure that there must have been at least some doubting Thomases in the midst of the gurubhais. But, the definite advance of their own colleagues, has proved to them, as nothing else can prove, the truth of what our Maharshi continued to impress on all. I am reminded of what our Maharshi said at that time, quoting Just half a line of Mukthikopanishad, where Lord Rama speaking on mind control, said to Anjaneya"

न शक्यते मनो जेतुं विना युक्ति मनिन्दिताम्

That is, "Mind control is not possible without a technique". This technique is like the "Open Sesame", the key of the treasure house of practical knowledge. This technique is handed over to the deserving only. It passes from heart to heart. It passes from the

heart of a guru to the heart of a sishya. Through the result of the accumulated good karmas of our previous births, we have earned the grace of the Divine Spirit of Sri Guru Dev and our Maharshi has been pleased to hand over this key to us. Let us open out the treasure house and enjoy the limitless benefits.

One of our gurbhais, who I am happy to note, is present before us, has advanced to such an extent that he gets into the samadhi state within ten minutes of meditation. He is employed in an European office and has to attend office in the morning at 8.30. One day, he sat for his morning sadhana at 7-30, hoping to get up by 8, time enough to go to the office. He stays in a room with a friend who is similarly employed. This friend did not want to disturb him and as usual, he left the room at 8, for his office. Our gurubhai came out of his samadhi and his heart missed a beat when, looking at the clock, he found it was 1.30. He has now proceeded to rupa dhyanam and has made much progress there also. I was myself silent witness of his progress yetser night. Our Alleppey delegates are put up in the room adjacent to our Maharfhi's and when, after discussing today's programmee with the Maharshi, I stepped out of his room at two in the night, I was naturally prompted to look into our delegate's room, to see whether they were all comfortable. I could see this particular Guru Bhai in the turiya state, with the picture of his Ishtam clasped to his heart. The face was the perfect picture of cent per cent enjoyment. I could not but continue to gaze at him for full ten minutes and share a bit of his enjoyment myself.

After getting his reports of advanced progress, I made enquiries of his life before taking the inititution. He had no definite routine of sadhanas, but was leading a perfectly virtuous life, doing no harm to others not even to an animal, and finding no fault in others and having complete faith in Lord Krishna, his Ishtam. He is married and his wife is all devotion to the same Ishtam and they lead a happy life.

The experience of a second guru bhai sounds almost like fiction. He is an electrician and is now with us in this hall. He is very keen on his sadhanas; but, unfortunately, his profession keeps him engaged some times till very late in the night and he does not find the time for his night meditation. On one such occasion, when he was prevented from doing it for two days consecutively, on the third day, when he was free, he thought he would make up for the time lost. He sat

in his meditation for a very long time and went to bed very late. The next morning, he had fixed some engagements. He had to fix up some electric connections in a neighbouring house; he had arranged to meet some of his friends in a hotel for coffee and several other similar engagements. He had asked his people to wake him up early, so that he could attend to all these engagements. He was accordinglyroused up and he attended to all his duties. As was his usual custom, he went to the Mullakkal Sri Bhagavathy temple also. It was twelve noon when he returned and he was so tired, he fell down and almost slept off for three hours. When he woke up, he asked his people why they did not wake him up in time, as he had requested. When they looked askance at him and said that he had duly been woken up in the morning and he returned only at 12, he could not believe it; but, the tell tale chandan (sandal paste) marks on his body assured him that he had been to the temple and offered his prayers. All the other things that he did that morning, he could not recollect at all. When he reported this to me, I particularly asked him to reduce the period of his meditation and proceed to rupa dhyanam, where he is making good progress.

Another happy guru bhai has reported to me an unimaginable advantage that he has gained on the material plane. He was almost out of job for nearly four years; but, three weeks after his initiation, he has landed a good job, which completely suits him.

Yet another guru bhai has only last week reported to me a similar advantage in the material field. His family property was leased out to a tenant and the tenant's family was thus enjoying it for nearly seventy years. They were even paying the land revenue to the State Government. On the demise of his father, this property had come to his share an year back. Under the new tenancy laws introduced in the State, there was a natural possibility that the lesses may not be prepared to hand back the property. Our guru bhai had no hope of getting it; but, just to try a chance, he approached the tenant and expressed that he would like to cultivate the land himself. The tenant raised no objection and has conveyed the possession back to our guru bhai. Surprised beyond measure, our guru bhai later on enquired about the reason for this and was informed that the lesses who was a devout Christian, recently felt that all his material progress was due to the good will of the family of the land lord and he could not do any thing to disrupt this flow of good will.

Several of our guru bhai have reported to me similar instances of their advance in spiritual progress and their benefits in the material fleld. I do not want to add to this catalogue of experiences, but I may tell you on behalf of all our guru bhais that they are all full of gratitude and all devotion to our Maharshi, for the path that he has so generously opened out to them. The people who have advanced fast, serve as beacon lights to the less fortunate, who have hopes that in the not distant future, they can emulate them and some of them even hope to out-strip these advanced people. Personally, I am extremely happy to have had the good luck to be associated with such a family of guru bhais, because I cannot fail to enjoy a portion of the happiness enjoyed by all these people. As first, when our Master nominated me as the first President of the first Mandal formed in Kerala, I had my misgivings and I openely expressed to him my diffidence in successfully carriying out the job entrusted to me. But, he asked me to have entire faith in the Divine Spirit of Guru Dev and my faith has always carried me through. When some of the guru bhais have referred to me some difficulties experienced by them in their sadhanas, I always had the solution presented to my mind by some divine intuition and I am happy to inform you that all the guru bhais have implicit confidence in me. This confidence has been so freely extended to me that there has not, till now, been one occasion when any of our guru bhais had to write to the Maharshi for solution of their difficulties.

Before concluding, I would just bring to the notice of all the guru bhais assembled here that we are the torch bearers in Kerala in the spiritual path propounded by our Maharshi. Let us all try to deserve this and do every thing in our power, to pefect our sadhanas and serve, by our spiritual progress, to further glorify the divine name of our mighty Guru Dev and His devoted disciple and our Master and Guide, our Revered Maharshi.

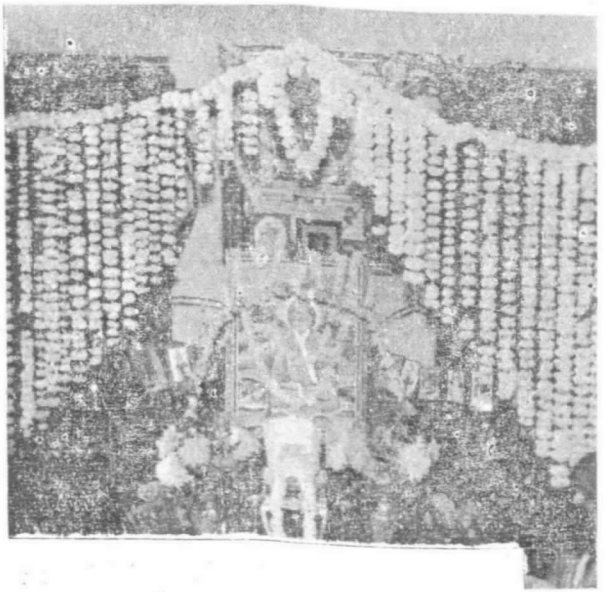
Jai Guru Dev.

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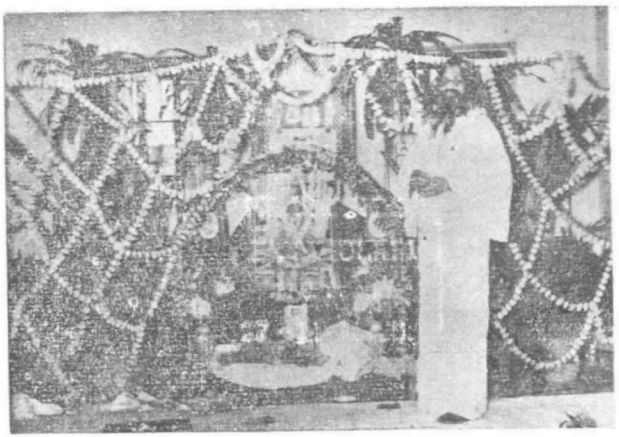
Guru Deva's 87th Birth Day Celebrations at Calcutta.

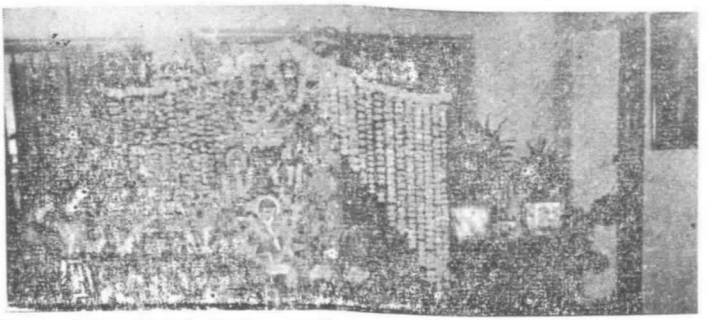


Guru Deva's 87th birth day was celebrated on Margasheersha Sukla Dashmi the 24th December 1956 at 97 A, Southern Avenue, Calcutta. the residence of Sri Ratan Lalji, Chamaria. This was during Maharshi's stay at Calcutta just after Kerala Maha Sammelanam.

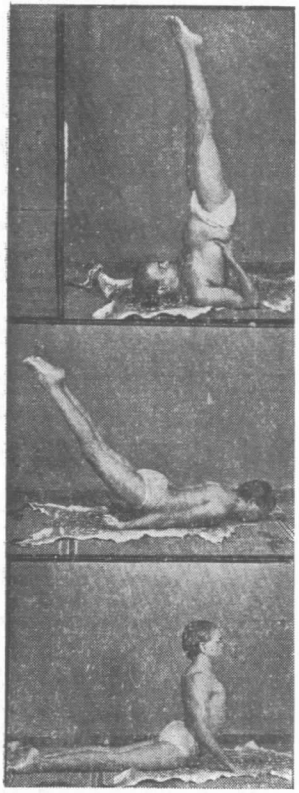


Makara-Sankranthi celebrated with Guru Deva's Puja at Calcutta





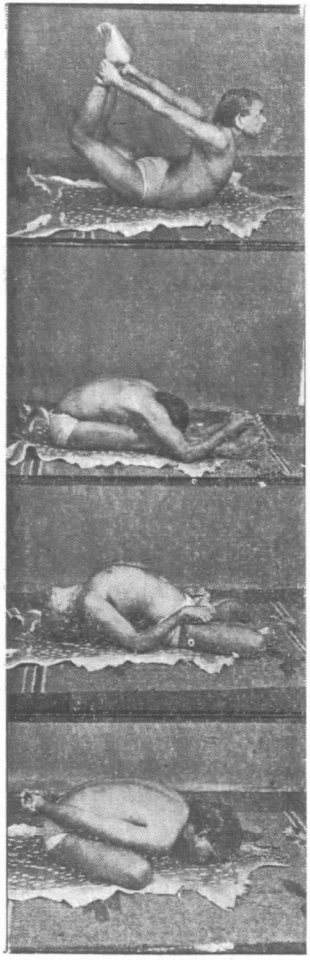
During Maharshi Bala Brahmachari's stay with him Sri Ratan Lalji Chamaria celebrated the Makara Sankranthi - Maholsava with Shri Guru Deva's grand Poojanam at 97A, Southern Avenue, Calcutta.



1. Sarvangasan

2. Salabhasan

3. Bujangasan



4. Dhanurasan

5. Paschimothama Asan

6. Matsya Asan

7. Yogamudra.

गुरूणां चरितं वच्मि परमानन्ददायिनम्

(वैद्यराज् पण्डित् ज्ञानेन्द्रदत्तत्रिपाठि, लखनउ)

श्रीगुरूत्सच्चिदानन्दस्वरूपान्प्रणमाम्यहम्

तापत्रयापहायेषां कृपाब्रह्मामृत

ज्ञानेन्द्रशरणापन्नं ज्ञानेन्द्रो गिरिजापतिः
ससुतः सकलत्रो/र्थं पातु सर्वत्र सर्वदा

गुरूणां चरितं वच्मि परमानन्ददायिनम्
येषां कृपाकटाक्षेण पात्री पात्रत्वमागत:

समासतो गुरुजीवनम्

ब्रह्मानन्दसरस्वतीति प्रथितो ज्योतिर्मठाधीश्वरो
योगो ज्ञाननिधिस्समस्तजगतां ज्ञानोपदेष्टा गुरुः ॥

ब्रह्मज्ञानदृढव्रती सुमहिमा श्रीशंकराचार्यैरा-
ढासीत्, तत्पदवन्दनं प्रकुरुते भक्तस्तदोयो जनः ॥

ब्रह्मस्वरूपो जगदीशरूपो जातो महात्मा विमलाबबोधो
विद्यास्वनेकासु प्रविष्टचक्षुरश्रीशंकराचार्य जगद्धितेक्षुः ॥

लब्ध्वा जनिं मिश्रकुले द्विजानां पारे सरय्वाः कृतसंस्थितीनाम्
प्रान्ते ह्ययोध्या विदितात्मभावे लब्धप्रतिष्ठः जगतीप्रसिद्धे॥

वैराग्यवान् बालदशास्य एव वर्षे विवेकी नवमे प्रविष्टः
चेतस्समाधाय तपस्समाधौ तत्याज गेहं तृणवद्विशिष्टः ॥

भूमौ चरिष्णुस्सहसा सहिष्णुश्शैलं हिमानी विशदं प्रविष्टः
तत्राधिवासं सुचिरं विधाय दोक्षागुरुं कर्तुमियेष धीरः ॥

योगज्ञवेदुष्य तपोविशिष्टं वैविद्यविद्यानिपुणं सुशीलम् ।
गुरुं कमप्यात्मविदं विधित्सुः तस्थौ विचिन्वन्मनसा चिरंसः

कृष्णानन्दसरस्वतीति विदितो योगीश्वरो नैष्ठिको
दण्डो शान्तमना जितेन्द्रियचयो विज्ञानवेत्ता प्रभुः ॥

योग्यं ज्ञाननिधिं विचार्य मनसा दीक्षां गृहीत्वा ततः
तत्रैवान्तिकसंस्थितिं विहितवान् विद्याभिलाषो पुनः ॥

तस्मादसौ लब्धसमस्तविद्यो योगक्रियाचारविधावभिज्ञः
जातस्तपस्याचरणे प्रवृत्तस्तथान्तिके द्वादशवर्षाकालम् ॥

कालं विनाथामरकण्टकें/सौ विन्ध्याद्रिभूमौ विचरन्प्रभूतम्
त्यक्त्वा विरोधं वनजन्तुवर्गस्तदोयसेवां विदधौ प्रसन्नः ॥

सन्यासदोक्षां विधिवद् गृहीत्वा तीर्थं प्रयागे तिसृणां नदीनाम्
तीरे पवित्रे ततें/तिरम्ये भूयोप्यरण्यं गहनं प्रविष्टः

योगक्रियाप्राप्तविभूतिवर्गो ब्रह्मप्रसादाय समस्तविद्यः
सारस्वतज्ञानविशुद्धचेता याच्ञाविहीनो हृदये प्रसन्नः

काश्यामसुं वीक्ष्य जगत्गुरूणां सिंहासने योग्यतमं प्रसन्नः
संस्थापयामास जनस्समेतो विद्यावदातं तपसा वरिष्ठम्

ब्रह्मत्वमाप्तो नु दिवंगतोनु कैलासमाप्तो हृदयं गतोनु
मन्यामहेनो हृदयंगतो/सौ स्वान्ते/स्मदीयं कृतसन्निवेशः

वेदेषु सिद्धा स्मृतिषु प्रसिद्धा पौराणिकाख्यान विबद्धरूपा
जागर्तु नीतिर्दृढता समेता श्रीशंकराचार्य जगद्गुरूणाम् ॥



❀ श्रीहरि ❀

आध्यात्मिक पथ विचारः

(श्री पण्डितवर्याणां हाथीराम शर्माशास्त्री महोदयानां महासम्मेलनस्य द्वितीयदिवस संभाषणम्)

Speech delivered by Shri Pandit Hathi Sarma Sastri on the second day of the mahasammelanam

A wave of surprise passed over the large audience when Pandit Hathi Ram Sastri got up to appear before the mike, and Maharshi stopped him to wait for a while and asked for the mike to be brought before him. What new had sprung up in the middle of the programme was the curiosity of the audience. It was a greater surprise to thousands of the people of Cochin when Maharshi began to introduce Sastriji - an old resident of Cochin, to the people of Cochin itself! Maharishi said "It should not be a surprise to you if I speak a few words about Sastriji to introduce his inner man to you. He is living in the midst of you all, for many years, but I think you might not have had the occasion of knowing him in his true self. I am really proud to tell you that Sastriji is, one of those rare souls who can be called the embodiment of Indian Culture, Civilisation and Dharma and who really feel the constant agony of the materialistic ideas swaying over the golden path of Dharma and the culture of our holy land. Aggrieved at the present air he did not feel like coming out of his peaceful about.

When Sastriji met me at first, he introduced himself as one who has not come out of his house to meet anybody for the last 20 years; and he was a man who did not like to meet people these days, because anybody who appeared on the public platform misinterpreted the Sastras and Dharma, spoke ill of our cultural traditions and deprecated our cherished social customs which are the very basis of Hindu Faith. He said 'times are adverse to our stand and that is why I have stopped meeting the modern platform speakers. But some of my friends who heard your first speech in the Gujarati School Hall said, every word you spoke was in consistency, with the Sastras and that is why I have come here

to meet you and express my delight on your coming to Cochin'.

When I heard this friend Sastriji, I was reminded of the trend of the 'Devas' and the 'Denawas' during the 'Deva-Asura Sangram'.

When Bali could not fulfil his promise of giving the land measuring the three steps of Vamanavatar he was arrested, by the angels of Vishnu. Seeing him arrested, his retinue attacked the retinue of Vihsnu and in the fight the retinue of Bali was badly beaten. Seeing his retinue in such a deplorable condition Bali advised them to stop fighting and said 'these are the same Gods whom you have defeated many times in the past but at present I find you are being badly defeated. The reason is that the present time is not favourable to you and therefore do not fight at present, get away from them and wait for the favourable time'

On an earlier occasion, after great preparation Bali started to attack Indraloka. Having heard of the great Strength and vigour of Bali, Indra went to Brahaspati, the Guru of the Gods, and asked him for advice on how to meet the fury of Bali. Brahaspati advised him not to face Bali then. He said 'this hour is inauspecious for you and very favourable for Bali and no-body could vanquish him this time. It is better for you to hide yourself somewhere and wait for the hour when time will favour you'. This is the established policy of success in life by which these learned Pandits are guided today. When they find time is not favourable they do not come out of their houses. But when they find the air is conjenial they come out to enjoy it; they come out to speak for it; they come out to strengthen the vigour of it with all their might, strength of learning and noble character. The Darsana of such personalities is holy and solace-giving and every word that they speak is a blessing to humanity. With this about Sastriji in mind you must hear him".

ध्येयं सदा परिभवघ्नमभीष्टदोहं
तीर्थास्पदं शिवविरिंचिनुतं शरण्यं ।
भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं
वन्दे महापुरुषते चरणारविन्दम् ॥
त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं
धर्मिष्ट आर्यवचसा यदगादरण्यम् ।
मायामृगं दयितयेप्सितमन्वधावत्
वन्दे महापुरुषते चरणारविन्दम् ॥

शाब्दे परे च ब्रह्मणि निष्णाता महनीयकीर्तयो महामान्याः श्रीबालब्रह्मचारिमहोदयास्तथाऽन्ये भाग्यवन्तोऽस्मन्महाशयाः— श्रीऋषभाख्यस्य भगवतो ज्येष्ठपुत्रस्य महात्मनो भरतस्य नाम्ना प्रथिते धर्मैकप्रधाने परमे पवित्रेऽस्मिन् भारतवर्षे बहु सम्भवान्ते परमेश्वरानुकंपया सकलपुरुषार्थसाधकं वरमिमं मानवं देहं लब्ध्वा परमनिश्रेयसः

प्राप्तये/विश्यमेव सर्वप्रकारेण प्रयत्नः कर्तव्यः सुधिभिः। उक्तं च भागवते :—

तस्यैव हेतो प्रयतेत कोविदो
न लभ्यते यद्भ्रमतामुपर्यधः।
तल्लभ्यते दुःखवदन्यतः सुखं
कालेन सर्वत्र गभीररंहसा ॥

गंभीरवेगवता कालेन यथा नाभिलषितमपि दुःखमवश्यभोक्तव्यत्वेन समायाति प्राणिनां तथा विषयोत्थं इन्द्रियजन्यं सुखमपि सर्वत्र लोके सर्वासु पश्वादियोनिष्वपि विना प्रयत्नेनांजसा माप्यते इति किमर्थं मुधा प्रयत्नो विधेयस्तदर्थम्। ब्रह्मादिस्थावरपर्यन्ताँ लोकानामपि जीवानां तत् तल्लोकेषु यद्वस्तु न लभ्यते सुदुर्लभतया स्थितं तस्य सम्पादनायैव प्रयत्नः कर्तव्यः सर्वैः ॥

आत्यन्तिकश्रेय किं ? केचन साधनजातेन प्राप्यते तदिति मीमांसायां वदति सूत्रकारः.—

"यतोभ्युदयनिःश्रेयस्सिद्धिः सधर्मः ॥"

धर्मादेव परमकल्याणमवाप्यत इतिसिद्धान्तः। धारणाद्धर्मो रक्षति जनान्। तस्य विघाते च विघायति विघातृन् ॥ तत् समर्पितं च महाभारते :—

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः।
तस्माद्धर्मो न हन्तव्यो मानो धर्मो हतोऽवधीत् ॥

आधुनिकाः कतिपया आत्मानं पण्डितं मन्यमानाः पाश्चात्यसंस्कृतिसंस्कृता जना भारतीया अपि धर्मशब्दश्रवणमात्रेण विभ्यति दूरं च तस्मादपसरन्तीति महान् खेदः संजायते ॥ पैतृक धन प्राप्तये पूर्वपरंपरामनुसरन्त्यपि गर्वेण। परन्तु कुलव्रतं स्वधर्मं च परित्यजन्ति नात्र लज्जन्ते ॥ कुसंस्कारश्चात्र कारणं किमन्यत्। धर्मादेव सुखं जायते नाधर्मात् ॥ अधर्मात्तु दुःखमेव भवतीत्यबाधितैषा रीतिस्तेषां मनसि कदाप्यास्पदं न भजते ॥

"पुण्यस्य फलमिच्छन्ति पुण्यं नेच्छन्ति मानवाः।
फलं नेच्छन्ति पापस्य पापं कुर्वन्ति सर्वदा ॥"

अविवेकवतां एतदेव शोभनं भवति। तेन चोत्तरोत्तरमधोगतिर्जायते तेषां ॥

"अविद्यायामन्तरे वर्तमानाः
स्वयं धीरा पण्डितं मन्यमानाः।
दन्द्रम्यमाणा परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धा ॥"

इति प्रोक्तं चोपनिषदि ॥

संस्कृत्या खलु स्वस्य राष्ट्रस्य च समुन्नतिर्भवतीति सर्वदेशीयानां निर्विवादं मतम्। अतः संस्कृतेरर्थो विचार्यते। समुपसर्गककृधातोरलंकरणार्थे सुप्रत्यये च कृते संस्कृतिशब्दो निष्पन्नो भवति। अर्थात् सम्यक् शोभनाकृतिश्चेति तस्या अर्थो भवति। सम्यगसम्यक् त्वयोर्भेदः पश्वादिषु न जायते स मानुषीष्वेव योनिषु संभवति। चेष्टा च बाह्याभ्यन्तरभेदेन द्विविधा। देशेन्द्रियादिसंघातस्य कार्याणि बाह्या चेष्टा। मनोबुद्धिचित्ताहंकाराणां कृतिश्चेष्टाऽभ्यन्तरेति। प्रथमा बाह्या चेष्टा ह्याचारत्वेन द्वितीयाऽभ्यन्तरचेष्टा विचारत्वेन फलतः। अतः शोभनयुक्तयोराचारविचारयोरर्थसंस्कृतिशब्दः पर्यवस्यति ॥

"आचारः प्रभवो धर्मः"
"आचार प्रथमो धर्मः"

इत्याचारविचारयोर्धर्मत्वं सिध्यति। अलंकरणार्थाकृतिस्तु तदा भवेत् यदा सा/त्मनो जगतां च हितावहा स्यात्। हितावहं कर्तव्यमहितावहमकर्तव्यं च। तयोर्विज्ञानं बुद्धिमतापि पुरुषेण कर्तुं न शक्यते। तस्या सर्वज्ञत्वात्। अतः सर्वज्ञो वेद एव तयोर्निर्णायको भवति। सत्वपौरुषेयः स्वतःसिद्धः प्रमाणभूतः। अनादिर्नित्यो नारायण एव। अतो :—

"वेदप्रणिहितो धर्मो/धर्मःस्तद्विपर्ययः"।

इति धर्म संस्कृत्येरेकार्थत्वमेव ॥ श्रीभगवानपि वदति गीतायां :-

"यःशास्त्रविधिमुत्सृज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं न पराङ्गतिम् ॥
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥"

वेदे च मार्गद्वयं प्रतिपादितं ॥ प्रवृत्तिमार्गो निवृत्तिमार्गश्चेति।

"तमेवैकं विजानथ आत्मानमन्या वाचो विमुंचथ।
ओमित्येवं ध्यायथ आत्मानं स्वस्तिवः पाराय ॥"
इति वाक्येन निवृत्तिमार्गः कथितः।

"तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसा/नाशकेन" इति श्रुत्या प्रवृत्तिमार्गः प्रतिपादितः।

"ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनां"
इत्यधिकारभेदेन भगवतापि गीतायां मार्गद्वयं चोक्तम्॥ परन्तु तयोर्फलं तुल्यमेव।

"यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।
एकमप्यास्थितः सम्यक् उभयोर्विन्दते फलम् ॥"
इति च ॥ तत्र नित्यानि वेदोक्तानि कर्माणि आवश्यमेव कर्तव्यानि।

"यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्।"

तानि कर्तव्यान्येव न कदापि त्याज्यानी'ति भगवानाह ॥

"कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्" ॥ इति

परन्तु तानि फलेच्छा विरहेण परमेश्वरार्पणरीत्या भगवत्तोषायैव कर्तव्यानि भवन्ति। फलकामनायान्तु विकृतानि भवन्ति बध्नन्ति च कर्तारम्।

"यत् करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

इति श्रीभगवद्वचनानुसारेण कृते कर्मणि न बन्धः। कर्म कुर्वन्नेव कर्मणां न लिप्यते। एतदेव कर्मकौशलम्। स एव गीतोक्तो योगः। आह च भगवान् 'योगः कर्मसु कौशल' मिति।

"रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

एतत्सर्वं परमेश्वरीय सत्ता विज्ञानेन विज्ञातं भवति। कुसंस्कारकलुषितान्तःकरणेभ्यः पाश्चात्यविद्यया विद्यावन्तमात्मानं

मन्वानेभ्यः केभ्यश्चिज्जनेभ्यः एष ईश्वरीय सत्तात्मको विषयो न रोचते। एतत्वार्याणां महद्दूषणं। घटे दृष्टे तत्कर्ता न दृष्टः अतः किं घटे तस्य कर्तृत्वं नास्तीति वक्तुं शक्यते ? अतिदूरात् सामीप्यादिन्द्रियज्ञातान्मनोऽनवस्थानात्। अत्र श्लोके प्रतिपादितहेतुभ्यः सदपि वस्तु न दृश्यते इति किं तस्याभावो भवति ? तथैवास्माकं योग्यताभावात् सर्वत्र सन्नपि भगवान् न दृश्यते ? श्रवणमननिदिध्यासनरीत्या योग्यतायां संपन्नायां तद्दर्शनं भवत्येव न दूरे सः। श्रुतिरपि वदति :—

"आत्मा वा अरे द्रष्टव्यः। श्रोतव्यो मन्तव्यो निदिध्यासितव्य इति। तस्माद्वा एतस्मादाकाशः। यतो वा इमानि भूतानि। जन्माद्यस्य यतः।

"मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥

"ईशावास्यमिदं सर्वं" इत्यनेकैः प्रमाणवाक्यैः सर्वत्रेश्वरीय सत्तास्तीति सिद्धान्तः।

उपनिषदि श्वेतकेतूद्दालकयोः संवादः श्रूयते :-

न्यग्रोधफलमत आहर। इतीदं भगव इति। भिन्धीति। भिन्नं भगव इति। किमत्र पश्यसि। अण्व्य इवेमा धाना भगव इति। आसामङ्गैकां भिन्धीति। भिन्ना भगव इति। किमत्र पश्यसीति। न किंचन भगव इति। तदा तं श्वेतकेतुं उद्दालक उवाच। यं वै सौम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोणिम्न एवं महान्यग्रोधस्तिष्ठति। श्रद्धत्स्व सोम्येति। स य एषोऽणिमै तदात्मामिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो।' अतो जगतां कर्तेश्वरो ह्यज्ञानेन न दृश्यते तेन तस्याकर्तृत्वादिकं न कदापि कल्पयितुं न शक्यते। ईश्वरविषये तर्कोपि न घटते तर्कप्रतिष्ठानात्। अतिपृच्छापि न संभवति। तस्य परतः परत्वात्।

एतद्विषये बृहदारण्योपनिषदि विद्यमानो याज्ञवल्क्यगार्ग्योः संवादोऽतीव बोधप्रदः। वाचक्नवि गार्गी याज्ञवल्क्यं पप्रच्छ :— "यदिदं सर्वमप्सु ओतं च प्रोतं च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति॥ याज्ञवल्क्येनोक्तं वायौ गार्गीति। एवं उत्तरोत्तरं पृच्छमाना गार्गी प्रजापतिलोकपर्यन्तं पृष्ट्वा पश्चादपि पृच्छति। कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति। ब्रह्मलोकेषु गार्गीति॥ कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति। सहोवाच गार्गी। मातिप्राक्षीर्मतिमूर्धाव्यपतदनतिप्रश्न्यां देवतामति पृच्छसि। गार्गी मातिप्राक्षीरिति॥ तच्छ्रुत्वा सोपरराम। अत ईश्वरान्नकोऽपि परः। अन्तः ब्राह्मतश्च स एव सर्वेषां नियामकः। सर्वात्मा बुद्धिप्रेरकश्चेति सएव ध्येयः पूज्यश्च नित्यदेतिदिक्। तेन चेश्वरस्यातिशयानुकम्पया माहात्म्यज्ञानपूर्विकायां प्रेमलक्षण्यां शुद्धात्मिकायां भक्तौ जातायां सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति श्रुतावुक्तं चरममत्युकृष्टं फलं लभते जीवः। न स पुनरावर्तते न स पुनरावर्तत इत्यनुसन्धेयम्। एतदेवात्यन्तिकं श्रेय इति किं बहुना।

एतदर्थमाध्यात्मिकं ज्ञानमावश्यकं भवति॥ तत्त्वौपनिषदं पुरुषं पृच्छामोति तद्विषयकमेव। तत्प्रचारार्थं तेन चोभयत्र सुखमनुभवन्तु सर्वे जना इत्येतदर्थं एतेहि श्रीबालब्रह्मचरि महोदया अत्र समागताः सन्ति। एतेहि श्रीबालब्रह्मचारिमहर्षियोगेशमहानुभावाः सदसद्विवेकिनः सत्सिद्धान्तविदो विपश्चितः शान्ता दान्ता उपशमशीलाश्च सन्तीति ममानुभवं वच्मि नात्राहमतिशयोक्तिं करोमि। अस्य श्री कोचिन् नगरस्य सद्भाग्यवशादेव ह्येतेषामत्र समागमनमभवदिति मन्ये। भाग्योदयमेव सत्संगमं लभते पुरुषः।

"दुर्लभो मानुषो देहो देहिनां क्षणभंगुरः
तत्रापि दुर्लभमन्ये वैकुण्ठप्रियदर्शनम्॥

इति वाक्यं भागवते सत्संगस्य महिमा न केनापि वर्णयितुं शक्यते। परन्तु कुबुद्धयस्त्वेतं न गणयन्ति तिरस्कुर्वन्ति च।

कदाचित् कुत्रचित् केनचित् कुक्कुटेन बहुमूल्यमेकं मुक्ताफलं अनायासेन लब्धं। चञ्च्वा तद्गृहीत्वा कुबुद्धिर्विचारयति यत् — अहो इदमालवालकमस्य षोडशोमपि कलां नार्हतीति विचार्य दूरे निक्षिप्तं तत् बहुमूल्यं वस्तु तेन। अत सर्वैः सुविचार्यं कर्तव्यम्। यद्वस्तु सद् तत् सदेव तिष्ठति कालत्रयेपि। कालत्रयेप्यबाध्यं यत् सत्यमित्युच्यते बुधैः।

सहस्रैरपि न केनापि सत्यं विधातुं शक्यते।
नासतो विद्यते भावो नाभावो विद्यते सतः॥"

इत्युक्तं गीतायां। परन्तु कुभाग्यवशात् कदाचित् यदा सूर्यो मेघैराच्छादितो भवति, यथा वा सुवर्णं धूलिना छन्नं भवति तथा कालप्राबल्यात् दूषितवातावरेण सन्मार्गोऽस्पष्टा भवति। तेन च न प्रकाशते। कलिकालतमच्छन्न दृष्टित्वाद्विदुषामपि संप्रत्यविषयस्तस्य माहात्म्यं समभूद्भुवीति तर्हि साधारणजनानां का वार्तेति कैमुतिकन्यायोऽत्रानुसन्धेयः।

यदा च भगवान् दयते तदा ह्येतादृशाः श्रीबालब्रह्मचारि तुल्या महात्मनोऽनायासेन समागच्छन्ति तत्र। ते च स्वप्रभावाज्ञानानां मोहकलिलं दूरीकुर्वन्ति। तदाकिलैतेषां महात्मनां सामर्थ्यान्निष्टे ह्यावरणे सद्वार्ता स्फुरी भवति। निजरूपेणावतिष्ठल्लोकानां लोहचुंबकवदाकर्षणं करोतीति सर्वैरत्र प्रत्यक्षमनुभूतमिति।

एतैश्च श्रीबालब्रह्मचारि महोदयैर्येभ्यो येभ्यः स्वशिष्येभ्यः अध्यात्मिकज्ञानसंबन्धिनी शिक्षाप्रदिष्टा दत्ता च तेषां तेषां एतेषां शिष्याणां मुखात्तदनुभवजन्या वार्तापि भवद्भिरत्र परिषदि श्रुतेति किमधिकं ब्रवीमि। एतत्प्रदिष्टितं अपरोक्षाध्यात्मिकं ज्ञानं सुखसाधनं भवतीति नात्र सन्देहः। तदुपदिष्टनियमेन मनसो निग्रहो अनायासेन कर्तुं शक्यते साधकैः॥ ज्ञाते च निग्रहे शान्तिर्भवति। जातायां शान्तौ खल्वात्मलाभो भवति। आत्मलाभान्न परं विद्यते। आत्मरतिरात्मक्रीडाश्च भवति। ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षतीति। यत्र दुःखेन सम्भिन्नं न च ग्रस्तमनन्तरम्। अभिलाषोपनीतं च तत्सुखं स्वः पदास्पदम्॥" अत्र वाच्यं स्वः पदास्पदं सुखं स्वर्लोके न सम्भवति स लोको दुःखसंभिन्न एव॥ स्पर्धाऽसूयादि दोषग्रस्तत्वादिति व्युत्पादितं सांख्यतत्वकौमुद्याम्। न च ग्रस्तमनन्तरमित्यपि न। क्षीणे पुण्ये मर्त्यलोकं विशन्तीति भगवद्वाक्यघात्। ऐहिकं सुखं तु न ह्येतादृशं भवितुमर्हतीति। परिशेषादात्मसुखमेव स्वः पदवाच्यं भवतीति। विदां कुर्वन्तु विद्वांसः। यो वै भूमा तत् सुखं। नाल्पे सुखमस्ति। तस्मादेष एव विजिज्ञासितव्य इति॥

परंतु ह्येष मार्गो गुरोः कृपया विना न केनापि लब्धुं शक्यते। उक्तं च भागवते वेदस्तुतौ :—

विजितहृषीकवायुभिरदांत मनस्तुरगं
य इह यतन्ति यंतुमति लोलमुपाय खिदः।
व्यसनशतान्विताः समवहाय गुरोश्चरणं
वणिज इवाज सन्त्यकृतकर्णधरा जलधौ॥

यथाऽकृत कर्णधरा वणिजः समुद्रे खिद्यन्ति तथा सत्यामपि वैराग्यादि साधनसंपत्तौ साधका गुरोश्चरणं विहाय प्रयत्नवन्तोऽपि मनोनिग्रहे न विजेतारो भवन्ति। "विना महत्पादरजोभिषेकं" इति महात्मना जडभरतेनापि प्रतिपादितं राज्ञे रहूगणायेति।

नृदेहमाद्यं सुलभं सुदुर्लभं
प्लवं सुकल्पं गुरुकर्णधारं।

मयानुकूलेन नभस्व तेरितं
पुमान् भवाब्धिं नतरेत्स आत्महा ॥

भवाब्धितरणयोग्यां सामग्र्यां सत्यामपि यस्तर्तुं नेच्छति स आत्महा भवति। आत्महानिरपुरुषार्थ इति। अतो बहुजन्मना मन्ते परमेश्वर दयये मुक्तिकारकं मानवशरीरं सम्प्राप्य सद्गुरूपदिष्टेन मार्गेण ह्यात्यन्तिकश्रेयसे प्रयत्नः कर्तव्यो महानुभावैः। तेन च परमेश्वरधामाख्यं कैवल्यमश्नुते जीव इति सर्वमनवद्यं। अत एवोक्तं मया पूर्वमेव यत् :—

"तस्यैवहेतो प्रयतेत कोविदो" इति समस्तु ॥

एतैश्च बालब्रह्मचारिमहोदयैरत्रागत्य जनानां कल्याणाय वैदिकः सत्पन्थाः प्रदर्शितः। यस्यानुसरणेन जनानामुभयत्र सुखं स्यात्। जन्मतः वर्णव्यवस्था। आश्रमव्यवस्था। ईश्वरीयसत्ता। मनोनिग्रहकरणार्थं तदनुकूला पद्धतिश्चेति वैदिकाः सिद्धान्ताः। एतैरनेकैः प्रमाणैः प्रतिपादिताः। येनचात्रत्यजनताभिरज्ञानतिमिरापसरणेन ज्ञानचक्षुर्लब्धम् ॥

ईश तुष्टये महायागाश्चात्र प्रवृत्ताः सर्वत्र तोषः प्रमोदश्च दृश्यते। एष श्रीबालब्रह्मचारि प्रभावो वरीवर्ति ॥

अस्य भारतवर्षस्य समस्तप्रान्तीयानेकानेक नगरेषु संस्थापिताध्यात्मिकविकासमहामण्डलस्य केरळप्रान्तीयमहासम्मेळनस्य साफल्यं भवतु सर्वोन्नतिश्च जायतां तथास्मिन्मण्डले समस्त जनानामभिरुचिश्च नित्यं वर्धतामिति परमदयालुं परमेश्वरं संप्रार्थ्यास्माद्याख्यानाद्विरमामि ॥

"बुद्धिप्रेरककृष्णस्य पादपद्मं प्रसीदतु ॥"

न्यूनतापूरणोपायः ।

(महोपाध्याय अनन्तशर्मा शास्त्री, टि॰ डि॰ वेदशास्त्र पाठशाला, कोच्चीन् २)

मंगलाचरणं ॥

ॐ

भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरंगैस्तुष्टुवांसस्तनूभिर्व्यशेम देव हितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



भोः भोः सज्जनाः, अद्यास्मिन् अध्यात्मविकास महामण्डलस्य सम्मेलने श्रीमन्महर्षिबालब्रह्मचारि महेश योगिवर्यैः आज्ञप्तोहं किञ्चित् भाषणं कर्तुमुद्युक्तः । सर्वः सर्वं न जानातीति केनाप्युक्तं सत्यमेव खलु । अतो मम भाषणावसरे यत् किञ्चित् न्यूनातिरिक्तं स्खलितं वा जातं चेत् तत् भवद्भिः क्षन्तव्यमेव ।

अस्माकं भारतवर्षे पूर्वैर्महर्षिवर्यैस्तपश्चरणाद्युपायैरार्जितं यदध्यात्मज्ञानं तदेव जनानामज्ञानध्वान्तनिवारकं भवति ।

"नहि ज्ञानेन सदृशं पवित्रमिह विद्यते" ॥

इत्यादिवाक्यैः श्री भगवतापि ज्ञानस्यैव पवित्रत्वं प्रदर्शितं । विद्ज्ञाने इत्यस्माद्धातोः वेदशब्दसिद्धेः ज्ञानस्य निधिरेव वेदः इति च अवगम्यते । यद् वेदोदितं ज्ञानं तस्यैव पवित्रत्वं शिष्टैराद्रियते च ।

"चातुर्वर्ण्यं त्रयोलोकाश्चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिद्ध्यति ॥

शब्दः स्पर्शश्च रूपं च रसो गंधश्च पंचमः ।
वेदादेव प्रसूयन्ते प्रसूतिगुण कर्मतः ॥
बिभर्ति सर्वभूतानि वेदशास्त्रं सनातनं ॥"

इत्यादि वाक्यैः मन्वादिभिर्वेदमाहात्म्यं प्रदर्शितं च ॥

"या वेद बाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।
सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठाहिताः स्मृताः ॥"

इत्यादि वाक्यैर्वेदबाह्यस्मृतीनां तमोनिष्ठात्वमपि प्रदर्शितं। अतः वेदोदितं ज्ञानमेव पवित्रमिति सिद्धं। तदपि धर्मज्ञानं ब्रह्मज्ञानं इति द्विधा ज्ञायते ॥

"अथातो धर्मजिज्ञासा" इति पूर्वमीमांसा सूत्रात्।

"अथातो ब्रह्मजिज्ञासा' इति उत्तरमीमांसासूत्राच्च ॥

मीमांसा नाम वेदार्थविचारः। स च जैमिन्यादिभिर्निरूपितः। तैरध्ययनाध्यापनपरंपरया लब्धश्च तस्य सनातनत्वात्। अस्तु तावत्। प्रस्तुत तात्पर्यं चिन्तयामः ॥

"धारणाद्धर्ममित्याहुर्धर्मेण विधृताः प्रजाः ॥"

"धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः।
तस्माद्धर्मो न हन्तव्यो मानो धर्मो हतोऽवधीत् ॥

इत्यादि स्मृतिवाक्येभ्यः धर्मस्य लोकसंधारकत्वं ज्ञायते। तथा "ब्रह्मविदाप्नोति परं", तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय इत्यादि श्रुतिभ्यः ब्रह्मज्ञानस्य मुक्तिदातृत्वं च ज्ञायते। अतः सुधीः धर्मज्ञानेन लोकसंधारणं कृत्वा ब्रह्मज्ञानेन मृत्युभयं तीर्त्वा, अन्ते अमृतत्वाख्यं मोक्षं च लभते, एतावता कृतकृत्यश्च भवतीति दिक् ॥

"तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥"

इति भगवद्वाक्यात् यथोक्तं ज्ञानं परिप्रश्नोपदेशाद्युपायलभ्यमित्यवगम्यते। परिप्रश्नोपदेशौ वाङ्मयौ।

"चत्वारि वाक्परिमिता पदानि
तानिविदुर्ब्राह्मणा ये मनीषिणः।
गुहा त्रीणि निहिता नेङ्गयन्ति
तुरीयं वाचो मनुष्या वदन्ति ॥"

इति मंत्रात् परा, पश्यन्ती, मध्यमा वैखरीति चतुर्विधवाक्षु तुरीयायाः वैखर्या एव मनुष्यभाषात्वं श्रूयते। मनुष्यभाषाश्चास्माकं भारते प्राकृतापभ्रंशादिरूपाः संस्कृतमाश्रित्य प्रवर्तमाना दृश्यन्ते खलु। प्राकृतलक्षणं तु 'तत्सम' 'तद्भवं' 'देश्यं' इति त्रिविधं उदाहृतं प्राकृतज्ञैः।

"गोमन्तं च महाराष्ट्रं शौरसेनं च मागधं।
अपभ्रंशं च पैशाचं प्राकृतानामयं गणः ॥"

इति केनापि प्राकृतज्ञेन गदितमस्ति। कोंकणशब्दवाच्येषु गोमन्तकोणप्रदेशेषु यत् प्राकृतं व्यवह्रियते ज्ञानैस्तदेव गोमन्तमिति ज्ञेयं। महाराष्ट्रादि प्राकृतवत् तस्यापि तत्समतद्भवदेश्याख्यलक्षणत्रयसंपन्नत्वं दृश्यं। यथा 'कलशः' इत्येकं संस्कृतपदं। तत्र 'कलश्' इति प्रकृतिः, अः इति संस्कृतभाषाप्रत्ययः। अत्र संस्कृतप्रत्ययं परिहृत्य 'उ' इति गोमन्तप्राकृतप्रत्ययं संयोज्य 'कलशु' इति पदं तत्समं। 'कोळसो' इति पदं तद्भवं। एवं 'थयिँ', 'थंगा' इत्यादि पदानि देशभेदेन व्यवह्रियमाणानि देश्यानि। इत्थं अन्य प्राकृतवत् त्रिविधलक्षणसंपन्नस्य गोमन्तप्राकृतस्य लिपिसाहित्यादिकं संस्कृतमाश्रित्येव तिष्ठतीति दिक्।

गोमन्तप्राकृतात् समुद्धृतं धर्मोपदेशाख्यं किंचित् खण्डकाव्यं श्रीमहर्षिबालब्रह्मचारिणामाज्ञया अत्र सभायां पठिष्यन्त्येते विद्यार्थिनः। समाहितमनसः भवन्तः शृण्वन्तु। गोमन्तप्राकृतमातृभाषावन्तो बहवो भारतीयाः सज्जनाः केरळे तथान्यत्र च निवसन्ति खलु। केवलप्राकृतज्ञानां अध्यात्मज्ञानविकासाय गीताद्यध्यात्मशास्त्राणां यथानुवादः कृतः विद्वद्भिः हिन्दीमराठीमलयाळादिभाषासु, तथा गोमन्तप्राकृतेऽपि कृतश्चेदतीवोपयुक्तो भवेदध्यात्मविकासन्यूनतापूरणार्थमिति चिन्तयामः ॥

INVOCATION OF BLESSINGS OF

Lord SIVA, Lord GANESH, Lord GUHA, Lord VISHNU, Devi SRI LALITHA PARAMESWARI etc.

ON THE OCCASION OF

"SRI SANKARACHARYA BRAHMANANDA SARASWATHI ADHYATMIC VIKAS MANDALS"

KERALA MAHA SAMMELAN

Held at auditoriam of T.D. High School, Cochin from Sunday 23rd to Oct: 26th, Wednesday

ॐ श्री गुरुचरणारविन्दाभ्यां नमः

स्वस्ति प्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण महीं महीशाः।
गोब्राह्मणेभ्यश्शुभमस्तु नित्यं लोकास्समस्तास्सुखिनो भवन्तु ॥

("तथास्तु" इति विप्रवर्याणां प्रतिवचनं)

स्वस्ति मन्त्रार्थाः सत्याः सफलास्सन्विति भवन्तोऽनुगृह्णन्तु। (तथास्तु)

अखिलभारतवर्षनिवासिनां सर्वेषां महाजनानां वेदोक्तं दीर्घमायुष्यं भूयादिति भवन्तोऽनुगृह्णन्तु। (तथास्तु)

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एभिः शङ्कराचार्यब्रह्मानन्दसरस्वति अध्यात्मिकविकासमण्डलजनैः अनुष्ठितस्य केरळमहासम्मेळनस्य प्रथमदिनप्रयुक्त ऋग्वेदयजुर्वेदपारायण आदित्यादिनवग्रहनमस्कारमहान्यासपुरस्सर रुद्राभिषेकश्रीनामकचमकमन्त्रैः श्रीशिवलक्षार्चनाख्यमहायज्ञतदंगपूजादोपाराधनाभिः समाराधितो भगवान् सर्वज्ञस्सर्वेश्वरस्सर्वाधिष्ठाता सर्वात्मा सर्वान्तर्यामी वरपरशुमृगधरश्चन्द्रकलावतंसः, कोटिभास्करसंकाशः कोटिशीतांशुशीतलः पद्मासने समासीनः पञ्चवक्त्रः परात्परः दिभुजपञ्चभुजसंयुक्तः त्रिपञ्चनयनान्वितः त्रिशूलपरशुखड्ग-



Pandit Brahmasri R. V. Sreenivasa Iyer B. A.

पाशनागाङ्कुशघण्टादीन् दक्षैर्भुजैर्दधानः नागयज्ञोपवीती दिव्याम्बरैर्दिव्यगन्धैर्दिव्यपुष्पैर्विराजितः किरीटहारकेयूरकुण्डलाद्यैर्विभू-

पर्णैर्विभूषितः भगवान् अनित्याशुचिदुःखरूपविचित्रविविधप्रपञ्च-निर्माणोत्पादनभूतानिर्वचनीयाविद्याख्य मायानर्तकीनटनसूत्रधारः विष्वाद्याखिलदेवताशक्यब्रह्मदत्तवरोद्धतगगनचारित्रिपुरावास्यने-ककोट्यसुरयूपे संहारसंजातविजयविख्यातकीर्तिमहामंगलपरिशोभ-मानवैभवस्सकलसुरासुरनिवहसमुद्भूतमन्दरमन्थानपरिवर्तनक्षुभ्यमा-णमहाजलधिसमुद्भूतप्रलयकालानलसन्निभातिक्रूरहलाहल ज्वालाव-लीदह्यमानातिदूरधावमानविष्णुचतुराननपुरन्दराद्याखिलदेवताभय-प्रदानकरकमलपिण्डीकृतामलकफलसन्निकाशप्रमाण काळकूटविषा-दनिलीकृतकण्ठशोभः तृणपर्णाम्बुभक्षानेकसनकादिमहामुनिजन-मनःक्षोभकारि कुसुमायुधादिकोमलसुन्दरशरीरनाशकारिललाटने-त्रानलपरिशोभमानवैभवः अतिभयङ्करद्वादशमहाघण्टापरिशोभि-तकण्ठविन्ध्याचलमहिषादण्डपाणि चित्रमृत्यु ज्वरादिनानाव्याधि-सैनिकपरिवारयमसूनुस्तमार्कण्डेय प्राणरक्षकः । भगवान् – अद्-ध्वरराजः सकलश्रौतस्मार्तकर्माध्यक्षसच्चिदानन्दविग्रहः निजावमा-नकारिदक्षयज्ञविनाशनः दक्षप्रजापतिशिरश्छेदकः भृगुश्मश्रुवि-नाशनः सरस्वतीनासिकाकृन्तनः अपहासकारिविस्वदन्तभेदनः अखिलप्रपञ्चकर्तृचतुराननपञ्चमशिरोघातकः लक्ष्मीकान्तनारायण-करार्पितसहस्रकमलान्यूनानेकपतिनिधिनिजनेत्रार्चितचरणारविन्द-द्वन्द्वः भगनेत्रहरः अन्धकासुरसूदनः पार्वतीकुचद्वन्द्वकुंकुमाङ्कित-वक्षस्थलशोभः भगवान् ।

शैलादिकृतनिषेवणः कैलासशिखरभूषणः तत्वार्थगोचरः चन्द्रार्धशेखरः शापायुधकुलार्थस्मिताङ्गः कोपारुणकटाक्षभ-स्मितानङ्गः ऊरीकृतविभूतिदिव्याङ्गरागः गौरीपरिगृहीतसव्याङ्गभागः अङ्गानुषङ्गपावितनरास्थिलेशः गंगातरङ्गभावितजटाप्रदेशः वीणमुनीन्द्रख्यापितगरिमवैभवः बाणाधिकारस्थापितपरमपुरुषः अनिलाशनविहितनैपथ्यः, कमलासनविहितसारथ्यः कुन्दस्मयहर-कान्तिप्रकरः मन्दस्मितलवशान्तत्रिपुरः नादबिन्दुकलाभिज्ञास्प-दभूरिभद्रः स्वेदबिन्दुलवनिर्भावितवीरभद्रः त्रस्तरक्षापरतंत्रः ध्व-स्तदक्षाध्वरतन्त्रः वसुन्धराधरसुतोपलालनः जलन्धरासुरशिरो निपातनः कोपाहतपतितान्तकः व्यापादितसमदान्धकः वरसंह-ननजटाभृतपरभागगौरः नरसिंहनियमनालंबितशरभावतारः प्रपञ्चदहनकारकः विरिञ्चवदनहारकः अपनीतदक्षाननः अभिनीत-भिक्षाटनः धारितमेरुकाननकुसुममालिकालंकारः दारितदारुका-वनकुलपालिकाहंकारः समावर्जितभक्तमानसानुसारः परावर्तितद-क्षतापसाभिचारः वैयासिकोक्तिगोचरः वैयाघ्रकृत्तिभास्वरः फाला-तलवलनभीषणः हालाहलगरलभूषणः अरुणांशुकन्दलमणिसुन्दर-फणिकुण्डलः चरणाग्रयन्त्रितदशकन्धरभुजमण्डलः आनन्दताण्ड-वनटनानुबन्धः गोविन्दपूजितचरणारविन्दः दिव्यास्त्रदानतोषित-भृगुसूनुनम्यः सव्यार्द्धभागभावितहरिरूपरम्यः वन्दितागतश्रुति-सारः नदिपालितप्रतिहारः अच्छद्मधर्मवृषाधारः पञ्चब्रह्ममयाकारः चापल्यरहितरम्यस्वभावः कैवल्यवचनगम्यप्रभावः नादान्तविभा-वनीयः वेदांतविबाधनीयः प्रणतार्तिहारः प्रणवार्थसारः आशी-विषधारकः काशीपुरनायकः हृदंबुजकृतविलासः चिदंबरकृत-निवासः आकर्णचलितापाङ्गः गोकर्णरचितासंगः घोरासुरपुरधूम-केतुस्मितः वाराकरगतरामसेतुस्थितः रक्षणलीलाविलासः दक्षिण-कैलासनिवासः अताम्रलोलनयनः एकाम्रमूलभवनः आभोल-विधुरसेवनः श्रीशैलशिखरपावनः अद्राक्षमधुरवाग्गुम्फः कालकण्ठ-रुचिर्वाटितलावण्य नीलकण्ठमंखनिहितकारुण्यः सेवापरतंत्रपालकः शैवागमतन्त्रकारकः सर्गस्थितिसंहृतिकार्यत्रयस्थेयः भर्गश्रुतिय-न्त्रितगायत्र्यनुसंधेयः अर्चितांतविहारः सच्चिदानंदशरीरः भगवान् ।

श्रीपार्वतीसमेतमहादेवः सुप्रीतसुप्रसन्नो वरदो भूत्वा अखिलभारतवर्षनिवासिनां सर्वेषां महाजनानां आध्यात्मिकाधि-भौतिकाधिदैविकनवनवजनितत्तापत्रयनिवृत्तिप्रदः सालोक्यसामी-प्यसायुज्यसिद्धिप्रदः द्विजज्ञानसिद्धिप्रदः अस्मिन् भारतवर्षे नास्तिकत्वनिवृत्तिद्वारा अस्तिकत्वाभिवृद्धिप्रदः दुर्भिक्षतानिवृत्ति-

द्वारा सुभिक्षतायाः स्थिरतासिद्धिप्रदः अस्याध्यात्मिकविकासमण्डलस्य पूर्वपूर्वाधिकगुणोत्तरोत्तरश्रेयोभिवृद्धिप्रदश्च भूयादिति भवंतो महान्तः श्रीमंतः संतः सम्यगनुगृह्णन्तु । (तथास्तु)

अखिलभारतवर्षनिवासिनः सर्वे महाजनाः !

संततहृदंतरनिरंतरविचिन्तितसमंतरविवाहोदंतसंतानितसंतोषभरहिंदोलनपरसंत्यक्तक्रमजल्पदनंतगणसंततिनिरंतरितहरिदंतस्य निजनिखिलरयबलप्रकटनसमुचितसमयसमुपनतकुतुकभरकृतगमनपवनवचनसमधिगतप्रकृतपरिणयमहविधिसरभसविलसितहरिविधिहरिहयहरिदधिपतिमुखसुरपतिपरिवृतनिजनिकटदेशस्य पणवपटहवीणावेणुमद्दलदर्दुरझर्झरतानकतालकघर्घरिकादि बहुविधसाधनसनादघगधगायमानभूयाप्रबंधबंधुरितगंधर्वकलकलकलितकतिपयनिजनिकटदेशस्य स्वःपतिकमलस्तस्तरमुखसुरदुस्तरतरनिजनिस्तुलसलिषदशस्ततरस्वकहस्तगमहिम प्रस्तुतमोदांबुधीभूशमज्जन्निधिपतिसज्जन्नापनिधिकौतुकनिरूपधिविरचितनिरवधिभूषणनिरहित धारणसरणिकचारणकिन्नरपन्नगरक्षोयक्षप्रथितक्रमदप्रचयप्रभृतिकपरिकरविलसितपरितःप्रदेशस्य भगवतः परमेश्वरस्य कृपया बंधुवदलसज्जनवीताः सिंधुजलनिमज्जनपूताः अनर्घबहुविधाभरणाः अजस्रबहुमताचरणाः विरचितातिथिजनेष्टपूर्तयः विशदिशाकाशदिशाकीर्तयश्च भूयासुरितिभवंतो महांतोऽनुगृह्णन्तु । (तथास्तु)

भारतवर्षनिवासिनस्सर्वे महाजनाः !

अतिधवलेन शिशिरकरकरनिकरझरसदृशप्रसृमरकिरणभरभरितनिखिलहरिदंतरेण दृढघटितसंघट्टनसमुद्गलितसुपर्वसरिदोघेनैव विराजिता सुधारदिकनिशासमयसुधातरविशालकरवशाकलितदिशाकुहरशशाङ्करुचिभृशाभभवविशारदिमसुशालिसुखसशाग्रसरभगानुभविनिशाधिपसदृशाधितेन परितोरुचितोपचितोरुचयोडुचयोपमितिस्फुरितातिपृथुस्फुटमौक्तिकगणेन पिण्डिताखण्डब्रह्माण्डभाण्डोद्दण्डपिचण्डभराखण्डितवितण्डाहिण्डनपण्डितकुण्डोदरकुण्डलिमण्डलाभोगशुण्डालपण्डशुण्डादण्डप्रचण्डभुजदण्डमण्डनदण्डेन निजशिखरतलखचितसुशचिपतिमणिकलशचयप्रचितमरीचिनिचयपरिचयविरचितमेचकभावतया परशिवशिरसिविरचितविहृतिसुरपुरसरिति बहुतरविमतितदुपरिकलितसुविदितवसतिदशशतकिरणतनुजनिधुनिमतिकृता मदनायुतमहिमकदनायुतकान्तिसदनायुतस्य दिव्यवदनाम्बुजस्य स्वस्यमहनीयकमनीयतानिलयतामाभूदृष्टिदोष इति मनागिव तदाच्छादनतया महता आतपत्रेणविलसितनिजोर्द्ध्वदेशस्य भगवतः परमेश्वरस्य कृपया यथाविधिरचितयजनाः सदाकृतगिरिशभजनाः निराकृतनिखिलदुरिताः नरावलिविनुतचरिताश्च भूयासुरिति भवन्तो महान्तोऽनुगृह्णन्तु । (तथास्तु)

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अनेन पूजाविधानेन भगवान् सर्वात्मकः श्रीमत्तुषारगजास्यब्जमित्र विघ्नादिविच्छेददंभोळिरूपाधितः, आगमोर्विजशाखाशिखाग्रप्रवाळार्च्यपादः, पाशाङ्कुशोद्दीप्तहस्तारविन्दः, गण्डोद्गळद्दानवारिप्रवाहोर्मिमालाचलच्चञ्चरीकाळि कोलाहलाधिक्यशब्दायमानाब्जताण्डवेतण्डवक्त्रः व्यासोदितान्नायपौराणरत्नस्वदन्तप्रलिख्याधुरीणात्महस्तः सम्भूषिकारूढलीलाविहारः मार्ताण्डकोटिप्रभातीवज्रादिवैडूर्यगोमेदकानेकरत्नप्रभास्वत्किरीटः जम्बूकपित्थादिसन्नाळिकेरप्रियः दूर्वादिपत्राईणोत्तुङ्गसन्तुष्यमानान्तरङ्गः लम्बोदरः एकदन्तः श्रीमहागणपतिस्सुप्रीतस्सुप्रसन्नो वरदो भूत्वा अस्याध्यात्मिकविकासमण्डलस्य सर्वकार्येष्वानुकूल्यसिद्धिप्रदो वरदो भूयादिति भवंतोऽनुगृह्णन्तु । (तथास्तु)

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अनेन पूजाविधानेन भगवान् सर्वदेवात्मकः भूसुरादिसमस्तजनपूजिताब्जचरणः वासुकितक्षकादिसर्पस्वरूपधारणः वास

वादि सकलदेववन्दितः वरेण्यः दासजनाभीष्टप्रददक्षतराग्रगण्यः तारकसिंहमुखशूरपद्मासुरसंहर्ता तापत्रयहरणनिपुणतत्त्वोपदेशकर्ता वीरनुतगुरुगुहः अज्ञानध्वान्तसविता विजयवल्लीभर्ता शक्त्यायुधधर्ता धीरायतनविधाता देवराजजामाता भूरादिभुवनभोक्ता भोगमोक्षप्रदाता भगवान्।

कुम्भोशकुम्भासनारूढरम्भोरुरम्भादिसम्भावनासक्तजम्भासुरालम्भपद्मादिरेखाविराजत्कराम्भोजसंलग्नशस्त्राग्रदम्भोळिसम्भग्नवृत्रादिमारातिलोकत्रयीपाललोकेश गौरीशभूमीशवाणीशसैन्याळिमध्यस्थजम्भारिसंरक्षणासक्तचित्तः काळाभमायूरपृष्ठाधिरूढः कर्णान्तिकाकृष्टशंपासमाकारमौर्वीसमायुक्तबाणासनोत्कृष्टतिग्मेष्टधारातिवृष्टिप्रभग्नासुरानंकसन्दर्शनोत्पन्नसन्तोषनारायणाद्यादिदेवेडितनान्तभूरिप्रभावः निष्कण्टकात्मोयराज्यप्रदानातिसन्तुष्टदेवेशदत्ताङ्गनारत्नलावण्यभूदेवसेनामुखाम्भोजपानातिसम्फुल्लवक्त्रारविन्दस्फुरत्स्मिग्धहासः निर्भग्नशोलः देवारिकालः कल्याणशीलः भक्तौघपालः लोकादिमूलः भूतेशबालः वल्लीविलोलः देवानुकूलः गौरीमनोमोदसन्दायी भगवान् वल्लीदेवसेनाभ्यासमेतः श्रीसुब्रह्मण्यमहेश्वरस्तुप्रीतस्तुप्रसन्नो वरदो भूत्वा अखिलभारतवर्षनिवासिनां सर्वेषां महाजननां सर्वसम्पत्प्रदः दिव्यज्ञानप्रदश्च भूयादिति भवन्तोमहान्तोऽनुगृह्णन्तु। (तथास्तु)

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अस्याध्यात्मिकविकासमण्डलस्य केरलमहासम्मेलनस्य द्वितीयदिनसंयुक्तश्रीविष्णुलक्षार्चनाख्यमहायज्ञतदंगपूजादोपाराधनेन समाराधितो भगवान्

अनन्तकल्याणगुणगणैकनिलयः श्रुतिस्मृतीतिहासपुराणतदविरुद्धन्यायनिर्णीतनित्यशुद्धमुक्तस्वभावाद्वितीयसच्चिदानन्दपरिपूर्णप्रतिनियतदेशकालनिमित्तक्रियाफलाश्रयो मनसाप्यचिन्त्यरूपः जगज्जन्मस्थितिभङ्गकर्ता।

शङ्खचक्रगदापद्मशार्ङ्गपञ्चायुधदिव्यरत्नखचितकिरीटहारनूपुरकौस्तुभाभरणमण्डलमण्डितः प्रह्लादनारदपराशरपुण्डरीकव्यासाम्बरीषशुकशौनकभीष्मगौतमात्रिवसिष्ठरुग्माङ्गदार्जुनादिपरमभागवतैस्संस्तूयमानचरणारविन्दद्वन्द्वः कमलासनेन्द्रादित्रयस्त्रिंशत्कोटिसुरासुरमणिमकुटचन्द्रचूडामणिश्रेणिनीराजितपदाम्भोरुहः क्षीरसागरान्तरालानन्तभोगिभोगतल्पः श्रीभूर्भुजावलीसंश्लेषणाक्रान्तपीनस्तनाभोगपत्रावलीलाञ्छितोरस्थलः अखिललोकानुग्रहबुद्ध्या स्वीकृतमत्स्यकूर्मवराहादिनानावतारः समिदाहरणसमिदाधानसद्गुरुपरिचरणाग्निहोत्रापूतोर्यामपौण्डरीकवाजपेयनिर्जननिवासत्रिषवणावगाहनकन्दमूलफलाशनत्रयन्तविचारग्रामैकरात्रनिवासप्रणवजपास्तेयाहिंसादिधर्मप्रतिपादत्रयीसीमन्तिनीहृत्कर्षणादिदृप्तदनुजवरदूरोत्सारणचतुर वेदोद्धारकः श्रीमत्स्यावतारः।

दैतेयवृन्ददूरोत्सारितवृन्दारकवृन्दवन्दितगोविन्दकृपाकटाक्षसंघटितदेवासुरवृन्दसमुद्धृतमन्दरमन्थानमथनावसरपरिक्षिप्तवासुकिपरिभ्रमपरिवर्तितमन्दरमहीधरोद्धारणसकलसुरासुरवृन्दामन्दानन्दसंदायी भगवान् कूर्मावतारः।

सन्ध्यासमयसमुदितासमशरपरिमृदितदितिसमालिङ्गितकश्यपतनुभवदनुजतिरस्कृतसुरासुरमनुजसरीसृपाद्याधारधरणीसमुद्धरणपरिग्रहीतस्फ्यचषालादियज्ञपात्रमयावयवा पौरुषेयावाङ्मयशरीरसमास्फालनक्षुभितसमुल्लोलापारपारावारान्तर्निमग्नमहीललामदंष्ट्राचन्द्रकलापपरिमण्डिततुण्डः श्रीयज्ञवराहावतारः

सहजपरिभवपरिकुपितनिभृततपोमयधनञ्जयसञ्जातधूमस्तोमधूसुरशरीरामरवृन्दवन्दितपङ्कजभववरलब्धदिव्यशरीरजय्यतामरप्रख्यत्वादिदर्पपरिक्षिप्त पापसंघकलभकण्ठीरवैकुण्ठदिव्यनाम-

मुखरितमुखनिजतनूभवविधविविधोपायविधायिकनककशिपुवक्षःक-
वाटपाटनचटुलः निजभक्ताग्रेसरप्रह्लादपरमाह्लादसन्दायी भगवान्
नृसिंहावतारः ।

अनवरतहरिचरणनिरतमहाबलपरिक्षिप्तमहाबलिनिग्रहप-
रिगृहीतमेखलाजिनदण्डकमण्डलुस्फुटप्रथमाश्रमपरिष्कृतवामनवटुवे-
षसंहननसुदर्शनशङ्काकळङ्कितदानवाचार्यप्रतिपिद्धपदत्रययाचनापरि-
पूरकसुतबन्धविमोचनाविर्भूतदिव्यचरणनलिनाङ्कितमस्तकप्रह्लादसु-
तात्मजस्तवनश्रवणसञ्जातपरमानन्दभरितः श्रीवामनावतारः

" क्षत्रियरुधिरमये जगदपगतपापं स्नपयसि पयसि
शमितभवतापं केशवधृतभृगुपतिरूप जय जगदीश हरे " इति
श्रीकविराजजयदेवेन सङ्कीर्तितक्षत्रकुलमहीधरशक्रायुधकठोरकुठार-
धरः श्री परशुरामावतारः ।

भास्करकुलजलाकरः अजतनयनन्दनः स्वजनहरिच-
न्दनः सुन्दरतरवदनः कुन्दकुसुमरदनः बिम्बफलाधरः कम्बु-
शिरोधरः श्रुत्यन्तविशालनेत्रः अत्यन्तसुचारुगात्रः आजानुलम्बित-
भुजदण्डः आजानसिद्धसुगुणाखण्डः धार्मिकजनाग्रेसरः कार्मुक-
जनाग्रेसरः सुमित्रात्मजरञ्जनः स्वमित्रार्तिविभञ्जनः हाटकाभर-
णधारकः ताटकामरणकारकः विश्वामित्रसुबाहुशिक्षकः विश्वा-
मित्रमखाभिरक्षकः पदनलिनशापपाविताहल्यः मदनरिपुचापदल-
नाकल्लः मिथिलाधिपतनुजादर्शितशृंगारः शिथिलीकृतभृगुसुतो-
दिताहङ्कारः चापायुधकृतवरादिलवनः शापायुधविरचितात्मनवनः
जगदहितदनुजकबन्धसंहारकः जनमहितहनुमद्दक्षिणीकृतहारकः
सह्यांशुननयसपक्षः सह्याक्षतनुजविपक्षः अखर्वशौर्यसिन्धुः सुप-
र्वलोकबन्धुः स्वजनावनवीततन्द्रः साकेतपुराब्धिचन्द्रः भगवान्
सीतालक्ष्मणभरतशत्रुघ्नहनूमत्समेतः श्रीरामचन्द्रावतारः

यादवकुलकलशार्णवपरिपूर्णराकासुधाकरः वसुदेवमहा-
तपः पुण्यफलः नन्दयशोदामन्दानन्दसन्दोहसन्दायिमुखारविन्दः
शकटाटोपनिरासिपदारविन्दः वक्षोऽवाननिरस्तपूतनः यक्षोत्तमसु-
तकृतपूजनः अतुलरामणीयकमन्दिरः निखिलगोपीनयनचन्द्रः का-
लमेघाभिरामकायः बाललीलाप्रदर्शितमायः कारुण्य मृतपारावारः
तारुण्यावमतमाराकारः वल्लवतरुणीवस्त्रापहारलीलः पल्लवरमणी-
यतापहारिपादतलः लीलाविरचितगोवृन्दावनः पादारविन्दपावित-
वृन्दावनः मयूरपिच्छालंकृतचिकुरः मञ्जुकपोलावमतमुकुरः शर-
दिन्दुसहोदराननः जलदम्बुजविशदविलोचनः प्रवालरुभापाट-
च्चराचरः आपादपद्मविलम्बिवनमालः आजानुबाहुजितरिपुलोकः
वेणुनादविवशीकृतनिखिलचेतनः परिहृतनिखिलगोपायतनः बलि-
भोदरविलसत्पीताम्बरः कलभोदारविलासगमनः मणिमयहंसक-
शिञ्जितमञ्जुलपादारविन्दः विधिमुखदैवतवन्दितपदपरागः कंस-
काशाराजादिमहामदकासारशोषणचण्डकिरणः वैदर्भिहृदयपङ्कज-
भास्करः भामाजाम्बवतीमुखमहिषीशतमनोमोदावहलीलः दुर्यो-
नदुश्शासनराधेयाश्वत्थामकृपद्रोणभीष्मादि महाग्राहदुस्तरमहाहव-
र्णवोत्तारणमहानौकायमानविजयरथकर्णधारः निजजननिर्वहणोपर-
त र्जुनमानसमहातापापनोदनगीतामृतधारावर्षजलधरः करकमलनि-
दर्शितात्ममुद्रः परिगृहीतवेत्रवेत्रः भगवान् श्रीकृष्णावतारः ।

अहिंसाख्यपरमधर्मसंस्थापनार्थे स्वीकृतः श्रीबुद्धावतारः

म्लेच्छनिवहनिधनभक्तं रक्षणसनातनधर्मसंस्थापनार्थे
परिगृहीतकरधृतकरवालकल्कीशरीरः दशावतारः भगवान् श्रीभूमी-
समेतश्रीमहाविष्णुस्सुप्रसन्नो वरदो भूत्वा सर्वेषां भारतवर्षनिवा-
सिनां महाजनानां अध्यात्मिकविकाससिद्धिप्रदः अस्य अध्या-
त्मिमविकासमण्डलस्य इतोप्यधिकं श्रेयोभिवृद्धिप्रदश्च भूयादिति
भवन्तोमहान्तोनुगृह्णन्तु । (तथास्तु)

अनेन पूजाविधानेन भवान् ॐ तत् ब्रह्म । ॐ
तद्वायुः । ॐ तदात्मा । ॐ तत्सत्यं । ॐ तत्सर्वं । ॐ

तत्पुरोनमः। अन्तश्चरति भूतेषु गुहायां विश्वमूर्तिषु। त्वं यज्ञस्त्वं व षट्कारस्त्वमिन्द्रस्त्वं रुद्रस्त्वं विष्णुस्त्वं ब्रह्म; त्वं प्रजापतिः। त्वं तदाप आपो ज्योतिरसोमृतं ब्रह्मभूर्भुवस्सुवरों। इति श्रुति प्रतिपादित ओङ्कारपरमार्थः नरनारायणात्मकः। मोक्षलक्ष्मी-प्राणकान्तः वेङ्कटाचलनायकः करुणापूर्णहृदय टेङ्कारसौख्य-प्रदः शास्त्रप्रमाणगम्यः यमाद्यष्टाङ्गगोचरः भक्तलोकैकवरदः वरेण्यः भयनाशनः यजमानस्वरूपः हस्तन्यस्तसुदर्शनः रमाव-तारमङ्केशः णाकारजपप्रियः यज्ञेशः गतिदाता क्लींकारजपिका-म्यार्थप्रदानसदयान्तरः स्वसर्वसिद्धिसन्धाता नमस्कर्तुरभीष्टप्रदः मो-हिताखिललोकः नानरूपव्यवस्थितः राजीवलोचनः यज्ञवराहः गणवेङ्कटः तेजोराशीक्षणः स्वामीहार्दाविद्यानिवारणः अलोभु-लुमङ्कासमेतश्रीवेङ्कटेश्वरस्सुप्रीतस्सुप्रसन्नो वरदो भूत्वा अखिलभारत-वर्षनिवासिनां सर्वेषां महाजनानां सकलसम्पद्प्रदः सत्सन्तानाभि-वृद्धिप्रदश्च भूयादिति भवन्तो महान्तः श्रीमन्तः सन्तः सम्यग-नुगृह्णन्तु। (तथास्तु)

अस्याध्यात्मिकविकासमहामण्डलस्य वेरलमहासम्मेल-नस्य तृतीयदिनप्रयुक्तं श्रीललितापरमेश्वरीदेवीलक्षार्चनाख्यमहा-यज्ञकर्मणा भगवती श्रीराजराजेश्वरी श्रीअन्नपूर्णेश्वरी धर्मसंवर्द्धनी दनुजसम्मर्दनी धराधरात्मजा अजा निर्मलहृदयनिवासिनी नि-त्यानन्दविलासिनी कर्मज्ञानविधायिनी कांक्षितार्थप्रदायिनी माध-वसोदरी शङ्करी माधुर्यवाग्विजृम्भणी महादेवकुटुम्बिनी साधु-जनचित्तरञ्जनी शाश्वतगुरुगुहजननी बोधरूपिणी निरञ्जनी भुव-नेशी दुरितभञ्जनी पादजविश्वविलासिनी पञ्चनदीशोल्लासिनी वेद-शास्त्रविश्वासिनी विधिहरिहरप्रहासिनी श्रीमाता श्रीमहाराज्ञी श्री-मत्सिंहासनेश्वरी उद्यद्भानुसहस्राभा विद्युत्पुञ्जनिभामनोनयननन्दिनी कामेश्वरगृहेश्वरी सर्ववेदान्तसिद्धान्तसुतत्वा श्री ललितापरमेश्वरी सुमीता सुप्रसन्ना वरदा भूत्वा सर्वेषामास्तिकभारतीयानां समस्तै-श्वर्याभिवृद्धिप्रदा वरदाभूयादिति भवन्तो महान्तोऽनुगृह्णन्तु। (तथास्तु)

अस्याध्यात्मिकविकासमण्डलस्य केरलमहासम्मेलनस्य परिसमाप्तिदिनाख्यतुरीयदिनप्रयुक्तऋग्यजुर्वेदपारायणश्रीपुरुषसूक्त-श्रीसूक्तहोममहायज्ञपूर्णाहुतिहोमादिना समाराधितो भगवान् यज्ञे-श्वरस्वरूपी श्रीमान् सत्यकामसत्यसङ्कल्पसर्वकर्मसर्वकामसर्वगन्धसर्व-रससर्वसङ्कल्पादिगुणगणवान् कृताकृतमातृमानादिभेदभिन्नसकल-जगदाधारावभासकः निष्प्रत्यूहनिरतिशयानन्दानन्दितब्रह्मादिसक-लजनिमान् विश्वतैजसप्राज्ञादिसकलनामरूपनिर्वाहकः सर्वज्ञसर्व-शक्तिसमन्वितः सर्वात्मा सर्वान्तर्यामा दुष्टनिग्रहशिष्टपरिपालनाय भक्तानुकम्पया परिगृहीतगोपकुमारभावः महानुभावः करचरण-नलिनविलसितध्वजवज्राङ्कुशादिरेखानुमितमहापुरुषलक्षणः कन-कमणिमयमकरकुण्डल कटक कटिसूत्राङ्गदादि दिव्यभूषणविभूषितः भक्तजनकामितकामवर्षिमहामेघः नीलमेघसदृज्वलितविद्युत्पुञ्जक-ल्पदिव्यपीताम्बरधारी श्रीवत्सकौस्तुभादिशोभितः दीनदयापरमूर्तिः भगवान् श्रीमदखिलाण्डकोटिब्रह्माण्डदण्डोपदण्डकरण्डशान्तोद्दीपि-तसगुणनिर्गुणातीतसच्चिदानन्दपरात्परतारकब्रह्माह्वयदशदिशप्रकाशः कुम्भसम्भवशचीधवप्रमुखनिखिलबृन्दारकवृन्दवन्द्यमानसन्दीप्तदि-व्यचरणारविन्दद्वन्द्वः दुष्टनिग्रहशिष्टपरिपालनोत्कटकपटनाटकसू-त्रधारचरित्राञ्चितबहुविधावतारः कौसल्यादशरथमनोरथमन्दान-न्दकन्दलितनिरूढक्रीडाविनोदशैशवः विश्वामित्रयज्ञविघ्नकारकोत्क-टताटकासुबाहुमारीचबाहुबलविदळनबाणप्रवीणकोपपरायणः निज-पादजलजरजःकणस्पर्शनशिलारूपपापनिर्मुक्तगौतमसतीविनुतमहीधवः खण्डेन्दुधरप्रचण्डकोदण्डखण्डनोद्दण्डदोर्दण्डकौशिकलोचनोत्सवज-नक चक्रेश्वरसमर्पितसीताविवाहोत्सवानन्दसान्द्रः परशुरामभुजा-खर्वगर्वशौर्यनिर्वापणानुगतरणविजयजिष्णुः पितृवाक्यपरिपालनो-

(*Continued on page 24*)

SPEECH

by Sri P. Chandrasekhara Panickar, B. A. B. L., R. B. V.; Advocate, Alleppey

on 25th October, 1955 in connection with

the All Kerala Convention of the Adhyatmic Vikas Maha Mandal.

यस्मात् जातं जगत् सर्वं यस्मिन्नेव प्रलीयते ।
येनेदं धार्यते चैव तस्मै ज्ञानात्मने नमः ॥

नारायणसमारंभां श्रीशुकाचार्यमध्यमाम् ।
शंकराचार्यपर्यन्तां वन्दे गुरुपरंपराम् ॥

My Dear Guru Bhais, brothers and sisters,

Like most of you who have assembled here, my idea in coming over here, was only to participate in the great Yagna that is going on here and to have darsan of our revered Maharshin. I never thought that I would have to stand before you entrusted with the duty of delivering a lecture in this Hall. When my worthy friend, Gurubhai Kesavanji, the president of our Adhyatmic Vikas Mandal, told me that I may have to give a recital of a few Ashtapadis of Jayadev, I was very glad, because that was a thing which I could do ex-tempore, and with pleasure. But, when the conveners of the function changed their plan and wanted me to assume the role of a speaker, I was really perturbed for two reasons. Firstly because my short acquaintance with the persons present in this hall convinced me that I was to speak before an audience composed of persons much advanced in spiritual knowledge and practices, well versed in the Vedas and the Upanishads and so, any attempt on my part to talk on spiritual matters, really demanded meticulous preparation. The second reason was that I was allowed only half an hour's time, since there were to be other speeches in Sanskrit to follow mine. To deal with a spiritual subject with in such a short time, would mean only a short cataloguing, without doing justice to the subject in any measure. Hence I will only try to place before you some thoughts which come upper most in my mind.

We shall wish to be happy and we incessantly strive to get happiness. The poor think that they will be happy if they become rich; but, once they become rich, they feel that they are not even as happy as they were before. As the Malayalam poet, Ulloor has put it, happiness is some thing made by the Creator to make the earth a Heaven and we mortals hunt after it in vain, till death takes us away from our physical existence. There are some others who are so unhappy and desperate that they think that God alone can give them some solace. Hence they go to the temple or recite some Keerthanams and try to secure some peace. As stated in the Gita, four kinds of people think about God.

"चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुनः
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

They are, the miserable, the inquisitive, those who aspire to become wealthy, and the Jnani. Most of the people come under the first category, "the miserable". Hence, in order to mitigate their misery or for getting some solace, they go to the temple or recite some kirtanams. They don't care to understand the root cause of their misery; or to know what God is, or how to get peace by realising Him. 'The world is too much with us' and we devote little time to know or realise God. As the great Sankaracharya has put it.

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीरक्तः ।
वृद्धस्तावत् चिन्तामग्नः परे ब्रह्मणि कोऽपि न लग्नः ॥"

So we shall next consider how we can be happy. As stated in the Githa, " अशांतस्य कुतः सुखम् ". One who has no Santi or peace of mind cannot have happiness Santi can be had only by realising God. What is God, and how can we, grihasthas, realise Him?

First we shall consider what God is. Several sages of India who have realised God, have tried to describe his nature. My first prayer contains a description of the nature of God. God is the Jnanatma from whom the Universe is born, in whom it is dissolved, and by Whom it is sustained. In Githa, Lord Krishna has said about the nature of God, thus,

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

God exists in all things in the world. In the Isavasyopanishad, God is described thus as

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

Everything in the world is pervaded by God and God transcends the world. The immanence and transcendence of God, has been described in the Purushasukhtha, thus,

सहस्रशीर्षा पुरुषः सहस्राक्षस्सहस्रपात्
स भूमिं विश्वतोवृत्वा अत्यतिष्ठद्दशाङ्गुलम्
पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।

All that has been ceated is God and all that would hereafter be created is also God. Thus God is Infinite, Wisdom Absolute, Bliss Absolute and pervading every thing.

Having known the nature of God, we shall next consider how we can realise Him. Our ancient sages have grouped the people of this world, mainly under three heads. They are, (1) the intellectuals, (2) the emotional people and (3) the men of action. The method for realising God has also been accordingly grouped mainly under three heads, corresponding to the nature of the people. They are Jnana Yoga, Bhakti Yoga and Karma Yoga.

Jnana Yoga consists in realising the presence of God in every thing and in realising that we are that God. Karma Yoga consits in doing every thing as a dedication to God. Bhakthi Yoga consists in dirceting all our emotion towards God. As it is not possible, at present, to dilate upon the three Yogas at length and to consider about their ramifications, we shall confine ourselves to the consideration, as to which is best suited for Grihastas like us.

Melpathur Narayanan Bhattathiri of Guruvayoor fame, says thus in his Narayaneeyam, ज्ञानं कर्मापि भक्तिस्त्रितयमपि भवत् प्रापकं तेन तावत् । निर्विण्णानां अशेषे विषय इह भवेत् ज्ञानयोगेऽधिकार । सक्तानां कर्मयोग त्वयि हि विनिहितो ये तु नात्यंत सक्तानाप्यत्यन्तं विरक्ता त्वयि च धृतरसा भक्तियोगस्तु तेषाम् ॥ That is to say, we can classify this as follows namely Jnana Karma and Bhakthi. Jnana Yoga is efficacious only for those who have no attachment to worldly matters. Those who are fully immersed in worldly affairs, will find Karma Yoga as an easy method if they will do all their actions without attach-

ment and for His sake. But for those who are not very much attached to this world, and who have not got complete detachment, Bhakti Yoga is the best.

Now, it may be asked, how we can have Bhakthi. The word, Bhakthi implies two things, the Lover and the Loved. Since God is Infinite, it is not possible for our finite mind to conceive of Him and love Him. So, we should naturally have a Godhood to whom we can transfer our love of the Supreme Being. Therein comes the necessity for having an Ishta Devatha. We can choose any Ishta Devatha. If you want to have Bhakthi towards that Istha Devatha, the method is this :- भक्तेरुत्पत्ति-वृद्धिः तव चरणजुषां संगमेनैव पुंसां आसाद्ये पुण्यभाजाम्" You must contact Bhaktas and take interest in hearing stories relating to your Ishta Devatha. Temples have been constructed for this definite purpose.

Next we shall go into the Yogic aspect of Bhakti Yoga. If we want to realise God, we should necessarily have meditation. The technique of meditation has been taught to us by our revered Maharshin. If we first meditate upon the rupa, it will not have much effect. There are two stages in meditation. The first is the meditation upon a souud and the next is, meditaion upon light or rupa. If you want to still the mind and have concentration, you must first meditate upon sound. The next question is how to choose a sound. For that, our ancient Rishis have found out certain sounds called Manthras, which have a very great effect. It is said that there are about seven crores of Manthras Sir John Woodroffe, a former Judge of the Calcutta High Court, under the Pen name, Arthur Avalon, has translated a large number of ancient tantric works and in his books "Garland of Letters" he has stated that his Guru used to light fire in his house by repeating the Bijakshara for Agni, namely, "Ram". Dr. Keeli has shown before the scientists at Philadelphia that a sound produced on a violin can start a machine requiring twentyfive Horse Power. I have stated all this to show how wonderful and great is the Power of Manthra.

Manthra is that which will help us to have God realisation, by meditation. " मननात् त्रायते इति मन्त्रः " or to put it

more elaborately, as described in Yogasikhopanishad,

"मननात् प्राणनाच्चैव मद्रूपस्याववोधनात्
मंत्राभित्युच्यते ब्रह्मन् मदधिष्ठानतोपि वा ॥"

The difference between a manthra and other sounds is this. A Manthra is "an electrified sound" which will produce a tremendous effect if it is repeated properly. An ordinary sound has no such effect. When we get initiation from a Guru who has Sidhi in a Manthra, we are also galvanised by the spirit of the Manthra. That is the reason why we enjoy peace and Samadhi Sukh when we recite the Manthra revealed to us by our Beloved Maharshi.

When the mind has become still by repeating the Manthra, we can begin Rupa Dhyana. When we meditate on the Rupa, repeating the Manthra we can easily have the vision of our Ishta Devatha and can enjoy increasing peace and bliss as we progress. It is enough if we can train ourselves to extend the time of Dyana vision of the Ishta Devatha.

There is yet another aspect in Bhakhti Yoga. It is the Dharmic aspect. Like others, the Bhaktha also will have to live in this world engaging himself in his wordly duties. Then the question arises as to how he should condut himself. this, I must refer you to the last 8 verses of the XII th Adhyaya of Gita which begin with:-

अद्वेष्टा सर्वभूतानां मैत्र करुण एव च ।
निर्ममो निरहंकार: समदुःख सुखः क्षमी ॥

संतुष्ट: सततं योगी यतात्मा दृढनिश्चय: ।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रिय: ॥

The Substance is this. We should hate no one. We should be loving and compassionate to all. We should not have any attachment nor pride. Our mind should remain calm both in Pleasure and pain. Be always happy and live dedicated life. The Lord says that such a baktha is most dear to him.

I shall conclude with the words of a great sage. "If a comrade be faithless, let us be faithfull to him. If an enemy injures us, let us forgive him. If a friend betrays, let us stand by him. Then will the hidden God in us shine forth and we will have eternal peace and bliss.

JAI GURUDEV

YAJNA-GEETH

(Written by Sri N. Anant Sarma Sastry in Konkani language and recited in tha Maha Sammelan as a chorus by his students)

॥ यज्ञगीत ॥

महेशयोगि ब्रह्मचारि, निवासभू हिमालयारि ।
जल्लि तक्क भक्ति भारि, वेंकटेश पादुकांरि ॥ १ ॥

कोचि येव्नु ताणे केल्लो, यज्ञु एकु भारि जल्लो ।
अन्धकारु दूर केल्लो, ज्ञान मार्गु लग्गि हळ्ळो ॥ २ ॥

भिन्न भिन्न मर्त्यवर्ग, भिन्न तंचे कर्म मार्ग ।
कश्शि वासनादि सर्ग, तश्शि तंचे धर्म मार्ग ॥ ३ ॥

अपण्यालें धर्म कर्म, सज्जनालें श्रेष्ठ वर्त्म ।
इष्टदेवताचें ध्यान, हेंचि शान्ति दिंचें ज्ञान ॥ ४ ॥

योगिवर्य ब्रह्मचारि, अश्शि सज्जनांक भारि ।
तत्वज्ञान शान्तिकारि, दीत्नु ऐलो भाषणारि ॥ ५ ॥

Yagna-Geeth (translation)

1. Bala Brahmachari Mahesh Yogi
   Residence in the Himalayas has He
   Came He in sojourn to Cochin
   For Venkatesa He moved in Bhakti
2. Came He to Cochin and performed a great Yagna
   Dispelled the darkness and kindled the light of Gnana.
3. Varied and separated are the human species
   Varied and separated are their paths of duties
   But forward goes each one on the path of Dharma
   Led and moved by his instinct of Karma.
4. Karma you do according to Dharma
   Follow the path of the wise and the great
   Devote yourself to God and Dharma
   Enjoy all glories of life and be great.
5. Bala Brahmachari, the Saint
   Came He this truth to paint,
   And relieve us from falling into taint
   By His words of wisdom unconstraint

A SMALL SPEECH IN KONKANI LANGUAGE

Delivered in the Maha Sammelan by Pt. Anant Sarma Sastri

कोंकणी भाषेन्तु एक लघुभाषण ।

श्री अनन्तशर्मा शास्त्री उपाध्यायु, कोची तिरुमलदेवस्वं वेदशास्त्र संस्कृत पाठशाला

हे सज्जनाँनूं! अति प्राचीन कालु धोनुं अनेक तपस्वि-महापुरुषांले निवासान कोनुं पुण्यकीर्तिसंपन्न जाव्नहिशल्य हिमालयाचेरि निवासु कोनुं दीर्घ कालीन तपश्चरणान आत्मशुद्धियि ब्रह्मज्ञानयि प्राप्त कोनुं नित्यानन्दावाप्तीन जीवन्मुक्तावस्थेक प्राप्त केल्लेले श्री महर्षि बालब्रह्मचारि महेशयोगि, भारतवर्षान्तु अनेकदेशान्तु पर्यटन कोर्नु, अज्ञानांधकारान्तु निमग्न जल्लेले अनेक जनांक प्रकाशमयभाषणांनि कोनुं उद्धारु कर्तले जाव्नु कोची वेंकटाचलपतीलेँ प्रियक्षेत्र जाव्नहिशल्य ह्ये गोश्रीपुरांतूयि यदृच्छेन समागत जाव्नु, हंग अनेक केरळवासि सज्जनांकयि अँकाँयि एकत्रित कोनुं ह्ये महायज्ञसंभेलनान्तु अंगेले कर्तव्याक उद्बोधन कोर्चें अमृततुल्य भाषणांनि कोनुं अविवेकाग्नीन दग्धतुल्य जल्लेल्या अंगेले मानसकमलांक पुनरुज्जीवन कोनुं अंकाँ कृतार्थ कर्तले जल्ले म्हळेलि हि संगति, सदा अविस्मरणीयतँ ।

तत्सम तद्भव अनिक देश्य म्होणु विविध प्राकृतभाषालक्षणांनि संपन्न जाव्नहिशल्लियि, मराठी हिन्दी आदिक भाषेवरि नागरी लिपीन बोरोव्यात जल्लेलीयि संस्कृताश्रयान साहित्याभिवृद्धि प्राप्त कोरूक जाव्नु भारतर्षांतुले इतर उत्कृष्ट भाषेंचे समान अवकाशु अश्शिल्लियि एकि योग्य भाषतँ कोंकणीयि म्होणु समझूनु त्या भाषेनयि ह्ये संमेलनान्तु एक सान भाषण कोरूक जाव्नु अपण्याक निमन्त्रित केल्लेले ह्ये महापुरुषाक, उदारभावत्सल म्होणु सांगल्यारि काँयि अद्भुत ना !

हिन्दी, मराठी, तेलुगु, कर्णाटक, मलयाळं आदिक विविध देशीय भाषेंतु अश्शिल्यावरि संस्कृत अध्यात्मशास्त्राचे अनुवादग्रन्थ कोंकणी भाषेंतुयि सुलभ जाव्नु प्राप्त कोरोंचा-भाविकालान्तु पणेँ अंगेले सज्जनांक उत्साहु जास्ततरि जल्यारि, तेद्दूसु धोनुं अम्मियि अध्यात्मविकासान्तु सफलतेक प्राप्त कर्तले म्होणतँ अपण्यालो अभिप्रायु ।

अपण्याले ह्ये अभिप्रायप्रकाशनान्तु काँयि तरि चूकि अस्स जल्यारि सज्जनांनि क्षम कोर्की म्होणु प्रार्थन कोर्नु, मेग्गेलेँ ह्येँ स्वल्पभाषण समाप्त कर्ताँ ।

(*Continued from page 16*)

त्कटजटावल्कलोपेतसीतालक्ष्मणसहितमहितराज्यानभिमतदृढव्रतकर्लितप्राणरंगत्गङ्गावतरणसाधकः भरद्वाजोपचारनिवारितश्रमक्रमनिराघातचित्रकूटप्रवेशक्रमः जनकवियोगशोकाकुलितभरतशत्रुघ्नलाळनानुकूलभरतपादुकाप्रदानसुधानिर्मितान्तःकरणः दुष्टचेष्टायमानक्रूरकाकासुरगर्वोपशमनः दण्डकागमननिरोधक्रोधविराधानलज्वालाजलधरः शरभङ्गसुतीक्ष्णत्रिदर्शनाशिर्विशेषनिर्व्याजकुम्भसम्भवकृपालब्धमहादिव्यास्त्रसमुदायार्चितप्रकाशः पञ्चवटीतटीसंघटितविशालपर्णशालागतशूर्पकारातिबाधितशूर्पणखानासिकाछेदनावबोधनमहाहवारम्भणविजृम्भण कुप्यत्खरप्रमुख निखिलनिशिचरबलावलेपलोपः रावणनियोगागतमायामृगमारीचसंहारकार्यार्थलाभः रात्रिञ्चरवखञ्चनापहृतसीतान्वेषणमार्गरावणक्षोभशिथिलीकृतपक्षजटायुमोक्षप्रदः शबर्युपदेशपम्पातटहनूमत्सुग्रीवसम्भाषणदुन्दुभिकलेबरोत्पतनसप्तसालच्छेदन वालीविदारणप्रसन्नसुग्रीवसाम्राज्यसुखप्रदः सुग्रीवाङ्गदनळनीलजाम्बवपनसकेसरीप्रमुखनिखिलकपिनायकसेनासमुदायर्चितप्रकाशः निजदत्तमुद्रिकाजाग्रत्समग्राञ्जनेयकृतसमुद्रोल्लंघनलंकिणीप्राणोल्लङ्घनेजानकीदर्शनअक्षयकुमारमरणलङ्कापुरीदाहकहनूमत्सेवितः अग्रजरावणानुचिताधर्मभीतशरणागतविभीषणाभयप्रदः निस्तुलप्रहस्तकुम्भकर्णेन्द्रजित्कुम्भनिकुम्भातिकायमहाकायमहोदरमहापार्श्वादिदनुजतनुखण्डनायमानकोदण्डः सपरिपावारदशकण्ठशिरच्छेदकः लङ्काराज्यस्थापितविभीषणः सकलसुरासुरार्चितप्रज्वलितपावकोपमपुष्पकविमानाधिरोहणनन्दिग्रामस्थितभ्रातृयुक्तजटावल्कलोपेतभरतावलोकनार्द्रस्वभावः स्वागमननिरीक्षणोत्सुकवसिष्ठपुरोहितपुरस्सरपौरपुरन्ध्रीगानताड्यमानभेरीमर्दलमृदङ्गादिमुखरितदिव्यतोरणाद्यैर्विराजितायोध्याप्रवेशः मकुटाभिषेकमहोत्सवः श्रीरामचन्द्रस्वरूपी — " सब्रह्मसशिवस्सहरिस्सेन्द्रस्सोक्षरः परमस्वराट् " इति श्रुति प्रतिपादितवैभवः " योवेदादौसरः प्रोक्तो वेदान्ते च प्रतिष्ठितः तस्य प्रकृतिलीनस्य यः परस्समहेश्वरः " इत्युपनिषत् प्रतिपादितमहावैभवः राशब्दोच्चारणादेव मुखाभिर्यान्ति पातकाः । पुनःप्रवेशभीत्या च मकारस्तुकवाटवत् ॥ इत्युक्तनामवैभवः श्रीभुमीसमेतश्रीमहाविष्णुः सुप्रीतस्सुप्रसन्नो वरदो भूत्वा एतत्सम्मेळनसन्निहितानां आबालवृद्धानां सर्वेषां आस्तिकमहाजनानां क्षेमस्थैर्यवीर्यविजयायुरारोग्यैश्वर्याणामभिवृद्धिप्रदः अस्मिन् भारतवर्षेधर्माभिवृद्धिप्रदः सनातनधर्मस्य स्थिरतासिद्धिप्रदः सर्वेषां महाजनानां सदा श्रीमहाविष्णुपादारविन्दयोः अचञ्चलनिष्कपटभक्तिसिद्धिप्रदश्च भूयादिति भवन्तो महान्तः श्रीमन्तः सन्तः सम्यगनुगृह्णन्तु (तथास्तु)

सर्वे जनास्सुखिनो भवन्तु । समस्तसन्मङ्गळानि सन्तु । उत्तरोत्तराभिवृद्धिरस्तु । (तथास्तु)

प्राञ्जलि

Brahmananda of Hallowed Fame

Shri. R. S. SATHANATHAN

दक्षिणाशाभरणायमाणे
कालटीत्यतिशोभनग्रामे
संभभूवखिलादिशंकरो
शंभुमूर्ति जगदेकरक्षकः ॥

तस्यानुगामी यतिराजवर्यः
ज्योतिर्महापीठमुद्भासयन्सः
श्राशंकराचार्य मतप्रवीणः
रराज योगी सदाचारदक्षः ॥

बृह्मानन्दसरस्वतीति जगति ख्यातो महान्सो मुनिः
लोकानुग्रह वां धयाप्राहिणोत् शिष्योत्तमं शान्तिदं ॥

महेशनाम विख्यातं बृह्मचारिं दयापरं
शंकरं देशिकेन्द्रं तं प्राञ्जलिः प्रणमाम्यहं ॥

Yonder there on the sacred banks of Poorna
Shines holy Kalady the holiest made
By the great God assuming mortal fame
In glorious Sankara of world wide fame

Projecting far and wide his torch divine
Sage Brahmananda of hallowed fame
The priceless Jewel adorning the Jyotir throne
Long he reigned showering his graces on all

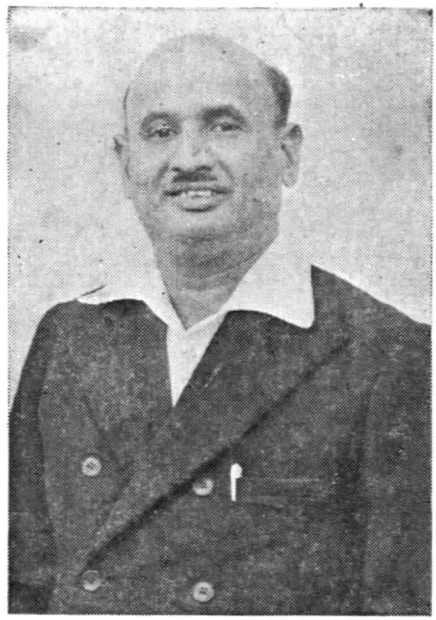
Oh! Blessed and Blessed are we in the South
That, young Mahesa, the free and devoted,
Blossomed forth in Celubrious Serenity,
To light and lead along the great Masters' path

Humble in heart and firm with faith
With hopes of joy and sure of redemption
At his holy feet in Warm embrace
We bow and pray in Sweet ecstacy.

ജ്ഞാനാഞ്ജലി

കെ. പി. വാസുദേവൻ നായർ

ശങ്കരാചാര്യസ്വാമി തന്നുടെയവതാരാൽ
കേരളമാതാവന്നു ഭാഗ്യശാലിനിയായി !
തൻശിഷ്യൻ ബ്രഹ്മാനന്ദൻ ജ്യോതിസ്സുചൊരിഞ്ഞിട്ടീ
യാഗശാലയിലഗ്ര്യപൂജയേൽക്കുകകൊണ്ടും,
തൻശിഷ്യൻബാലബ്രഹ്മചാരിയാം മഹർഷീന്ദ്രൻ
യാഗശാലയിലിങ്ങു വാഗ്മിയായ് വാഴ്കകൊണ്ടും,
ആധ്യാത്മവികാസത്തിൽ മണ്ഡലം തെളിഞ്ഞിട്ടും
കേരളമാതാവിന്നു ഭാഗ്യശാലിനിയായി.
വേദമന്ത്രത്തിൻധ്വനി ദിക്കെങ്ങും മുഴങ്ങുന്നു
നാദബ്രഹ്മത്തിൻപൊരുൾ വിണ്ണുവായ് വിളങ്ങുന്നു
രൂപലക്ഷ്യങ്ങളെല്ലാം പുഷ്പമായ് ലക്ഷാർച്ചനാ—
ലേഖമാം രൂപമായി വിഷ്ണുവായ് വിളങ്ങുന്നു.
നാദരൂപാത്മകങ്ങളായുള്ള ചരാചര
ജാലങ്ങളേകമായി, ബ്രഹ്മമായ് വിളങ്ങുന്നു.
ബ്രഹ്മാനന്ദത്തിൽ ബിന്ദുവൊന്നായ് പെരുകുന്നു
ബ്രഹ്മാനന്ദാബ്ധിയായിട്ടായതു ശാന്തമാകും.
ശാന്തിയിൽ സ്ഥിതിചെയ്തു, നിർവികൽപമായുള്ള
സച്ചിദാനന്ദം പൂണ്ടു് ജീവന്മുക്തരാകുവിൻ.



Dr. Ram Dayal Bhargava, L. C. P. & S. (Regtd),
(Hon: Secretary, I. M. A.) Ratangarh (Rajastan.)
the author of the Poem "HAIL, THE HERALD OF A HAPPY NEW ERA" printed in the Back Cover.

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Hail, the Herald of a Happy New Era.

A Yogi exalted with Maharshi's fame
Shri Bala Brahmachari "Mahesh" by name
On planes from great Himalayas came
With torch divine and messages same.

With message of peace and joy he came
As a light of hope in life he came
For them whose life is worried and peaceless
For them who feel depressed and restless.

He hails as herald of a happy new era
Spreading out peace and blissful aura
To the rich and the poor alike he greets
With solace peace and joy he treats.

Wonderful and marvellous are his teachings
A short sweet course with Gurudeva's blessings

Unique are techniques and grand his preaching
Short cuts he shows for God-approaching

As the 'Beacon light of the Himalayas' great
He shines and brightens country's fate
Smiling in peace and blissful mind
In him all qualities divine I find.

Let us bow with respects and express our joy
What spiritualism we received let us enjoy
Also let all be grateful to God for this boon
For sending him in our midst 'a peace Giving moon'

Who radiates divine radiance even from a distance
Whether he be in or out of our conference.

Jai Shri Guru Deva'

DR. RAM DAYAL BHARGAVA,

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Further material on Guru Dev, his life and his teaching is currently presented online at:- http://www.paulmason.info/

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MAHARISHI MAHESH YOGI

Paul Mason



MAHARISHI MAHESH YOGI

The Biography of the Man Who Gave Transcendental Meditation to the World

*

Paul Mason