

AUM BABAJI NAMA!

I'm thine O Lord and Master (Babaji)

Thine to follow to the end

Thou art mine, O Babaji, my Savior

Guide and helper, lover and friend

V.T.N.

AUM TATH SATH AUM

THE VOICE OF BABAJI

You will not die, should not die, and cannot die. This truth, if accepted, will put an end to the materialists' mad race for power and physical enjoyment and make all seek Babaji, the eternal mystic bliss. You, refers to the Autumn, the eternal Spirit. "The wise mourn neither for the dead nor for the living. I, you and the assembled kings have lived, and will live, at all times. Jivatman, the dweller in this body, passes through childhood, youth and old age and then, with the same ease, into another body through the door of death, hence the wise are not deceived by the phenomenon of death.

Kriya Yoga

"Arjuna! Bear heat and cold and pleasure and pain, as they are ephemeral, being dependent on the senses. This serene existence will lead to immortality.

"The wise know that if the Truth is non-existent it cannot be created, and if it is existent it can never cease to be. It is changeless and pervades the Universe.

"Bodies die, but the truth which possesses the body is eternal and indestructible. This is the Atman. It is without a beginning and an end and unchanging forever. How can It slay or be slain? Don't dream that you kill the Atman. It only sheds bodies like worn out garments and dons new ones. It is not wounded by weapons, burnt by fire, dried by wind and wetted by water. On the other hand, It is the being of beings, changeless and eternal, as it is beyond the senses and the mind, it is not subject to modification.

"All that is born must die. Rebirth is certain for the dead. Hence do not grieve.

"Some have realized this Atman in all Its wonder. Some speak of It and others have heard about it, while a few others, though told about it, do not understand a word.

(Gita: Chapter 11 Verses 12 to 37)¹

Thus Lord Krishna preached the Gospel of eternal Atman to his devotee, Arjuna, on the battlefield of Kurukshetra. If this Atman, the Spark of Divinity in Man, is realized and made the basis of human existence, all sorrows will vanish and nothing but PEACE (SHANTI²) will remain when this Jivatman, the human spirit, contacts the Raramatman, the Universal Spirit. It becomes the Holy Spirit or Ghost. If one attains this exalted state one need not fear death, for the Holy Ghost can materialize Itself anywhere, at will. All this is not fiction. For example Jesus Christ, the Son, came from the Father, The Brahman, and arose after the crucifixion as the Holy Ghost, who appeared not only before the direct disciples, but also before other saints, like the well known German Catholic Stigmatist, Therese Neumann, and Mahatma Ramdas of India.

Another eminent incarnation who has attained this State is Babaji, reviver of KRIYA, which is yet another name for Raja Yoga.

¹ This is the reference in the original printing.

² Shanti or Shanti: Inner peace of mind; serenity; inner peace

Yoga is an ancient Science of God-realization leading to the union of the Jivatman¹ with the Paramatman². This seems to have been practiced even by the Dravidians, the pre-Aryan inhabitants of India. There is some evidence to show that the Dravidians worshipped the Linga³, the symbol which represents Shiva, the third member of the Hindu Trinity. Lord Shiva is also the King of Yogis.

Then came the great Aryan invasion⁴. They came to conquer, only to be conquered, and to be assimilated gradually. Obviously the Aryans must have learnt the science of Yoga from the Dravidians and their own original contribution to the same. There is clear reference in the Hindu Scriptures (Gita: IV 1 & 2), that Yoga was taught to Vivaswat, a luminary who passed it on to Manu, the Hindu Moses. He instructed Ikshvaku, the founder of the Solar Dynasty⁵ and thus it was learnt by succeeding royal sages.

As Sri Aurobindo has clearly stated, no nation has or can dominate the world eternally. Time has witnessed the rise and fall of many Roman Empires, and in every age some nation or other has been in the limelight. India has had its turn. During such an age, which may be called the Satya Yuga or Golden Age of that particular nation, the characteristic national traits dominate the show. Yoga must have been practiced extensively, though not openly. Sainly kings like Raja Rishi Janaka ruled the land.

For every day there must be a night. India was then overwhelmed by the dark materialistic ages and to minimize, though not eliminate, the misuse of the powerful Science of Yoga, it was rightly made inaccessible by the great exponents. Sometimes it was even lost and had to be revived by a master mind.

In the Dwapara Yuga⁶, Lord Krishna had definitely taught the Secret Science of Yoga to Arjuna (Vide Gita: IV 29 and V27 & 28). Then came the sage, Patanjali⁷, who made the Science systematic by composing aphorisms which constitute one of the six important systems of Hindu Philosophy. Prophets like Elijah, Jesus and Kabir have used a technique similar to the Raja Yoga of Patanjali, who actually uses the term 'Kriya Yoga'.

When India comes into her own, there is gradually a renaissance in different fields of activity, and great mystics like Babuji Ramakrishna Paramahansa, Sri Aurobindo, Mahatma Gandhi and Babaji

¹ Jivatman: A Divine part of man's multidimensional organism (his Higher Self), which abides in the highest special dimension; Individual self; individual soul

² Paramatman: The Supreme self; the higher form of Atman; the Divine Atman

³ Sometimes referred to as the/a Shivalinga.

⁴ Though controversial, it is generally believed that a war was waged between the "Aryan" and "Dravidian" people of India. The Genographic Project, testing the DNA of people to determine human migration patterns around the world, has shown that a people did migrate to northern India by way of Europe and Southern Russia, via the Asian Steppes. Genographic Project dates this migration some time prior to 10,000 BC.

⁵ The first ruling dynasty of India.

⁶ This is the third out of four yugas, or ages: Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. This yuga comes after Treta Yuga and is followed by Kali Yuga. According to the Puranas, Dwapara yuga ended at the moment when Krishna returned to his eternal abode of Vaikuntha.

⁷ Believed to have lived sometime between 2nd and 4th century BC.

come to the forefront. The contribution of Babaji in this national awakening lies in the rediscovering and clarifying the lost technique of YOGA, which He renamed simply KRIYA. This is a precious gem in the crown of India's cultural heritage.

II

LIFE OF KRIYA BABAJI¹

One fine day in the nineteenth century, a lonely pilgrim was seen frantically climbing the steep cliff leading to an almost inaccessible ledge in the sacred Himalayan region, sanctified, to this day, by the tapas and presence of great saints. The valiant soul had been searching for months with the unabated enthusiasm for his Paramukta² who had conquered time and death. Obviously goaded by an unseen Force, he managed to scramble to the lofty, flat lodge where he found his cynosure: an immortal Youth of twenty-five with a fair skinned, beautiful, strong, luminous body of medium height and build. He had a danda (bamboo staff), long lustrous copper-colored hair, dark calm sparkling yogic eyes and a characteristic broad nose. In short, He was a youthful replica of His favorite and foremost disciple, Lahiri Mahasaya.

The strange intruder entered the circle of devotees, which included Swami Kebalananda and a couple of American Saints. He spoke with reverential intuition, "Sir, You must be the great BABAJI" and begged to be accepted as a disciple.

The great Master was as silent and as rigid as the rock on which He sat. He was testing the aspirant. But, Aum! It turned out to be the last straw that broke the camel's back. The pilgrim's patience was exhausted and he threatened to commit suicide if His guidance to attain the Divine goal was not available. "Do so" was the calm, unruffled reply. The worthy aspirant rose to the occasion and jumped down the rocky chasm to meet with certain death.

This unhappy development shocked and stunned the group of devotees as they were not aware of the fact that the Satguru³ was merely carrying out the ancient rigid injunctions of Yoga, which demand that the aspirant be prepared to sacrifice and dedicate his life for the realization of God through yogic meditation.

"Bring the body", the command of Babaji broke the grave like silence of the sacred group. Some hastened to fulfill the order and the mangled mass of flesh and bone lay at His feet.

"Now he is fit to be accepted", calmly spoke the Satguru and touched the remains with His holy hands. Marvel of Marvels! Wonder of Wonders!! Miracle of Miracles!!! The aspirant sprang to life and fell prostrate at the Lotus Feet of Satguru Deva⁴. "Death shall not touch you again." He was learning with love for His new child who had become immortal within a few hours through Divine Grace while it takes generations of Sadhana for ordinary fold to attain that exalted level. Babaji seemed to be cruel only to be kind.

¹ "ji", pronounced Gee, is an honorarium added to a name to signify respect for that person.

² Paramukta: A supremely freed or liberated being.

³ Perfected Master.

⁴ God like Master

“Shifting camp and staff” (Dera danda uthao), the musical voice of the Master rang out the familiar command. The whole circle, including the resurrected chela, dematerialized and disappeared from the ledge.

This astral means is one of the methods used by Babaji to shift from crag to crag in the holy region of Badrinath¹ where He has been living for centuries as an active witness of the slow, but steady evolutionary prayers of mankind towards the attainment of perfection through the mystic path of Kriya.

Nothing is known, so far, of the life of the imperfect physical frame of Kriya Babaji. None has dared to ask Him these trifling, though, interesting details. All we are permitted to know is His deep lasting faith in the emancipation of mankind through Kriya. The life history of Babaji is thus really a history of His global mission which knows no destructions of creeds, sects and nationalities.

Round about the ninth century or so, Acharya Shandara, the well known monist, completed his Guru Kulavasa² under Govinda Bhagavatpada and went to Banaras, the heart of Hindustan. There, Babaji materialized to initiate him into the mysteries of Kriya Yoga. This event was described by the Master Himself to Lahiri Mahasaya and Swami Kebalananda.

In the medieval period there was a religious upheaval in India which culminated in the rule of the Hindu-Muslim emperor, Akbar, the Great. During this era many eminent saints adorned different parts of India. Of these, Kabirada, the master-yoga of Banaras, was one. It had been a mystery to the writer how this saint could have been one of the greatest yogis when his mantra³ guru was only a bhakta⁴. The fact was he was initiated by Babaji in the fifteenth century. As these clearly show, the age of the Master exceeded many centuries.

The nineteenth century is a red-letter epoch in the history of India. It marks the beginning of the modern renaissance with the first war of India's independence. The time was ripe to spread far and wide the exalted gospel of Kriya. The worthy soul chosen for the purpose was Babaji's favorite disciple, Lahiri, as He called him.

The love of Babaji for him was deathless and deep. After spending, in one generation, many years with his Master, mainly in a cave of Drongiri Mountain⁵, Lahiri Mahasaya was forced by his past actions to shuffle off his mortal coils and lose sight of his Satguru who, being a perfect Being, was able to follow him even in the life beyond death. After guarding him like a mother cat through thick and thin, He had the joy of seeing His disciple complete the torturous womb-life and be born as the

¹ In Chamoli district in the state of Uttarakhand, India, high in the Himalayas (11,000ft+) near the China border.

² “Guru Kulavasa”: A rigorous training of many years spent with a Guru.

³ Mantra: Sound, word or group of words repeated during meditation to help focus the mind and attain self-realization. Here it is used to denote from whom a person received his mantra from.

⁴ Bhakta: Devotee of divine worship.

⁵ In the northern state of Uttarakhand, India.

babe of Multakashi and Gaur Mohan Lahiri in the Nadia district, Bengal on 30-9-1828¹. He was named Shyama Charan Lahiri.

When he buried himself in the sands of Nadia at the age of four in the vesture of a yogi, his Guru in life, death and after was watching him. Thus, for more than three decades Babaji guided and patiently waited for His beloved disciple to return to His fold. Even his cave, asana blanket and bowl were kept clean by his unexcelled Satguru!

After thirty-three years of worldly family life the great moment arrived. At the time Lahiri Mahasaya was working as a government accountant in the Military Engineering Department at Danapur. Babaji Tapped his superior officer and a telegram was sent from the main office transferring Lahiri Mahasaya to Ronikhet, a new army post in the Himalayas. With a servant, he took thirty days to complete the arduous journey of five hundred miles by tonga². Fortunately the Office duties were light, and he had ample time to roam in the sacred jungles in quest of great saints. One afternoon when he was rambling, he was surprised beyond description to hear a distant voice beckoning him by name. Walking pretty fast he climbed Drongiri Mountain and reached a level clearing, where he was welcomed affectionately by a Stranger who looked physically his mirror image reflection.

He rested in one of the neat caves but was not able to recognize his saintly Host. Many years of separation and layers of new experiences formed a thick overburden on his past memories. References to his favorite woolen seat and the familiarity of the grotto did not help him. Finally he was gently struck on the forehead and at once the delightful impressions of the previous birth came to the fore. With joy Lahiri Mahasaya recognized Babaji who narrated how He had followed him all these years.

Following his Guru's mandate, he drank a bowl of oil and retired for the night to the rocky bank of the river, Gogash, where he was not at all affected by the biting Himalayan cold, waves of the river or the howling of jungle beasts. At midnight a companion guided him with, warm clothes, to a grand palace specially materialized to appease and quench his subconscious earthly desire. There, surrounded by other disciples he was initiated into Kriya Yoga by the great Babaji in whose hand burnt the sacrificial fire for the purpose.

After dawn, when Lahiri felt hungry, he was asked to close his eyes. On opening the same he found that the marvelous palace had vanished and the party was seated near the same old caves. Next, Babaji ordered him to put his hand in a magic bowl to get the food he needed. When he searched for water the bowl met his needs.

The same day, as he was seated on a blanket, Babaji blessed him by touching his head and he attained Blissful Nirvikala Samadhi³ which lasted for seven days. On the last day he fell at the feet of

¹ European dating is used throughout the text: Day – month - year

² Tonga: A two wheeled carriage usually pulled by a donkey or small horse. The driver would walk alongside the donkey.

³ Final enlightenment. In this state a person is in both the earthly and astral planes at the same time. It is the state of a Satguru, a man of realization and teacher.

his Master and craved for permission to stay with Him always. Babaji persuaded him to return home to lead the ideal life of a house-holder yogi with inner renunciation. He spoke to him at length about his responsibilities as a guru of Kriya Yoga. The rigorous condition of complete inner renunciation to receive Kriya initiation was emphasized. At this stage the soft hearted Lahiri Mahasaya pleaded for relaxation of this safeguard and Babaji was kind enough to permit him to give initiation freely to all humble seekers.

The next morning, the fortunate disciple half-heartedly took leave to fulfill the mission and the Master consoled him by consenting to come whenever He was called for. He was welcomed at the office after an absence of ten days and soon a letter from the head office re-transferred him to Danapur, referring to the first transfer as a mistake. The Kriyaban (Kriya Yogi) alone knew the driving force behind these events.

En route to Danapur, he spent a few days with some Bengalis at Moradabad. The host lamented the absence of real saints in India and with too much zeal, Lahiri Mahasaya narrated his recent experience in the Himalayas. It was dismissed as day dreams. To convince them, he decided to show them his Master.

In a lonely dark room with two blanket seats he prayed to Babji, who came with an angry look as He had been summoned for a trifle. Lahiri Mahasaya apologized and entreated Him to stay so as to create faith in the minds of these folk. The kind Master consented, but stated that He will come hereafter only when he was needed and not whenever called for.

One member of the party called the luminous Figure mass-hypnotism, but this doubt was cleared in no time when Babaji allowed them to touch His sacred body and ate halva before He left. Needless to add this incident led to a revolution in the outlook of the spectators.

Without much publicity Lahiri Mahasaya settled down at Banaras for years to discharge his duty. Gradually, disciples and devotees streamed into his residence to sit at his feet. Thus came Maitra, Abhoya, A. Gafoor Khan, Brinda Bhagat, Swami Bhaskarananda Saraswathi, Balananda Brahmachari, the Maharajah of Banaras and his son, Maharajah Jotinra Moha, Abnash Babu, Sri and Srimathi Bhagavati Charan Ghosh, Kashi Moni, Swami Keshabananda, Rama, Ramu, Swami Yuketeswar, and a host of others too numerous to mention. He even initiated a fervent devotee in a vision, as the latter was not able to come to Banaras. This during the modern age of Indian renaissance, the delightful Ganga¹ of Kriya flowed from Babaji, from the Himalayas into the human habitonic of misery and pain.

Meanwhile Lahiri Mahasaya was meeting his Master frequently. This is a rare privilege enjoyed only by two persons so far. During Prayag Kumbha Mela², Lahiri Mahasaya wandered among the sadhus¹

¹ Ganga: "Spiritual river".

² Kumbha (Kumbha means pot) Mela is a sacred Hindu pilgrimage that takes place at the following four locations of India:

criticizing the “mental hypocrisy” of a begging monk. Soon after, he was surprised to find the great Babaji washing the feet of an anchorite and proposing to clean his vessels later. Thus he was taught the great lesson of humility.

One night, Kriya Babaji was seated with Lahiri Mahasaya, Swami Kebalananada and other chelas² round a blazing Vedic Fire. Suddenly He struck lightly the bare shoulder of a nearby disciple with a burning log. Lahiri Mahasaya cried out, “How Cruel!” Babaji’s replied, “But for this, he would have been burnt to death according to his Praarabdha³.”

All glory to the grace of Babaji!

Bramacharini Shandari Mai Jew, a disciple of the great siddha⁴, Trailanga Swami, was on a visit to Lahiri Mahasaya at Barackpur, near Calcutta. Quietly Babaji entered the room and conversed with them.

At midnight suddenly Lahiri Mahasaya ordered the recluse, Ram Gopal Mazumdar alone to go immediately to the Dasasamedh ghat⁵ in Banaras. The command was carried out promptly. After he had sat for a while at the secluded spot, Ram Gopal was astonished to find a nearby huge stone slab open out to reveal a hidden cave from which Mataji, the esthetic sister of Babaji, stepped out through the yogic process of levitation. Soon after, Lahiri Mahasaya and the Kriya Param- Guru⁶ materialized. All three prostrated at the feet of the Last Named.

Babaji: “I propose to shed my form and plunge into the infinite.”

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- Prayag (near the city of Allahabad, in the state of Uttar Pradesh) at the confluence of three rivers Ganga (Ganges), Yamuna and Saraswati
 - Haridwar (in the state of Uttar Pradesh) where the river Ganga enters the plains from Himalayas
 - Ujjain (in Madhya Pradesh), on the banks of Ksipra river, and
 - Nasik (in Maharashtra) on the banks of Godavari river.

The pilgrimage occurs four times every twelve years, once at each of the four locations. Each twelve-year cycle includes the Maha (great) Kumbha Mela at Prayag, attended by millions of people, making it the largest pilgrimage gathering around the world. The observance of Kumbha Mela is based upon the following story : thousands of years ago, perhaps in the Vedic period, gods and demons made a temporary agreement to work together in obtaining *amrita* (the nectar of immortality) from the Milky Ocean, and to share this equally. However, when the Kumbha (pot) containing the amrita appeared, the demons ran away with the pot and were chased by the gods. For twelve days and twelve nights (equivalent to twelve human years) the gods and demons fought in the sky for the possession of this pot of amrita. It is said that during the battle, drops of amrita fell on to four places : Prayag, Haridwar, Ujjain and Nasik. Thus, Kumbha mela is observed at these four locations where the nectar fell.

¹ Sadhu: A common term for mystic or wandering monk.

² Chelas: Disciples

³ Praarabdha: A collection of past karmas ready to be experienced by the present body.

⁴ Siddha: One who is perfected

⁵ Ghat: A flight of stairs leading down to a river. Usually a place to bath, as in “bathing in the sacred waters...”

⁶ Param: Greatest, highest

Mataji: “Master, (entreatingly) I have glimpsed your plan. Why should you leave your body?”

Babaji: “Because it makes no difference to be visible or invisible.”

Mataji: “Guru-Deva, if it makes no difference please do not discard your form.”

Aum! The beloved Master consented to retain His physical body which will be visible to a selected few only. Thus a first-rate crisis in the history of the Kriya movement was staved off through the intervention of the holy sister. Jai Mataji!

After the conversation the great Master pacified the frightened Ram Gopal. Then the three Masters levitated and left for their respective destinations. On returning to Gurdeswar Mohulla lodge, Ram Gopal was surprised to hear that his Guru, who, fully aware of the night’s interlude, was also physically present at home to discourse to the other disciples on immortality. He became aware of Lahiri Mahasaya having attained the lofty state of being present in the different places with two bodies at the same time.

One of the important disciples of this Kriya Guru was Swami Pranabananada who was able to unite with Brahman through the intercession of his master. Later he attained the Universal Vision and developed the Yogic power of being present in more than one body at different places. Finally, he shuffled off his mortal coils at the appointed hour by second Kriya, and as already announced, enjoyed a brief period of Bliss before being reborn. A few years after his new birth he joined the immortal group of Kriya Babaji.

The Christ like life of Lahiri Mahasaya was drawing to a close. Kriya Mula-Guru chose Sri Yukteswar, one of his foremost disciples, to carry on the Mission and make preliminary preparations for spreading the Kriya Gospel of Happiness to the West.

Encouraged by Lahiri Mahasaya, Yukteswar was attending the Prayag Kumbha Mela in January, 1894 and getting disgusted with the noise and the assemblage of inferior sadhus who, he thought, were wasting their lives, unlike Western scientists. Just then a strange Saint with bright yogic eyes and circle of impressive disciples called and embraced him on the bank of the very low R. Ganga. This Saint was Babaji Himself who did not reveal His identity to make the visitor quite at home.

He hinted that Sri Yukteswar will one day become a sanyasi¹. As years rolled past this came true. Then Babaji taught him to behave like the mythical swan (which drinks milk discarding the water) instead of blaming the whole congregation of Mela Sadhus for the faults of the many.

Now the conversation drifted to the age long problem of mysticism: activity which is better known as the East-West Conflict. Babaji, with His international mission, spoke with great emotion on the need for the harmonious development of the Orient and Occident (Eastern and Western peoples) through Kriya Yoga. He promised to send a disciple who will be the first missionary in the modern age to carry the message of Kriya to the West and also asked him to write a small book on the basic

¹ A saint that is absorbed into the Universal Soul, freed from the cycle of death and rebirth.

unity of Hindu and Christian Scriptures. With a parting message for Lahiri Mahasaya the memorable meeting ended. It was a red-letter day in the history of the Kriya movement for on that date the master-plan was laid for spreading Babaji's Gospel of Happiness to different parts of the world. All glory to the Kriya Satguru and His mission!

The very next day Sri Yukteswar sped to Banaras to narrate the wonderful encounter to his Guru with the message: "Tell Lahiri that the stored power for this life now runs low; it is almost finished." The moment these apparently enigmatic words were uttered the great Nishkamya Karma Yogi¹ severed all connections with the world and became a pale statue. Death-like silence reigned supreme for three long anxious hours before Lahiri Mahasaya regained his usual cheerful countenance. The hour of departure had not yet come as the vital energy was only "almost finished".

Meanwhile, Sri Yukteswar received the greatest surprise of his life, to hear from his Guru that the Kumbha Mela Sadhu was none other than the Savior, Babaji. He hastened to his Serampore residence to write the divine book, "The Holy Science" with his first melodious Sanskrit verse and compared the essence of the Vedas² and the Bible. The morning on which he completed his pleasant task he bathed in the Ganga and was returning home. Silence was the order of the day; he could even hear the swish-swash of his wet clothes. Something goaded him. He turned round to find the immortal Babaji and His associates seated beneath a large banyan tree near the river bank. As Sri Yukteswar, full of excitement, fell prostrate at Babaji's feet, the Savior welcomed him and politely declined the invitation to visit the Serampore hermitage. Sri Yukteswar hurried home to get some sweetmeats³ for the distinguished visitors, but on returning, he searched in vain for the group. They seemed to have vanished into thin air.

Some months later he failed to see the great Babaji hiding behind the sunlight near Lahiri Mahasaya's room at Banaras. The guru tapped his forehead; this made his gaze faultless for a while, and he beheld the ever-youthful Param-Guru. Remembering his grievance, he did not bow at His feet, but the unflattering explanation that followed satisfied him and Sri Yukteswar knelt to pay his respects. The loving Satguru patted him on the shoulder.

Soon after this incident, Lahiri Mahasaya shed his body in 1895 at the specified hour. The heavy responsibility of the Kriya Mission was borne by Swami Yukteswar. After waiting patiently for years he was immensely glad to welcome and train his chief fore-ordained disciple, Paramahansa Yogananda Giri⁴ who was drawn to his harbor of peace by an irresistible magnetic Force. The stern Yukteswar made him get a University degree through miraculous means thus equipping him for the

¹ A Saint without fear of death.

² : **Ve·da**: pronounced vā-də\ any of four canonical collections of hymns, prayers, and liturgical formulas that comprise the earliest Hindu sacred writings, circa 4000 to 6000BC.

³ Candied fruit

⁴ Giri: Sanskrit honorific that means "venerable, elevated, worshipful."

future missionary work in Western Countries. After years of Gurukulavasa¹ and Sadhana, Yoganandaji attained the cosmic consciousness through the grace of his master and founded a big Yoga school at Ranchi Bihar in 1918 to teach 'Yogada', his unique system of mystic, mental and physical development. Meanwhile Swami Yukteswar established a number of Sadhu Sabha² centers and, thereby, kept the torch of Kriya burning along with his worthy disciple.

In 1920 Yoganandaji accepted an invitation to attend as an Indian delegate to the International Congress of Religions Liberals at Boston, in America. This came soon after a directing, mystic vision and he made arrangements to start with the permission of his Guru and the financial aid of his father. On the eve of his departure he prayed for hours with staunch determination to get divine permission so as not to be lured away by Western materialism. Just when he was about to break down physically, in the literal sense of the term, somebody knocked his closed room. It was none other than the Kriya Mula-Guru Himself who read his thoughts and assured him: "Our Heavenly Father has heard your prayer. He commands me to tell you to follow the behests of your Guru and go to America. Fear not. You shall be protected." After lifting the prostrate Yoganadaji, He spoke about His life and the future of the Kriya mission. Yoganandaji, in a fit of emotion, tried to follow Him repeatedly, contrary to His advice, but failed. An invisible Force glued his feet to the floor. Promising to take him some other time, Babaji left with an affectionate benediction.

Happily Paramahansa Yogananda Giri left the shores of India in August as the first modern Kriya missionary. After speaking at the Congress on the Science of Religion he worked hard for years, in humble surroundings, to build the modern edifice of Kriya. As a result of his herculean labors there are now ninety branches all over the world, 26 in the U.S.A., 3 in Canada, one each in Cuba, Hawaii and 8 in South America, Africa, 6 in Mexico, 2 in the Philippines, 22 in India, 16 in the continent of Europe and 4 in the British Isles. The world headquarters at Mount Washington Estates, 3880 San Raphael Avenue, Los Angeles, California, U.S.A., publishes Self-Realization Magazine, and the Eastern parental headquarters Yogoda Sat-Sangah, Dakshineswar near Calcutta distributes, fortnightly, Yogoda lessons for students. More than three lakhs³ have been initiated so far (1952).

In 1935, in response to the mental call of Swami Yukteswar, Yoganandaji left for India, passing through different counties on the way. He toured India as well, spreading far and wide the Gospel of Yogoda and collecting material for his *magnum opus*, Autobiography of a Yogi. Mahatma Gandhi became his disciple. He was anxious to meet Babaji again, but the Savior sent word through Swami Keshabananda, while wandering in the Himalayas, that He will meet him some other time.

On March 9th, 1936, Swami Yukteswar passed away at the age of 81, handing over the mantle to Paramahansa Yogananda Giri who re-organized the global Kriya movement on this earth, while his Master carried on the work in Hiranayaloka. In late 1936 Yogananda returned to America and served the cause of Kriya with unabated vigor for more than a decade. Towards the close of 1951, there was talk of his returning to India a second time. But, during the first half of 1952, the Kriya

¹ Time spent training with a Guru.

² Sadhu Sabha can be translated as "Congregation of Esthetics"

³ A lakhs is equal to 100,000. 3 lakhs would be 300,000

movement unexpectedly received a severe blow when Yoganadaji, who had been leading a secluded life of Sadhana for months, stepped out to participate in the reception given to the Indian Ambassador in America. He suddenly collapsed and his physical body, which did not decompose even after twenty days, became the sensation of sensations in America and elsewhere! He belonged to the galaxy of saints like Sri Aurobindo and Saint Bernadette.

Verily, to compensate this great loss, Babaji decided to evolve a Mahasaya of a neglected, but able, experienced journalist. There is no word like the impossible in His dictionary. This interesting event, narrated in the following pages, will not only be familiar to occultic minds, but also provide ample food for reflection to others.

III

BIRTH OF A MISSION¹

“No. 9, Boag Road” by Sri V.T. Neeladantan is a book on Satguru Rama Devi. The writer was about to pen a note in the M. O. for the above publication when a thought crossed his mind: “Is it not high time you share your mystic treasures with others?” He did. Instead of “Dear Sir”, “Dear Atman” was used and “Ever yourself” replaced “Yours”.

The windup of the note made an impression on V.T.N. (Sri V.T. Neelakantan) who visited No. 1-1, Arulananda Mudaly Street, San Thome, Mylapore, Madras 4 in person. A strange invisible force drew us together. Frequent visits and hours of clarification on mystic subjects followed. He developed a regard bordering on respect.

One day, he asked for books on mysticism. He received “Autobiography of a Yogi” by Paramahansa Yogananda. This created a minor revolution in his mind. He became a devotee of Kriya Babaji, frequently uttering His Name.

A leading Surgeon, related to V.T.N. (by previous birth), was dressing his leg-operation wound in his nursing home free of charge. But, daily, he was hauling V.T.N. for not attending to his health, least considering his poverty. One day the ‘Lalitha Shashranamavali’² of the doctor was unbearable and V.T.N. left the place in disgust, never to return for dressing thereafter.

In spite of the deep operation ulcer he had a burning mystic enthusiasm to walk all the way from Egmore to San Thome almost daily for talking, studying and group meditation. One day he was exhausted and he sat on a wayside concrete bench in the Marina praying, “Babaji! Will you not give me enough strength to fulfill this pilgrimage?” The prayer was answered. He felt fresh and reached the destination. Jai Babaji!

V.T.N.’s privations had reached the acme. Suddenly the leading surgeon appeared for the daily dressing of the operation wound! V.T.N., the eminent journalist, was stunned!! To add ghee³ to the fire, the doctor even made arrangements for his diet, all free of charge. All glory to the grace of Babaji!!!

Day by day V.T.N.’s enthusiasm increased and he was eagerly looking forward to the day when he could apply for the membership of the Yogoda Sat Sangah⁴. At the same time, the worldly nature of

¹ This chapter was written by S.A.A. Ramaiah, MA, a person with limited command of the English language, but who was witness to the events that followed V.T. Neelakantan.

² Sri *Lalitha Sahasra Namavali* tamil (Southern India’s native language) devotional songs.

³ Clarified butter used in cooking.

⁴ Yogoda Satsanga Society of India was founded by [Paramahansa Yogananda](#) in 1917. Its headquarters, Yogoda Satsanga Math, is situated on the banks of the Ganges at Dakshineswar, near Kolkata. "Yogoda," a word

one of the members of his family was a hindrance and he frequently regretted his inability to correct the person. It was an impediment to his Sadhana. On 17-VII-52 (July 17th, 1952) the author touched on the topic, "A pilgrim was staggering towards Badrinath and one wondered whether he would reach the destination. Now the pilgrim thought whether he could carry a couple of pilgrims on his back! One should not try to reform and carry the burden of others before the goal is reached. After blossoming into a magnetic radiant saint, others will feel and respond to the mystic radiation in due course."

July 18, 1952

On Friday night, at about 1:30 am, V.T.N. was lying flat on his back in his small, sacred, puja room¹ at 3 Surammal Lane, Egmore, Madras 8. He was in a meditative mood. No form was visible. A clear, ringing voice spoke, "Are you awake? Are you awake?"

V.T.N.: "Yes."

Voice: "Listen, you have been abroad. While going in a ship the baggage is divided into two parts, one labeled 'wanted' and the other 'unwanted'. The unwanted baggage is handed over to the crew. It does not mean you will not get it back; simply another person takes charge of it. So also, your family is the unwanted baggage. Do not worry about it. Concentrate on the voyage.

"You are an advanced soul and do not need any application. You can do much for our cause... AUM."

The talking ended.

In the afternoon V.T.N. rushed to San Thome and narrated the stirring experience throbbing with emotion. He had rightly guessed that the invisible person belonged to the Kriya circle and wondered whether it was Yoganada. The author said, "It may be Babaji."

Next day suddenly, Vedagiri fainted. The mystic darling of V.T.N. was in danger. On enquiry the journalist learnt that the boy had constipation and (was) reminded of Lahiri Mahasaya's miraculous revival of a dead boy with castor oil. He poured seven drops of oil into the boy's mouth saying, "Ramiah, your Vedagiri is serious." Suddenly the boy revived and walked off to school as if nothing had happened. It is all the working of Babaji's grace.

July 20, 1952

Meanwhile, V.T.N.'s meditation was going on pretty strong. On 20, VII, 52 there was the reappearance of the dome of Light with AUM in the centre. A pair of eyes swung towards him. Later he found himself levitating. It was strange. He touched the floor with his hand to make sure that he was not dreaming. After sometime he came down.

coined by [Paramahansa Yogananda](#), is derived from *Yoga*, union, harmony, equilibrium; and *da*, "that which imparts". "Satsanga" is composed of Sat, truth and Sanga, fellowship.

¹ A room for daily prayer and devotions.

A couple of days later he was drawn into the exalted state at 6 am. The luminous lotus with five petals appeared at the middle of the trunk and gradually rose. The number of petals became seven and split up into three groups. Two groups (of) three petals each rose along the sides of the face while the seventh went straight in a line with the nose. All of them reunited at the crown, Sahasraara¹, to form a complete lotus. All the while there was a distinct buzzing sound in the ear.

Meanwhile the surgeon had come to examine him, but V.T.N. was helpless. It was an involuntary experience which lasted till 9:30 am. The kind doctor, obviously urged by an invisible divine source, took it in a nice way and came again a few hours later on his way to the nursing home.

Vedagiri's school fees were long overdue. After waiting patiently for hours the good boy left without disturbing his father in the trance state. Strangely enough, for his sake, all the boys were allowed to pay their fees later. Needless to add, V.T.N. rightly saw the invisible working of Babaji's grace in these acts of Providence. The author casually suggested in the evening that V.T.N. may be chosen to spread the gospel of Kriya in South India where it had not gained ground.

23rd, July, 1952

On Wednesday, at Zero hour (12 midnight), V.T.N. was enraptured to hear the same Divine Voice. From the contents of the message he definitely concluded that it was Babaji.

"Are you awake? ... Listen, you were told yesterday that Kriya had not gained ground in South India. Really it had not spread anywhere as it ought to. I have been trying to get at you all these months and, oddly, now you are 'susceptible'." The Voice was vibrating with the sweet emotion of love. "I have decided to use your pen for the cause. You will have to write two books. The first will be 'Mysticism Unlocked' and the other 'Kriya, the Masterkey to All Ills', a title which you will like as a journalist. Or you may change it to 'The Master Key to All Ills'. (Kriya)

"Others can tap only initiates, whereas I can tap even outsiders. I have been tapping two Kriya Sadhakas² for you. One you know well. The other is a lady at Adyar who has a lot of money and does not know what to do with it." V.T.N. interrupted, "What is her name?" Sternly the forefinger was raised, but the whole form of the Divine Master had yet to be seen. He continued, "She is still dabbling with tantric³ practices. The message has not been received properly. Anyway, she has got it

¹ Sahasraara Chakra: This chakra is situated at the top of the head. It has immense power and is capable of bestowing all pleasures, wisdom and spiritual enlightenment upon the seeker. Physically, the Sahasraara controls the mid brain and the pineal gland it has a protective effect on the whole organism. Sahasraara is related with spirituality, self-realization, surrender towards God, completion of the cycle of birth and death. Spiritual understanding, spiritual realization, inner peace, and if all the other chakras are activated-enlightenment are the effects of the active Sahasraara chakra. (<http://rudrakshasanjeevani.blogspot.com/>)

² Sadhakas: Spiritual aspirants

³ Tantric: A Buddhist method of enlightenment relating to mystical writings believed to be a combination of Hinduism and paganism.

to the extent of buying all your available books from Higginbotham's. For your publications on Sivananda¹, she has written a post card which has yet to be posted."

The journalist slept and woke up early in the morning for meditation. He saw a pathetic vision: his friend, the Divine musician, appeared with a pale face dressed in a dhoti² and jibba³, suffering from kidney trouble. He spoke, "Neelakantan, K. Sastri is finished and I am almost finished. I have asked my uncle to hand over my library to you." The sadness of V.T.N. increased, for only the previous evening the writer had repeatedly hinted and prepared him for this development.

While talking about these experiences in the afternoon, through Divine Grace, the writer casually remarked if there is a radical change, say from worldly to mystic life, that is, a second birth, so to say, then there is a chance of surviving the crisis. Strangely enough at the following zero hour the Voice of the Divine Master touched on the subject.

Voice: "I love those who love others. Your friend will get another Span of life if..."

V.T.N.: "My span is 71 inches, does it mean..."

Voice: "No, here Span refers to the next life. That is, in the case of your friend, it means five years." He showed five fingers that were visible. "If you stay just for two days with him to pray and prevail upon him to go into silence for one week and live only on fruit and milk during that period his life will be saved." Then He was kind enough to suggest a simple remedy for a domestic complaint of the writer.

V.T.N.: "May I see your face, Master?"

"AUM", He raised the forefinger which alone was visible and the talk ended.

From 10 pm last night to 10 am V.T.N. was glued to the floor, forcing the nurse to return without dressing and making the doctor come a second time.

Thereafter, the happy journalist wrote letters to a common friend of theirs, and carried a message to San Thome. He wanted to know the significance of the Master rearing the forefinger. It simply means, "Silence. No questions."

July 26, 1952

Saturday is a red-letter day in the life of Sri V.T. Neelakantan. During the early morning meditation he saw the mystic Light go beyond the forehead to the crown, Sahasraara⁴. And, in the afternoon, we had group meditation as usual with V.T.N. facing east and the author South. Next to us was a

¹ Sivananda yoga: a gentle form of yoga which concentrates on breathing control, stretching, and silent meditation.

² Dhoti: A loin cloth worn by some of the men in India.

³ Jibba: A long, collarless coat worn by men in some Muslim countries.

⁴ Sahasraara controls the mid brain and the pineal gland, it has a protective effect on the whole organism, and is related with spirituality, self-realization, surrender towards God, completion of the cycle of birth and death.

group of pot plants with a tall, red puaj¹ flower plant beyond. When the author finished the meditation, V.T.N. had already opened his eyes, and once again, had gone into a trance state with a vacant look. Something made the author chant mentally and continuously the sweet Name of Babaji.

Sri V.T. Neelakantan saw for the first time the full, complete form of Babaji, the eminent Master, who spoke with the familiar ringing voice. Next to Babaji, was the form of the writer, with a lady of shoulder height standing behind him, partly hidden. "If the Guru asks the disciple, who wants to be His instrument, to have an issue, who will remember his name, what should he do?" Babaji shot this question at V.T.N. who at once answered. "Why? I have four children already." Babaji raised His forefinger in the Characteristic fashion, "No. I am not talking of you." He pointed to the author. V.T.N. was about to shout to the author, "Look, look", but somehow controlled himself.

July 27, 1952

Meanwhile V.T.N. was progressing satisfactorily in his meditation. On the morning of 27-VII-52, he had the impressive vision of the straight, luminous, mystic spinal cord intending right up to the crown, with a Shakti² girl climbing, spirally and rapidly, from the base to the top. This was repeated for about an hour. The fortunate journalist quietly witnessed the 'Cinema show', as he put it.

The day after, at 1 am, Babaji came again. Straight away He spoke: "Tell your other half..."

V.T.N.: "May I get paper and pencil?"

Babaji: "Yes."

Two questions were dictated for the writer, of which, one was the following verbatim.

"Why do you refuse to be susceptible when Babaji wants to transmit?" the other query is too personal.

V.T.N.: "Guru-Deva, why do you want me to be a postman? Even among friends there are some private matters which cannot be discussed. He has been pining to see you. Why not you tell him Yourself?"

The friend was silenced by raising the forefinger.

Babaji: "The first book may run to sixteen forms and the second will be about 400 pages.

"If you want to be of any use to your friend you must go by Tuesday morning before coma sets in."

The interlude ended at 3 am. Meditation followed. Today the Shakti girl vanished and in her place V.T.N. was his own luminous form sitting on the top of his head.

¹Puaj is any kind of decreptive flowers.

² Shakti: the Divine Power brought through the highest attainment of Kundalini Yoga (a form of Yoga associated with the seven spinal power centers [chakras]), often represented as the Consort of Shiva.

Next day Babaji informed the journalist that if he went to stay with his ailing friend he should not expect anything from 'M' for the return trip. "For, after reading 'no. 9, Boag Road, she is of the view that you are not only drifting away from her, but also from her activities. "

1952, July 31st

In the morning, V.T.N. entered the trance state in spite of his fever. He was aware of nothing except a very, very powerful Light passing in and through him. Only at 12:30 pm, when his son called him thrice in a crying voice, did he become aware of his environment.

August 1, 1952

The time was about 11:30 pm and V.T.N. was about to sleep. "Wake up, Wakeup!" Babaji had changed his usual mode of address. V.T.N. narrated his woes and remarked, "Babaji, I have a number of headaches without a head."

The great Master laughed heartily. Babaji: "Sit up and write." V.T.N. mentioned the herculean nature of the divine task. Babaji continued, "Enough of that story. Sit and start writing." The journalist lit the kerosene lamp and searched for the pen. On the way back to the table he took the opportunity to fall prostrate at the feet of the immortal Kriya Master. After a short prayer to the Satguru, who was present right through, he started writing the divine work, "Mysticism Unlocked". He was expected to publish the book by October 29th and the other book, Masterkey of All Ills, by December 31, 1952.

One member of the family now intervened, but did not dare to enter the sacred puja¹ room of V.T.N. Luckily Vedagiri, the mystic son of the journalist, managed to pacify the unwelcome intruder. Babaji was a smiling witness to this domestic drama.

The writing was resumed. Through His Grace, ideas came in quick succession without the aid of notes, which was ruled out by the Master. The lack of kerosene and ink put an end to the writing. Babaji left with a smile. The worthy instrument of a worthy Master retired for the night. Jai! Jai Babaji!! Jai!!!

August 2, 1952

Babaji advised him to take rest and in the meditation that followed V.T.N. saw his avadhoota² form leave the forehead centre and sit right in front of him. Then a strange phenomenon happened. His limbs disintegrated like the parts of a motor car and lay separately unattached to the trunk. It was an involuntary experience. After resting in this curious manner for a couple of hours the detached parts reunited and became normal.

The next day, Babaji intervened in time to stop V.T.N. writing and during the meditation period the previous day's experience was repeated.

¹ Puja room is a room set for meditation.

² Avadhoota is the form that has shaken off or passed beyond all worldly attachments.

Monday, August 4, 1952

V.T.N. was in the grip of a fever. Attempts to meditate or read or take rest ended in failure. Desperately he tried to find peace by writing *Mysticism Unlocked*. He was completing the third page with the sub-heading 'Parting Kinks', dealing with the dark nights of the soul and prison bars. The neighbor's clock struck twelve. Babaji burst in, "Enough of prison bars and dangerous..."

V.T.N. took pains to explain at length how he had started writing the book deliberately in spite of His instructions because of the fever...

Babaji interrupted, "I do not doubt your sincerity. Go and take rest." Lifting His hand in blessing He vanished.

Promptly the obedient journalist retired to bed. A minute later the most intense shiver of his lifetime shook his body and he was thrown high up into the air almost touching the ceiling. His heart stopped beating. To verify, he tried to touch the region of the heart, but his limbs were immovable. Soon after, he lost consciousness. Many minutes rolled past. When he regained material consciousness he found himself lying on the floor with the overhauling process in full swing. As usual the limbs were detached, but the luminous causal avadhoota body of V.T.N. was at his forehead, and in the usual seat of avadhoota, right in front him, was the great Babaji, sitting in silence. This went on for a long time.

The clock struck four am. Babaji spoke, "See how bad your body is?" He left. The limbs reunited the body. The process was over. V.T.N. slept soundly till 10:30 am.

Wednesday, August 6, 1952.

Round about zero hour the persistent fever again forced V.T.N. to go to the desk. Babaji came in: "Well, well, nothing doing. You must stop. You must rest. I told you so."

V.T.N.: "But, the time is so short. I couldn't meditate, I couldn't read, so I thought I would do this."

Babaji: "No. You must not. That's why I am not allowing you to see your overhauling, as you call it. I want you with your fifty years experience to put Faith in the minds and hearts of 500 Billion people.

V.T.N.: "Millions?"

Babaji: "Billions. You are like Narendra¹. You have placed yourself as a weapon for me to use. For me to be an Operator I must first solve your family affairs. I will do it soon. The pity is that the people I tap don't respond quickly. You are like the Rishi who pined for his son, Sukha Deva, and would only content himself when he was given Chaya. You are like Narendra who did not want anything for himself, but would think of his people's worries. You must stop writing. You must rest. You know,

¹ I believe the Narendra referred to here is known by Swami Vivekananda. Tutored in Western philosophy he was a disciple of Sri Ramakrishna.

my child, you are one of the very few, perhaps the last, to whom I have spoken. Many I tap, few I transmit and fewer still I speak. You are one of the very few, perhaps, the last. Sleep my child..."

V.T.N.: "But, Babaji, why did you allow that tuition to go wrong?"

Babaji: "Your wonderful D--- does not care for his daughter's passing or failing. He's after a Central Government Job and he wanted to use you for that. So I cut it. Now you must sleep my child ..."

V.T.N.: "But, Babaji, must I separate from..."

Babaji: "Oh, why should you? I have told you that you are like that Rishi and Narendra. It will be alright. Sleep my Child." Babaji left for the day. Whenever He visits the place, delightful, fragrant luminosity pervades the room. Two members of the family enquired whether scented sticks had been lit! "No", was the simple reply.

7-8-52

Zero Hour.

Babaji: "My Child you'd better ponder over these. They may provide you ample food for reflection and enough material for your coming book. Listen carefully, digest everything and REJOICE! Now, are you ready?"

V.T.N.: "Yes, Guru Deva."

Babaji: "Never again get in the snare of the cycle of births and deaths. Always keep close to the "I" that is nearest to the heart and never slacken the vigil over the strayings of your mind. Day after day, night after night and hour after hour, try to bring out, make it a point to IRRADIATE the Inner I, which alone gives you a Personality and a meaning to that personality. When the days of growing up and adding up are near the end, or something shatters the progress of that process, you are rudely shaken and stand alone in quest of 'I' in the 'I'. Your fears that you have missed the track or have been on the wrong bus and far away from your destination, are then diminished. Get wholesome company for that lonesome feeling. Build up your Individuality out of your Personality. Let the small 'I' grow bigger and bigger in the big 'I' and make the latter smaller and smaller until it vanishes. As you do this, your interest in your environment Ceases."

V.T.N.: "How to do it?"

Babaji: "By integrating your individuality and disintegrating your personality. That which goes by the name of I, or you, is not simply a physical body with life and mind. They say, I or you, consist of five sheaths and so, we live ordinarily and grow up not noticing the other two out of the five. We must bring them out to shine equally with the first three, by and by, more and more. Intuition and Instinct have more to do with the shaping of character and behavior than Intelligence or Imitation, or Impulse. Let the heart, the Inner Man in the heart, guide you rather than emotion and intellect. Try to get nearer, and abide by the 'I', in the 'I'. At home, in a tram, in a bus, alone, in company by the

seashore or near a flower or a plant abide by and in the 'I' in the 'I'. Build up your Individuality SLOWLY and SURELY. Self dependence is needed. Independence will not do. Freedom alone is not enough. Don't grow up a sorted out personality, by sex, as a man or woman, by profession or vocation, as a rural or urban pedestrian, as a day worker, night worker, or as a worker part time or whole time. Remember and realize that you are master of yourself and your own servant.

"Grow up full, whole, and not in sections (cross or vertical or horizontal) and then join others who have grown up and become whole and full by themselves (Purnosmi). Are you awake?"

V.T.N.: "Yes, Guru Deva."

Babaji: "Listen carefully. I tell only one, no I Just tap. But you're different. You are to keep the torch ever burning by word and deed. Listen. Note down. You will then deal with each other in terms of equality and not as a superior or follower. No disputation, personification or idolization. Each one catches one, i.e. let each one train himself or herself up. Aum Tat Sat Aum. Aum Shanti, Shanti, Shanti"

Saturday, August 9, 1952.

RM had just finished the group meditation. V.T.N. was searching for paper which was given immediately. He wrote the following lines at 6:15 pm.

"Oh Master of the Great Himalayas, (Babaji) Lord and Life of all Religions, we joyfully welcome Thy manifestation in our world that Thy power and Thy beauty may shine forth over the earth. Open our eyes that we may know Thee. Purify our hearts that we may love Thee. Be born with in us that we may recognize Thee without us and strengthen us to spread Thy Gospel of Happiness that the weary nations may enter Thy Kingdom and righteousness and peace may flow forth over thy world."

Babaji appeared in a vision, asked both of us to contemplate on the above message (recorded verbatim) and faded out.

On 11-8-52 we visited Tiruvothiyur Universal Peace Sanctuary¹. Though the drawing room manners were not to his liking, V.T.N., was, however, really impressed by the suitability of the airy spot for meditation. During the group meditation at 8 pm, the luminous AUM reappeared after a week's absence and he developed ravenous hunger. When he asked for clarification during the car journey the author was relevant to explain as Babaji had taken charge of him and will do the needful Himself.

After returning home, V.T.N. took a refreshing oil bath, satisfied his pinching hunger and mused over the day's happening at Tiruvothiyur, the love and invitation of the Saint, his experiences, etc. The clock struck twelve. Babaji came.

V.T.N.: "Why was the AUM absent for week?"

¹ See:  <http://www.universalpeacefoundation.org/ups.asp>

Babaji: "Because you do not need it.

"Are you thinking of that Saint and the 'other half' who did not feel like clarifying your experience? That Swami can impersonate me at the best, whereas you have to personify me. That is, they are like passengers whom one meets during a bus or railway journey only to part soon.

"On August 20th you will have to start again writing the book. Till then you take rest, my child, and meanwhile I shall be coming now and then.

"Tomorrow go and see the doctor."

V.T.N.: "Why should I, Guru Deva?"

Babaji: "You should not ask questions. The cause will be known in due course. Do not give up smoking now. Your Temple, the body, needs it."

V.T.N. was reminded of the words uttered by R.M. at the Universal Peace Sanctuary. On the eve of departure the journalist mentioned casually, "Guru Deva, you know that doctor wants me to take two square meals daily."

Babaji: "Yes. The needful has yet to be done." He left after a delightful stay of fifteen minutes.

After the first motion, which contained 3 to 4 oz of blood, V.T.N. appreciated the prophetic advice of the omniscient Babaji.

Wednesday, 13-VIII-52

Zero hour.

Babaji came and spoke with a stern voice, "For the school 'fees' hereafter, you and your other half should not beg those who do not sympathize with a struggling soul. If by the twenty-fifth of the month (which is the last day for paying school fees with a fine) you do not get it, your children need not study.

"When your children are dying you should not beg others. Even if you are in need of a glass of water it should come of its own accord, do not ask."

He was about to go. V.T.N., as usual, wanted to fall prostrate at His feet. The Master checked him, "No. I have chosen to use you for my mission. Simply do what I say." The 'gruff' interlude ended.

Thursday, being a day of silence for both, the exchange of ideas was through notes: "The Signs are disturbing. If the persons Babaji is tapping do not rise to the occasion the death knell of Karthikeyan's education may be rung in the near future. Prostrations to Babaji, and good luck to Karthideyan." This gave V.T.N.'s mental peace a bad shaking and he even preferred the giving up of his Spirit before such a calamity occurred.

August 15, 1952

At zero Babaji came abruptly.” The death knell is only a Sound. It may not be rung, and even if it is rung it may pass off as mere Sound. As a journalist you know the play of words. You are right in serving your children and not yourself as God that is the Narendra element in you.”

The previous day, as V.T.N. was suffering badly from leg pain, the author enquired whether the group meditation may be postponed till 20-VIII-52. Babaji referred to this proposal, “If you give up group meditation it will affect the work you both are expected to do for me. If your ‘other half’ is thinking about the pain why not he do the needful?”

V.T.N.: “Oh! How, Babaji?”

After a pause the Master replied, “Alright I will tap, nay, contact him tonight.” Kriya Babaji continued, “Today you will get Rupees ten, ‘ten lakhs’, to use your expression. From that, pay Karthikeyan’s school fees and the balance of Rs5/- fling at the ‘Grand Dame’.” There was more talk about her.

V.T.N.: “I have to start writing the book on the 20th?”

Babaji: “Yes, if the persons tapped respond well you may do so and finish it within a week if there is a Stenographer.

“The mission has not been going on well for ten.”

V.T.N. : “Guru Deva, you mean ten years?”

Babaji: “No, ten months. Even Sister has not received the tapping correctly. I myself must go for tapas¹ for some days.”

Without permitting further questioning He left for the day.

Sunday, August 17th, 1952

At about 2 pm we were about to settle down for the group meditation when Babaji appeared to V.T.N. and asked us to meditate on the following:

“Waiting the word of the Master

Watching the hidden light

Listening to catch His orders

In the very midst of the fight

¹In the yogic tradition, *tapasya* may be translated as "essential energy", referring to a focused effort leading towards bodily purification and spiritual enlightenment. It is one of the [Niyamas](#) (observances of self-control) described in the [Yoga Sutras](#) of [Patanjali](#). Tapasya implies a self-discipline or austerity willingly expended both in restraining physical urges and in actively pursuing a higher purpose in life. Through *tapas*, a yogi or spiritual seeker can "burn off" or prevent accumulation of negative energies, clearing a path toward spiritual evolution. (From Wikipedia.org)

Seeing His slightest signal
Across the heads of the throng
Hearing His faintest whisper
Above earth's loudest song"

18-8-52

Zero Hour.

Babaji: "Listen, my child. You should not and cannot fail to be aware of that which is yourself and is nearer to your heart. Cultivate that awareness. Be always in your own company and enjoy it. There is no society, club, institution, association, general body or governing body to join that guides and rules: you rule in and out, absolutely! You, and yourself alone, are the general body. The 'I' in "I" in you is the governing body, governing director and directing governor. Silence and Meditation (Mounam and Mananam)¹ are the twin aids to Peace, Power and Prosperity. The Chant eternal is 'Aum Tat Sat' and 'Aum Shanti!'

"The old style integrated home life, close association of families being in the same place from generation to generation and the wholesome advice of the elderly, experienced persons on the art of life and method of living, kept young men and women intact against the impact of shock and rude jolts and hard bumps in the onrush of a sophisticated civilization.

"The stress and strain of modern living, the excessive fragmentation of space and the minute division of time, the hectic manner of living, the scramble for places in the rush to programs by the minute, the jostling amidst strange persons in classrooms, trains, buses, cinemas, lectures, restaurants and hotels accelerate the speed of living at high pressure.

"The breath taking thrills, heart-gripping moments of tension in novels and followed by gaspings for breath, sighings for relief and soothing for nerves, result in high-strung feelings seeking aids and help-me-outs, for that sinking condition of heart, mind and body. It is not exactly mass-living, it is a huddled life that most people live nowadays: overcrowded by possessions, books, dresses, personal belongings, shifting from place to place, roving from amusement to amusement with the uncertainties of life, insufficiency of money, insecurity of the vocation or profession and fast losing faith in finding an anchor of hope or reaching a haven of rest in the hour of need, scratching for a consoling mind, a sympathetic heart, a cheering countenance or a buoyant hope from a complete blackout of mental effort and an all sinking feeling and hopeless and blackout look.

"There is no cure-all remedy or serve-all help for that moment a crisis overtakes people. There is friendly advice, disinterested help and certainty of a secure lead to carry over that tension. Why suffer, when the fluff and the tangle could be unraveled and eased by the appearance of a Satguru who would either tap, or, if He likes, take charge of your 'unwanted baggage' for safe keeping. We

¹ "Mounam" is the silence of mind, that is, without allowing the mind to entangle into its all mental faculties. "Mananam" is reflecting on what was heard.

want a large body of SINCERE, ALL SURRENDERED workers who would SILENTLY, quietly, perhaps in OBSCURITY, work day and night with one objective in view: SERVICE OF THE GOD IN MAN. Unless the country could produce such a large number of workers, the whole object of winning independence will not be achieved. Therefore, people of every community and belonging to every state must produce a large number of workers who would SILENTLY, QUIETLY and in an OBSCURE way, work without caring for anything else. The most consummately beautiful thing in the universe is the rightly fashioned life of a good person. That kind of life is not an accident. It is beyond all doubts, the GRACE and MERCY of a SatGuru. It is a highly creative work of art. A person's life must, first and foremost, be a BEAUTIFUL CREATION. Life's greatest achievement is the continual REMAKING of one's SELF so that at last one may know how to live EVERLASTING LIFE. When we encounter the RARE INDIVIDUAL, we cannot help noticing his aspect. Moral beauty is an exceptional and striking phenomenon, one never forgets it. This form of beauty is far more impressive than the beauty of nature. It gives to those who possess its DIVINE GIFTS a strange, inexplicable and incomprehensible power. It increases the strength of the intellect, much more than science, art and religious rites. Moral beauty is the basis of civilization. Are you awake, my child? Do you feel all this boring?"

V.T.N.: "No, Guru Deva, my father, my God, my ALL."

Babaji: "Listen carefully. You must be all attention. I want you to grow up as an integrated, calm, steady, stable individual. Give yourself up to the 'Inner Man'. Then you can meet the challenge of any man, anywhere, and of everybody, everywhere. Don't go in to RUMINATE, but get in and DOMINATE, will you?"

V.T.N.: "By your GRACE AND MERCY I will endeavor to serve Thee truly and nobly and be a PERFECT WEAPON for Thee to operate."

Babaji: "Remember and Realize, my child, that the issues of tremendous consequences are made to hang on this conformity to the exact minute, precision and the division of time. Begin to feel that the male of the species is a Lotus and the female a Pearl. All activity in nature is Rhythmic. By practice you may develop your THOUGHT POWER to be active and responsive, at the same time, daily and systematically. Thoughts are effluxive. They are elusive. They must be made captive and held fugitive. Be calm and collected; focus your mind to ONE POINT and WAIT. Thoughts of the LIGHT of SACCHIDANANDAM would then stream out and flow from the SOURCE, the fountainhead of all thought. Some (people) attempt to reach Thought ascending by 'Jacob's Ladder' or descending by 'Paramapadam'."

V.T.N.: "But, Babaji. What's a Jacob's Ladder and Paramapadam?"

Babaji: "You must have patience, my child. You must tire patience with patience. Remember, there is a time for everything and everything in its own time. And now, get this clearly. I tell you only once, nay, more often just tap. Thoughts of the LIGHT of SACCHIDANANDAM when once generated are as solid as concrete matter and remain permanent. A person must be something. That something, to be anything of worth, must be useful and pleasant to himself, to a colleague, dependent or kinsman

and, ultimately, be an ORNAMENT to God. That is fullness, this is fullness. This is fullness proceeds from that fullness and is you take this fullness from that fullness, FULLNESS alone remains.”

18-8-52

When He was about to depart, Babaji suggested that another person should meditate at about the same time we both have the group meditation.

V.T.N.: “Want me to be a postal peon?”

“No, telegraph peon”, Babaji chuckled.

19-8-52

Zero hour.

Babaji: “Make a note of this. Wisdom shines from the temple of the pure heart. Wisdom is the CROWN for the structure of life. Hence, my child, you must express in redoubtable terms the Infinite LIGHT of DIVINE WISDOM in all your writing, your books and more particularly in your daily round of life.”

V.T.N.: “Babaji, give me more GRACE to follow to the letter every word of YOUR instructions.”

Babaji: “Listen, my child, don’t interrupt. My Grace shall be poured incessantly, but you must be wide awake. You must be ever on the alert and listen and ponder over the slightest hint that may be dropped. Your sole aim must, and should, be to spread spiritual knowledge undefiled by sectarianism and narrow-minded bigotry. While on the one hand humanity is threatened by irreligion, on the other it is flooded with WRONG DOCTRINES and DOGMAS masquerading under the name, and in the guise, of religion. Remember that true religion does not divide, but unites, does not injure, but heals, does not kill, but saves. It is your privileged lot, my child, to ceaselessly endeavor to broadcast (at any opportunity) the true principles of DIVINE LIVING, which alone can save man from destruction. I have specially chosen you and am preparing for this HERCULEAN TASK of self-saving, which, in other words, is world-saving. Would you do this for ME?”

V.T.N.: “Guru Deva, I cling to Thy Lotus Feet and it’s for Thee to enable me to prove equal to the occasion.”

Babaji: “HUM! The spirit of religion is one, though, it’s expressions vary. Those who do not know quarrel with and hate one another in the name of religion. But, those who know, honor all religions, while following that form of faith which suits them best. For instance, what is known as Hinduism is, in fact, none other than a federation of faiths. When it arose and in what circumstances no one can tell. Be that as it may, it is, however, accepted on all hands that Hinduism is ageless, Sanathana, a religion of wisdom, love and hope for all. The Vedas and the Upanishads constitute the fountainheads of Hinduism. The Bhagavad Gita gives the quintessence of the doctrines.

Now, listen to the Lord of the Gita discoursing on the fundamental of Hindu thought and life to the great warrior Arjuna on the battlefield of Kurukshetra: 'Never the spirit was born, the spirit shall cease to be never: never was time when it was not: End and Beginning are dreams! Birthless and deathless and changeless remaineth the spirit for ever; death has not touched it all, dead though the house of it seems, the way to the SUPREME SPIRIT lies through UNCEASELESS SERVICE to humanity, through the performance of one's allotted work without a selfish thought. Therefore, my child, dearer than the dearest of all my children, convert work into worship and you will be free from the faint of action. There is no set form for worship. Whatever be the form one's devotion takes, it will culminate in the realization of God, provided there is SINCERITY and FAITH; for all paths lead to Me. For revealing this doctrine to mankind from time to me, for protecting the good and for punishing the wicked, I incarnate Myself in every age. Therefore, SURRENDER YOUR ALL to ME, seek refuge in ME and I shall save you from all sin.'

"You might also note that Buddhism, which had its origin in the teaching of Gautama Buddha in the fifth Century before Christ, soon became a world religion. Born as a prince, Gautama led a sheltered life. He was brought up delicately, and every attempt was made to keep him away from all contact with, or knowledge of, the life of the law and common herd. But, one day the young prince went on a drive, unguarded, and came up against the facts of old age, illness and death, as well as the serenity of the mark who has become superior to all such experiences. Before long, the CALL to RENUNCIATION came to Gautama, and Prince Siddharta obeyed the CALL. After a LONG and ARDUOUS QUEST, he saw TRUTH by INTUITION. The Blessed one was staying at Banaras. And there he addressed the Company of five Bhikkus¹, and said, 'There are two extremes, O Bhikkus, from which he who leadeth the religious life must abstain. What are those two extremes? One is a life of pleasure, devoted to desire and enjoyment: that is base, ignoble, unspiritual, unworthy and unreal. The other is a life of MORTIFICATION: it is gloomy, unworthy, unreal. The PERFECT ONE, O Bhikkus, avoiding these extremes, hath discovered the MIDDLE PATH, a path which openeth the eyes, and bestoweth understanding, which leadeth to rest, knowledge, to enlightenment and NIRVANA. And what, o Bhikkus, is that MIDDLE PATH discovered by the PERFECT ONE? Verily, it is the noble EIGHTFOLD PATH: Right Belief, Right Resolve, Right Speech, Right Conduct, Right Occupation, Right Effort, Right Mindfulness and Right Rapture. This, O Bhikkus, is that MIDDLE PATH, which openeth the eyes and bestoweth understanding, which leadeth to rest, to knowledge, to enlightenment and to NIRVANA!'"

19-8-52

During the talk V.T.N. offered Babaji his deckchair, but the Master preferred to sit on the deerskin near the almirah² while the journalist wrote slowly the precious words of the eminent Kriya Yogi. Ill health accounted for the slow pace of his writing. He was so tired after the painful injection that, but for Babaji, he would have thrown away the pen in disgust.

¹ Bhikku: A Buddhist monk or priest; one who follows all Buddhist precepts as a full member who have "entered the stream" towards nirvana.

² Almirah is a wardrobe cabinet, an armoire.

It was time to depart. There were some light talks.

Babaji: "Keep everything ready. Steel pen, paper, ink, nibs, something to eat..."

V.T.N.: "Why nibs?"

Babaji: "If one breaks you may use another. Must finish the book by the third of September, on which date you both may write the introduction."

V.T.N.: "What do You mean by 'you both'?"

Babaji: "You should not expect me to tell you that your 'other half' and you are two in one. Then take a rest for fifteen days before you start writing the second book. Meanwhile, I will go for Tapas."

There was a pause. A talk about the doctor's dream and V.T.N.'s private matters followed. The interlude ended.

20-8-52

Zero hour.

Babaji: "Wake up, my child, there is a lot of work to do. I know your leg is paining terribly, but that must not stand in the way of your serving God in Man. And, remember, this book of yours must be in the Calcutta Bookstalls on 29th, October, 1952, at all costs, even though it may be a few pages less than the originally planned 256 pages. Are you awake?"

V.T.N.: "Yes, Guru Deva."

Babaji: "Now take down every word of what I say. Jainism, which is prevalent in Gujerat¹ and had its glorious day in South India, has remained, unlike Buddhism, an indigenous faith. Verdhamana, the last prophet of the Jains, who was also the consolidator of the faith, lived at about the same time as Buddha. Renouncing the world, he took to the intense life of the spirit. He soon became ENLIGHTENED and came to be known as the great hero Mahavira². Though Jainism does not believe in God, it subscribes to a faith in Godhead, and proclaims that every soul can attain to this goal, which is called Nirvana in Buddhism. The way to it lies through the three Jewels, triratna, of faith in Mahavira, who is called Jina or the Victor, knowledge of his doctrine and perfect conduct.

"Now, hear King Nami discourse on the Jaina way of life (Nami as a monk, Indra in the guise of a Brahmana).

"King Nami placed his son on the throne and retired from the world. Indra came to him in the guise of a Brahmana to test his eligibility for the path of renunciation.

¹ Gujerat is the western most state in India.

² Mahavira established the central tenets of Jainism. He was the 24th and last Tirthankara.

“Indra says, ‘O’King, bring into subjection all princes who do not acknowledge you, thus you will be a true Kshatriya¹.’

“Nami replies, ‘Though a man should conquer thousands and thousands of valiant foes, greater will be his victory if he conquers nobody but himself. Fight with yourself! Why fight with external foes? He who conquers himself through himself, will obtain happiness.’

“Indra says, ‘Multiply your gold and silver, your jewels and pearls, your coffer, fine robes, and carriages and your treasury. Then you will be a true Kshatriya.’

“Nami replies, ‘If there were numberless mountains of gold and silver, as big as Kailasa², they would not satisfy a greedy man. For his avidity is boundless like space, knowing that the earth with its crops of rice and barley, with its gold and cattle, that all this put together, will not satisfy one single man, one should practice austerities.’

“Indra exclaims, ‘A miracle, O’King. You give up the wonderful pleasures in search of imaginary objects. Your hope will cause you ruin.’

“Nami replies, ‘He who is desirous of pleasures will not get them, and will come to a bad end at last. He will sink through anger. He will go down through pride. Delusion will block up his path. Through greed he will incur dangers in both the worlds.’

“(Throwing off the guise of a Brahamana, and revealing his true form, Indra salutes Nami and praises him with these words)

““Bravo! You have conquered anger, bravo! You have vanquished pride, bravo! You have banished delusion, bravo! You have subdued greed, bravo!’

“Now, my child, for a taste of Confucianism, the ancient religion of China, our neighbor for thousands of years now: The two other religions that prevail in that country are Taoism and Buddhism. Taoism is only a variation of Confucianism. Confucius, from whom the faith derives its name, lived in the Fifth Century B.C. His life was contemporary with that of Buddha in India and Pythagoras in Greece. This term Confucius is the Latin version of the Chinese name which is Kung-fu-tsu. The one dominating theme of the teachings of Confucius is social welfare, human peace and harmony. The order of society, according to him, springs primarily from the quality of the persons who compose it. And he set himself the task of improving the quality of men.

“Now, my child, listen to this tete-a-tete between Confucius and two Chinese gentlemen.

¹ Kshatriya: (from the Sanskrit ksatra) meaning warrior, as of the Warrior Caste (Varnas). In Jainism, this would include all the Tirthankar who lead by example all seeking spiritual guidance. Also of this cast were believed to have been Rama, Krishna and Siddhartha Gautama.

² Kailasa is a Brahmanical temple dedicated to Shiva in Ellora, India. The name is derived from Kailas, a mountain in SW Tibet and sacred to the Hindus and Buddhists.

“Taze-Kung asked: ‘Is there one word which may serve as a rule of practice for all right through one’s life?’

“The Master said: ‘Is not RECIPROCITY such a word? What you do not want done for yourself, do not do to others.’

“Taze-lu said: ‘The ruler of Woi has been waiting for you, in order, with you, to administer the Government. What will you consider the first thing to be done?’

“The Master replied, ‘What is necessary is to rectify names.’

“Taze-lu remarked: ‘So indeed! You are wide of the Mark! Why must there be such rectification?’

“The Master said: ‘How uncultivated you are. You! A superior man, in regard to what he does not know, shows a cautious reserve. If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success. When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot. Therefore, a superior man considers it necessary that the names he uses be spoken appropriately, and also what he speaks carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect. There are three things of which the gentleman stands in awe. He stands in awe of the Ordinances of Heaven, he stands in awe of great men, and he stands in awe of the words of the Sages.’”

20-VII-52

After finishing the first Chapter, V.T.N. asked, “Guru Deva, what is the title of the second?”

“That is enough for the day”, remarked Babaji. (Babaji) loosened his grasp on the ether atoms constituting his body and became a patch of diffused light, which vanished within half a minute, plunging the small flickering kerosene flame.

21-8-52

Zero hour.

Babaji: “Are you ready and shall I continue where I left yesterday?”

V.T.N.: “Yes, Guru Deva.”

Babaji: “The Parsis are followers of Zoraster, or Zarathustra, the prophet of ancient Iran, otherwise known as Persia. Driven from their homeland they took shelter in India where they have remained. And, it is worthy of note that there are close affinities between Zend Avesta, the Zoroastrian scripture and the Vedas. Zarathustra, like Buddha and Mahavira, was descended from a royal family. He purified the earlier ritualistic religion of Iran, substituted the simple worship of fire, the purest

symbol of God on Earth, for the elaborate Persian rituals including animal sacrifices. In the Gathas of Zarathushtra, stress is laid not on ritualism, but on conduct and its moral motives, such as Vohumano, Asha and Aramaiti¹. Ahura Mazda is the supreme benevolent Providence, the good and great God. Zarathushtra gave to mankind the ideal of fighting alongside God and against Evil. The Zoroastrian ideal is the ideal of the fighter. By the force of his will and deed of sacrifice, man should achieve haurvatat, welfare in this world, and ameratal, immortality in the other.

“And then for Christianity in a nutshell. Jesus Christ, whose advent marks the commencement of the Western era, was born in Bethlehem of the Virgin Mary. Even as a boy He struck the wise men of his time as one commissioned to preach the Gospel of the Kingdom of God. His fame spread far and wide and there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. His Sermon on the Mount is so unique that it will go down in posterity as something momentous.

“And, last and not least, you should know that Mohamed, the great prophet of Arabia, abolished all the Gods of the Arabian Pantheon, except their chief Allah Ta’Alah, God the Most High. And, under that ancient and well received appellation, He established the Oneness of the Origin, the Government, and the life of the universe. Islam, the name by which the Prophet’s religion is known, means peace and resignation to God’s will. The soul of Islam is the declaration of the unity of God. Its heart is the inculcation of an absolute resignation to His will. The Quran, the Sacred Book of Islam, contains the words which came to Mohamed in his state of trance. Because the angel of Mt. Hira bade him ‘Read’, and insisted on his ‘Reading’, though he was illiterate, the Sacred Book is known as Al-Quran, ‘The Reading’, a meaning which is similar to the term ‘Sruti’, ‘what is heard’, by which the Veda is known.

“And, as this should be sufficient for your present book, ‘Mysticism Unlocked’, let me finish up with a few words for you and your other half, two in one and one in two and leave you to get on with the book.”

V.T.N.: “But, Babaji, how can I get on unless you...”

Babaji: “No buts! Listen, my child, carefully. I have chosen you and it is my duty to see you through. For the present, be satisfied with that. And now, get me clearly, sit silent in an easy and comfortable posture. Let thoughts burst forth with all their forcible swing for the mind. Do not check them. Watch silently and unattached. Do not follow them. Do not dog their steps and wrench yourself. Merely watch and be the ‘witness’.

“The physical discomforts or the unkind treatment of others should not ruffle the serenity of your mind. Let there exist not a trace of melancholy in your presence. The ups and downs in life are the order of nature. They chasten your character and smoothen its angularities, leading it ultimately to perfection.

¹ Vohumano: Good thought, Asha: righteousness, Aramaiti: divine wisdom

“Have a heart of Crystal sincerity. The very secret of success in religion is in that. It investigates the vital problems of life with ease. It makes you free from blind clinging and calculations, thereby opening a channel of communication with the GREAT RESERVOIR. Tap it with the eternal source of Immortality and Bliss. Aum Tat Sat Aum. Tatvamasi¹. Aum Shanti, Shanti, Shanti.

“I have told you what I have to say for the epilogue. Hereafter, you yourself have to go on with the book”, added the Master.

V.T.N.: “But, with you...”

“No buts! Go on with the writing”, cut short Babaji. The journalist wrote six pages. The time was 0:30 a.m.

August 24, 1952

On **22-VIII-52** V.T.N. resumed his work in the presence of Babaji. When he leaned over the table to write, the Satguru, seated on the deerskin, was not visible. When the journalist wrote about ‘our real inmost self’, a ball of Light appeared between his eyebrows. He turned round and the Satguru suggested the word, PRATYAGATMAN².

Again the Light interrupted and Babaji suggested ‘VRITTI’³. This method was used throughout to communicate His ideas.

The next day, V.T.N. was busy writing the third chapter. When his pen scribed ‘better dig an early grave’, “well done” was the loud comment of Babaji.

Sunday, August 24, 1952

The clock struck twelve. Babaji came with a smiling face, obviously happy over the arrangements made for the publication of “Mysticism Unlocked”.

Babaji: “Your other half was susceptible to begin with, and then he was not, and now, again, he is responding. I tapped him for four points and he has got only one correctly to the extent of twenty-five per cent.

“The book may be priced Rs. 5/...”

V.T.N. interrupted: “But will it not be costly...”

“Then you may charge what you like”, resumed Babaji. “It is enough if one picture is published. For the next issue, those who parade as my disciples will come forward with requests to publish their photos.” There was a mingled tone of disgust and triumph in the voice of the Master.

¹ Tatvamasi: Sanskrit for “thou art that”.

² Pratyagatman: The individual soul.

³ Vritti: in the context of Vedanta, this means a mental disposition. In general, it can mean a mode of conduct or behaviour, character or disposition, business or profession etc.

Taking advantage of the happy mood of the Satguru, the journalist dared to ask a question:

V.T.N.: "Guru Deva, you know that yesterday morning I had some sort of a dream while wide awake in which a voice said that the next publication may be posthumous?"

"Yes." The smile on the lustrous face vanished and the eyes became bloodshot, "What else to do? First your body was brought under my control, but now, for want of proper care, it is getting worse. You frequently think that your children will swoon away", admonished Babaji.

V.T.N.: "Guru Deva, that is a weakness which you should give me enough strength to overcome. What all could I do?"

"I do, I do, I do' is what everyone says, only placing emphasis on the 'I'. Alright, alright, go on with the writing."

The third chapter was completed. "The fourth chapter will be on Swami Rama Thirtha", the Satguru gave a rare hint.

V.T.N.: "I do not know anything about him."

"Hum", He raised His finger to indicate silence and vanished.

August 25, 1952

Babaji came on Monday, hours early, and dictated some notes on Swami Rama Thirtha:

-R.T. was born in 1873 at Muraliwala (Punjab) into a poor Brahmin family. He had a typical Aryan cut and was bashful like a modest girl.

-The amount of knowledge and information on literary and philosophical subjects that he commanded as a Swami was marvelous.

-At 22 he gained an M. A. in Math. For 4 years he served as a professor. At the end of 1899 he became a sanyasi.

-With all exuberance of physical and spiritual energy, he presented to the world the masterpiece of his life's work, viz; his own personality.

-Was verily a man of tears, bold independence of thought and towering intellect. He laid the foundations of his thinking faculty on his own realization of the truth of life.

-Was courteous and polite.

-Salient feature: In the middle of a discourse he would enter deep into the spirit of his sayings and become silent for minutes with tears trickling down from his closed eyes.

-He was a torch of knowledge hailing from the Himalayas. The fire can burn him not; the steel can cut him not.

-Wherever he went he made friends along different sects and creeds, friends who could never forget him and who still cherish his memory in respect.

-Took seriously to Sanskrit and lived in the Byas Ashram near Riddhidesh.

-While bathing in the Billing Ganga, near Tehri Garwal, he was accidentally drowned.

-Intended to write a book on the beauties of Vedic literature and another 'The Dynamics of the Mind', but now they lie in his soul.

"Using this you should write as you used to do for 'The Statesman' and others", added the Satguru.

V.T.N. wrote five pages.

"Stop writing, enough for the day. Your leg is paining." A pause, then after advising a member of the circle to change the silence from Monday to Thursday to get the fullest benefit, He departed.

Tuesday, August 26, 1952

At 11 pm (Monday) V.T.N. resumed his divine work in the presence of Babaji, who was consulted with regard to the specific statement of the year 1952 for the next book. The passage dealing with 'making the "little self" absolutely at one with the great self of the Mother' was dictated by the great Master Himself.

The clock struck two. More than eleven pages had been written. "This is enough today, my child", advised the Satguru. "As I have told you already, it does not matter if the pages are less than 256. Take rest.

"Do not worry about paying more for the landlord. Something will happen tomorrow."

V.T.N.: "What is it, Guru Deva?"

Without a reply He left after blessing.

Wednesday, August 27, 1952

An hour before midnight V.T.N. was busy writing. While writing the third page he casually turned and was astonished to see the great Master in tears.

V.T.N.: "What? Guru Deva, do you also cry? What for?"

"I Thought everything will be alright, but male faction is taking away my child" was the loving reply. After a while He regained his cheerfulness and asked V.T.N. to continue. On finishing the sixth page, even though the sentence was incomplete, Babaji ordered him to stop writing. "This is enough. Go to your doctor, the Colonel, tomorrow. I thought you could take a rest the after third of September, but now may have to do the same earlier. Come."

V.T.N. obeyed the command and went near. "Remove that upper cloth." He did. The Satguru tapped the center of the chest with His finger and then did the same thing on either side slightly higher up.

The journalist meditated for a couple of hours and did not get a wink of sleep because of his leg pain. In the early morning the same strange voice which spoke about the posthumous publication, addressed him: "Are you justified in making another pledge, something in order to feed your children?"

V.T.N.: "Who are you?" Without a reply the conversation ended.

The journalist was busy arranging his table a few moments after the clock chimed 10:30 pm. Then the Light flashed and Babaji was there.

Babaji: "My child, are you strengthening the voice to produce a posthumous publication?"

V.T.N.: "I do not care for any voice except the voice of Babaji and I don't worry if both the books that you have commanded me to bring out are posthumous. But, I know this, Babaji, that your words can never be belied. Did you not say if only we both worked together for three years your mission would have been well served? Then how can that go wrong?"

As soon as he uttered these words he shivered and was about to fall down. The nimble-footed Master quickly jumped and caught him in his embrace. After kissing his head in the center, and wiping His two eyes filled with tears, he remarked: "Shiva did not make Markandeya¹ seventeen but ever sixteen. So you WILL also be ever 51.

"Hum! Now write, if you must. After you finish Sivananda take up Aurobindo. You don't require anybody's help for that."

The journalist wrote twelve pages. At 2 a.m. Babaji intervened. "That will do, my child. Your doctor will come to take you at nine in the morning for the special heart injection and he will arrange for some more injections in the hospital. You need have no fear. You will be ever fifty-one."

All this came to pass. And V.T.N. lay unconscious at the General Hospital between 9:30 a.m. and 3 p.m. after the injection. Then he undertook a long walking trip to San Thome to participate in the group meditation, after touching the writer's fingers to impart the vibration of Babaji's embrace.

¹ Mrikandu Munivar worshipped Shiva and sought from him the boon of begetting a son. He was given the choice between a gifted son with a short lived tenure on earth and a dunce with a long life. Mrikandu Munivar chose the former, and was blessed with Markandeya, an exemplary son, destined to die at the age of 16. Markandeya grew up to be a great devotee of Shiva. On the day of his destined death, Markandeya continued to worship a Shivalingam. The messengers of Yama, the God of death were unable to take away the lad's life, given his devotion to Shiva and his being engaged in the act of worship. Yama himself came in person to take Markandeya's life away and attempted to spring his noose around the young sage's neck. But the noose landed around the Shivalingam instead, and out of it, Shiva emerged in all his fury and kicked Yama, killing Death itself. He then revived Yama, under the condition that the devout youth, Markedeya, would live forever. Thus, "forever sixteen".

Whilst lying down in a half-dazed condition, wondering as to whether the Guru Deva had come and gone, V.T.N. heard the clock chime 11 p.m., and in less time than it takes to tell, the usual spark appeared in the center of his forehead.

Babaji: "You have made all the arrangements for your Kriya, your yoga and Sadhana and you want to write, I suppose."

V.T.N.: "I do, Guru Deva."

Babaji: "But you see, my child, it will be a strain on you and your leg. However, you have to go on. Write only a little without giving a chance for a break in your Kriya. Others think of peace in their Kriya, but this (book) is your everything."

V.T.N.: "But, Babaji, I am of great trouble to You and many others."

Babaji: "You are no trouble to me, my child. You are my pride. You have surrendered yourself wholly, absolutely and entirely to me. I am using your powerful pen and brain. You know, my child, except to Lahiri, I have not spoken to anyone as often as I do with you. To Yukteswar, and Yogananda, also, I have spoken very rarely. You are no trouble to me or to anyone else. You are chosen for my work, and if any one helps you they help my mission. They are not doing anything for you. They help you because I wish that."

V.T.N.: "But, I am of infinite trouble to You and others."

Babaji: "No, you are crucifying yourself for Me daily. In spite of your health, you have placed yourself absolutely for Me and my mission."

V.T.N.: "If I be crucified, then You will give me resurrection!"

Babaji: "Now begin to write, and, mind you, no Hatha Yoga¹, or persistence detrimental to your leg. You will stop after you have written a few pages."

V.T.N.: "I will stop the moment you ORDER me."

By 1 a.m. he completed five pages.

Babaji: "Now that will do. Rest now; your crucifixion will all be over today or tomorrow."

V.T.N.: "Then that means resurrection. By today or tomorrow, do you mean the 28th and 29th, or the 29th and 30th?"

Babaji: "A few hours this way or that way does not matter to one like you who has suffered so long, all because of my work."

¹ Hatha Yoga is a system of yoga introduced by Yogi Swatmarama, a 15th century sage in India. It is a preparatory stage of physical exercises to a higher form of meditation.

V.T.N.: “Anyway, if I have resurrection then I can go on with your work with no nagging. By the way, who do you want me to write about, these others in this book?”

Babaji: “I have a purpose. For one thing, they who are wild with you would be happy. For another, my Sangah¹ people, who know nothing about you, my chosen, and how much you are sacrificing for ME, would get to know you, my chosen. Now, no more questions! Sleep well.”

Round about the usual time, Babaji came. “The hospital rest suggested by the doctor will not materialize now, as it will affect the work on hand and also the group meditation. Alright, go on.”

B.T.N. wrote many pages on Aurobindo. At 2 p.m. on 30-8-52, Babaji shouted, “That’s enough. With your other half, the business manager of ‘Mysticism Unlocked’, discuss these terms...”

The journalist intervened: “Guru Deva, sorry that I cannot do this. It is not a fit job for the postman.”

“Why? Does not the postman carry different types of posts like M. O., registered letters and so on?” asked the Master laughingly.

“The postman will not carry M. O.’s exceeding Rs. 750/-“, retorted V.T.N.

“Alright then“, Babaji left for the day.

The following night at 1 a.m., the eminent Master appeared. “You do not propose to discuss the terms?” He repeated the suggestion.

On refusing, the writing was resumed with hints from Babaji, who remarked casually, “After a storm there is a calm, and after a calm there is a storm. Your G. D. teased you before. Now she is quiet and will nag you again I suppose.”

After crying, “halt“, Babaji left at 3 a. m. after cautioning His child not to lose his temper.

As hinted, the storm broke out and V.T.N. left the house at that unearthly hour.

V.T.N. was dead tired, and though not sleeping yet, had his eyes closed, and even before he could realize the flick of the spark, he heard the Sathguru Deva’s voice.

Babaji: “Are you fed up with me, my child? Have you become despondent? Is the crucifixion still going strong and do you see no signs of Resurrection? And even your rest in hospital is dished, and yet you...”

V.T.N.: “Though heavens may crash, I will never be fed up with Thee, Sathguru Deva.”

Babaji: “Do you still feel like finishing this book and going on with the other? You know my words have not borne fruit and everywhere there is only granite, failure.”

¹ Sangah: commonly used to refer to an assembly, association or community of people brought together for a common goal, vision or purpose.

V.T.N.: “Guru Deva, all these mundane disappointments have nothing to do with my finishing the books, at least so far as the manuscripts are concerned. With that, I would have lived up to your command and, then, if by Thy Grace I am alive and kicking, I would get through the printing of them. Otherwise, there would be someone kind enough to bring about a posthumous publication. Anyway, I am responsible to get through the manuscripts.”

Babaji (with tears rolling down both his cheeks): “HUM, your children starving, you are famished, your legs have the havoc wrought and you are finishing the manuscripts and someone bringing out, (kind enough, did you say?) a posthumous publication! And you still think I am your Sathguru Deva?”

V.T.N.(Clinging to His feet and placing his head on the Satguru Deva’s left foot): “Why not, Babaji? Till I have shaken off my mortal coils, You will be my Sathguru Deva, and then You would be there to lead me further.”

Babaji: “HUM. As you wish so will it turn the blues away and I will watch you, my child, giving the finishing touches and riding a good finish. Well, buck up, my child, and remember, ‘Man does not live by bread alone, but by every word of God.’” (a few drops of Babaji’s tears fell on V.T.N.’s feet) “and mind you, you must stop on the 3rd of September.”

V.T.N.: “Why are you crying, Babaji? Must you cry?”

Babaji: “No, my dearer than the dearest. I am not crying. They are tears of Joy at seeing you firm as rock amidst the burning fire. Now hurry up, my child, you have to find a place for at least forty winks and then your ‘walks-all’ must carry you to the hospital in the morning for the injection and then...”

V.T.N.: “That would be alright. My ‘walks-all’ won’t fail me. It has never let me down.”

Babaji: “That would be alright, is it? And, you must rush for your group meditation and then the benevolent ‘Manna’ dropped from Heaven, I suppose. All right! Yes! Write, my child, write, write and let your words ring!”

1-9-52

1 a.m.

The clock struck one and V.T.N. was feeling done in.

Babaji: “That will do, my child, and now take to your heels. The clouds are gathering, lightning flashes and the thunder crashes, but I must tell you a story. Listen.”

V.T.N.: “Yes, Guru Deva, I am all attention.”

Babaji: “Once upon a time, we appointed some new trustees for a temple. They had arranged to perform special abhishekams¹, etc, on a certain day. They had special invitations sent for the elite of

¹ Abhishekam, also called Abhisheka, is conducted by priests, by pouring libations on the idol of the deity being worshipped, amidst the chanting of mantras.

the town. And then, they felt that the temple walls required a whitewash. The President of the Trust thought that there should be a fine, gold plated board prominently showing off the name of the God of the temple. They thought that the 'Shakti', or the power of the God, would otherwise fall low in the estimation of the public. They thought and thought. Then the Lord Chancellor of the Exchequer said, 'Cut down the quota of naivedvam¹. The idol does not want that. Buy fewer flowers, less camphor and minimize all other things. Somehow, the appearance must be bewitching.' So the poor God had to be content with no 'naivedvam' and as for the Pujari² and others, their lot can best be imagined than described.

"Now rush for your forty winks. It will rain cats and dogs. There will be land-storm and sea-storm. But, mind your temper."

Monday, September 1, 1952.

At 10 p.m. the Master came. "Generally people try twice and succeed in the third attempt. So also you have succeeded in taking a rest at home on the third day?" He was humorously referring to V.T.N.'s domestic situation.

V.T.N.: "There was a silver lining, but even that is lost today. Will the book be published by October 29th?"

Babaji: "It has got to be published by the 29th of October. You may have to take rest in the doctor's nursing home. Alright, go on."

Many pages were written and the enthusiastic author wanted to go on as there was only one day left. "No, that is enough", intervened the Master! "After the third of September your 'Overhauling' will start again, but you will not be aware of it this time."

V.T.N.: "For the next book, Guru Deva, I will prepare notes before hand, write the chapter, discuss and re-write the chapters."

Babaji simply smiled, raised His hand in blessing and left.

The last day, September third, 1952, arrived. In the presence of the Satguru, the journalist started writing with an inexplicable joy, for the divine task imposed on him was nearing completion. When he was paying a strong tribute to the word of Babaji in the closing pages, "you are giving too much publicity to my name", commented the Master.

When he wrote the words 'there is no other way', "That is enough", rang the command of the great Master. "Aum Hari Aum", He uttered in a musical voice.

V.T.N. wrote 'Aum Hari Aum' and added 'Aum Tat Sat Aum'.

¹ Naivedvam is a type of food offering.

² Pujari are the Hindu priest of the temple.

“Finish with Aum Shanti, Shanti, Shanti” hinted Babaji. After a pause He said, “Now you may take a rest. Then prepare notes for ‘The Masterkey to All Ills’. I shall be coming now and then.”

V.T.N.: “When?”

No answer. With smiling face He raised His hand in blessing and released His hold on the physical atoms and became a patch of diffused Light which vanished in due course, plunging the small cave-like puja room in darkness, except for the feeble, flickering kerosene flame.

This is the story of the ‘MYSTICISM UNLOCKED’. It is a divine work written against mental, physical and financial odds by an eminent, saintly, accomplished and brilliant product of Madras University, V. T. Neelakantan Mahasaya, under the inspiration, and in the immediate and inspiring presence of, Satguru Kriya Babaji.

Aum! Aum!! Aum!!!

S. A. A. Ramaiah, MA.

Madras,

3-IX-1952