

Master E.K.
MASTER C.V.V.



KULAPATHI BOOK TRUST

MASTER C.V.V.

By
MASTER E.K.

Translation by
K. PARVATHI KUMAR



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THE PROPOSAL

It is the proposal of the brotherhood that a brief life history of Master C.V.V. as also a synthetic explanation on the Science of Yoga should be made available in simple and easily understandable language devoid of technicalities. I understood the proposal coming from the brotherhood as the instruction of the Master and responded to the proposal. In accordance with the Master's saying : "The repair to the vehicle should be carried out while it is in operation." The book-writing took place during the nights, while its printing was carried out during the daytime. Thus the Master fulfilled his own proposal.

Since the contents of the book belong to the Master, the book is dedicated to him.

I am thankful to the brotherhood, who furnished the information relating to the life events of the Master.

Visakhapatnam

Dec. 22, 1972.

E. KRISHNAMACHARYA

A WORD FROM THE TRANSLATOR

“Master C.V.V.” was written by Master E.K. in the year 1972 in the Oriental language, Telugu. The need for its translation into English is felt by The World Teacher Trust Brotherhood in India and also in Europe. It is to my good luck, that the task of translating the book is given to me. Within the limited knowledge of English that I have, I tried to convey the import of the book written by Master E.K. It is not a sentence translation. Wherever a concept needed elaboration I felt free to do so.

In my effort to bring out the book in English I was helped by Smt. K. Krishna Kumari, my wife, Brothers K. Siva Sankar, K.R.Bhujanga Rao and Professor Ramesh Datta. I thank them for their kind co-operation. I am also thankful to The World Teacher Trust Brotherhood for giving me this opportunity.

May the Master bless all these who are connected with this translation and printing work.

Namaskarams Master.

Visakhapatnam
May 6, 1985.

K. PARVATHI KUMAR

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PART I

MASTER C. V. V.



Master C.V.V.

BRIEF LIFE HISTORY

The sacred rivers in the process of their joining the ocean grow prominent manifesting many a pilgrim centers that promote liberation of beings. The birth-place of these rivers when observed closely appear to be simple, ordinary and sometimes insignificant. Such a place cannot be visualized by a man of ordinary vision that in the process of its flow, the river creates many a magnetic and spiritual centre before it joins the ocean. It is difficult to believe that a water spring emerging from a few rocks would take shape as a flowing river capable of cultivating millions of acres and sustaining billions of beings. In the like manner the circumstances of birth of Mahatmas appear very normal, simple and often insignificant. Gradually through passage of time there is the unfolding of the inner light resulting in the second birth (*Dwija*). The light establishes itself and takes hold over the instrument for the benefit of humanity at large when we examine the life events of Master C.V.V., we find the same order of events occurring.

Master C.V.V. was born in the town of Kumbhakonam in Tamilanadu State, South India on 4th August, 1868 A. D. His parents are Sri Kuppaswamy Iyyengar and Smt. Kamamma. During the reign of the Vijayanagar dynasty, their family moved from the regions of Andhra to Tamilanadu. Their's was a middle class niyogi Brahmin family. On the eleventh day of his birth the child was named as Veera Venka Swamy Rao. Like Lord Buddha, the boy was initiated in his fifth year into the sacred ritual Upanayana. According to the Sastras, a boy with Brahmin qualities, Samskaras is normally

to be initiated in the seventh year. But those who carry the Divine Light within, are initiated in the fifth year itself. After such initiation he was given in adoption to his paternal aunt Srimathi Kanchupati Subbamma, who educated him. The elementary education of the boy took place in Kumbhakonam itself and the higher education in Srirangam. In his 12th year he was married Rukmini Amma. The young householder was leading an orthodox brahmin life and learnt to write in English, Sanskrit, Telugu and also perfected himself in Yoga and other spiritual wisdom sciences at the age of eighteen. By 36 years of age he became the father of three sons and three daughters. In the thirty-sixth year his wife Rukmini Amma left the physical body. In the thirty-eighth year he married Srimathi Venkamma of the Madduri family. He had three sons and a daughter by her. Marital life with the first wife was one of splendour and full of happiness in the objective world. During that time he had close association with the local rajas and jameendars who held him in high esteem. During that period the inner glow of light was like a budding flower spreading its fragrance of divine experiences as a happy life of intense personal attraction and magnetism, harmlessness, tolerance and poise, undisturbed by anger and anxiety. Beings of light (Mahatmas) contained by the soul are recognized according to the time and the need and also according to the capacity to observe. When the need for objective manifestation is immense, the phenomenon takes place. Till such time it remains within unrecognized by the objective world but conferring the state of fullness to the owner.

The Master's association with Smt. Venkamma triggered objective manifestation of the inner light and

love (meaning that others recognized him gradually as a Master). The Master himself stated that his association with Smt. Venkamma eventually helped him to reach the state of Masterhood. The future tree is embedded in the seed in the shape of time. Fertile land helps proper and complete growth of the seed into the tree. The belief that for practice of Yoga, marital life is a prohibition, is dogmatic and baseless. It is the speculative philosophy of the middle age that woman is a serious obstacle for the spiritual evolution of men. This philosophy is opposed to the scripture as also to the life and message of Sri Rama, Sri Krishna, Sri Rama Krishna Paramahansa and a host of others.

This spurious belief has grown like the wild weed in the spiritual garden of humanity and took firm roots which need ruthless weeding out. In truth sacred marital life is an essential requisite for fulfillment of Yogic practice. This truth is laid down firmly in the Aryan Dharma as *Chaturashramas*. (The four important stations of human life, namely, the child, the youth, the householder and the aged man.) Sri Vidya also hints at the need for ideal marital life for Yoga practice. The significance of this aspect is brought out in Master C.V.V.'s ideal association with Smt. Venkamma.

The high-souled beings come down as the progeny of ideal couples. Providing bodies to such beings is repayment of gratitude to the Pitris who are responsible for the creation of the bodies. When the man makes use of his sexual desire only for this purpose, he is said to be a Yogi. Where marital life is understood to be a field of sexual enjoyment, man turns into an animal. In the first process man turns into a Master. When sexual desire is predominant the couple give birth to beings of like

nature. Where marital life is lived for begetting children for continuance of the family and repayment of gratitude to Pitris, high-souled ones are attracted. The present veterinary methods of family planning observed by man indicate his animal (unevolved) state.

The Yoga of the Vedic seers postulates "*Prajaye Gruhamedhinam*" (those who accept marital life for progeny). The "*Harivamsa*" narrates that Sri Krishna had to specially conduct penance when his wives desired children although he had around him many wives. The undercurrent of this story highlights the above Vedic postulate. When we analyse the lives of Mahatmas this aspect is clearly revealed. It is in this ancient most order of Yoga. Master C.V.V. unfolded himself and reached the state of Masterhood.

Here it is necessary to give a brief description of the word '*Master*'. In English the word Master means the Principal or an Adept. The Theosophical Society used the word '*Master*' with a particular reference to the high-souled beings who disseminated the Brahma Vidya in the 19th and 20th centuries inter-continently. The Russian born initiate Madam H.P. Blavatsky used the word with reference to those beings for the first time. A few spiritual aspirants had a clear and distinct understanding of the peculiar relationship between the soul quality of Madam H. P. Blavatsky and Smt. Venkamma.

Man is the spark of Parabrahmam. Around him the intellect, mind, senses, life principle, heat, air, liquid and solid from (the subtler to grosser) bodies just as the shell of a snail is formed out of the snail. The grosser body and the force relating to it come out of man like the threads of the spider net come out of the spider. The

man within is temporarily eclipsed by the laws of those created bodies. During the course of evolution, each of these layers is illumined through the spark of Brahman, which is the centre of the created layers. The process is like the electric current passing through the copper wire. As the process continues, the layers of personality and individuality are magnetized and illumined by the force of the spirit. As the inner light gradually unfolds itself the individual nature which hitherto protected the man releases its grip and provides him with opportunity for the independent action. When the process is complete, the spirit within shines forth through all the layers of the body. The Theosophical Society called those who attained this state as the Masters of Wisdom. The body, mind and senses of Masters have no influence over their soul. The environment has no influence over them. In other words, they are not influenced, rather they influence the environment. The feelings, actions and obligations of others have no impact on them. They do not entertain impressions about others. They co-operate with others not according to the latter's desires but according to their requirements. There is no conflict in them. They do not involve in others conflicts. Their chief purpose is to initiate others into the state of Yogic bliss and experience. Towards this end they act. Describing, discoursing, healing and suggesting Yogic practices, they help the beings. They avoid scrupulously all discussion criticism, etc. Just as a magnet influences an iron piece by its presence, the Masters attempt to magnetise the beings into their own state of being. In doing so, they do not cause any emotional disturbance even to the least ignorant.

From the time Master C.V.V. married Smt. Venkamma, he gradually gained Mastery over the matter within and outside and influenced the environment. Her association triggered the soul infusions. He had a clean understanding of the subtle and gross bodies and their natures. Through such understanding, he gained mastery over them. As he gained mastery first he attempted to magnetically influence the life of his wife. He made adjustments to the physical subtle and casual bodies of his wife and caused alignment between them. He made each layer of her body function independent of others. He released her soul from each of the layers and made the soul function over each layer separately. While the soul was functioning on each of the layers he made her narrate the science relating to each of those layers. All the science was recorded by him. In like manner he obtained information relating to the experience of the *Kundalini* force of the individual as well as of the planet. He also called out information relating to the planetary network and planetary movement. He delinked the soul from the body of Smt. Venkamma and recruited the former into the planetary and solar spheres and thereby elicited much information. Having ascertained clearly the state of evolution of humanity, he carried out his duty for the spiritual unfoldment of man. As a result, in the year 1910, he exposed his vehicle to uncommon and supernatural illuminations. To respect the curiosity of the aspirants, four such events are briefly described below :

1. The supernatural practices carried out by Master till the year 1910, were not known to anyone. During one night in that year at zero hours, a great light made its way into the Master's house like a lightning. That light related to a comet which was in the earth's

orbit during those days. Its name is "*Halley's Comet*." The Master later explained that during that night, the earth was passing through the tail of the comet. The beam of light relating to the comet entered into the Master's room in Kumbhakonam during such passage. The light that showered down dazzled the eyes of the observers. It was as though a thunderbolt with its brilliant light fell on the Master's house. The people around woke up from sleep. Along with those who observed the passage of light into Master's house, they ran together up to the house to find out the damage done. As they found the Master in deep meditation. The Master explained that the planetary ether which would be responsible for his future plan of work established co-operation with him on that night. From that time, those who saw him and spoke to him felt distinctly the magnetic and divine attraction of his presence. A section of the people felt that it was the power of his tantric practices. Some thought that it was sorcery intended to control the masses. A few felt that it was a kind of magic. A few others feared.

2. One day when he was in deep meditation, a pounding sound emerged. People could hear it for three days. In the beginning, people mistook that some pounding mill must be working in the Master's house. A section of the public theorized that the sound was emerging from his heartbeat. They felt that it would be fatal to the Master and felt pity for him. Later they came to know that the sound vibrations in the space were establishing co-operation with the Master's plan and that there was the emergence of unusual pounding sounds.

3. During those days when the Master was walking down the street, observers used to get absorbed into his

presence. Some used to ignore the work on hand and used to stare at him involuntarily. Some used to have stunning effect and used to remain completely silent. Till the Master walked out of their sight, they thus remained in a state of deep meditation. As he went out of sight, they came back to their senses.

4. One day in meditation the Master was inhaling. The inhalation went on continuously for six hours through a nostril. Out of the second nostril, he exhaled continuously for six hours. Later for six hours he remained without breathing.

According to the plan he received from within the Master proposed an auspicious day to stimulate the *Kundalini* force of individuals and arrange through groups a collective *Kundalini* and align it with that of the earth *Kundalini*. From that day he started accepting certain people as transmitting vehicles (Mediums). To attune to the transmission and conduct it, he gave the Yogic letters “**C.V.V.**” as the password. The Master established the three letters as the symbolic sound keys to alert and stimulate the sound vibrations of that portion of the space which corresponds to the magnetic force of the earth. That sacred day was 29th May 1910. From that year every 29th May is observed as the day of group initiation. It is popularly called the “*May Call Day*.” From that day the Mediums of the Master practiced the presence of the Master into them and transmitted the presence into those who are initiated into the sacred letters C.V.V. With the co-operation of the Mediums, the Master permeated his causal body gradually and established it eternally on the planet earth. Thus, immortalising his causal body the Master left the physical body in 1922.

The Master while executing the divine plan effortlessly, carried out certain miracles to amuse the fellow-beings. To satiate the curiosity of a section of the readers and the aspirants, four out of the many are described hereunder :

1

A self-illuminated high-souled being has taken body through Smt. Venkamma to temporarily co-operate with the Master's plan of work. This soul took birth as the son of the Master in his 41st year. When the child was growing in the womb of Smt. Venkamma, the Master perfected the child in the same fashion as he perfected his wife by delinking his causal body from the physical and other grosser bodies. The child grew with this discipline for nine months and was named as Chandu. At the desire of the Master he remained in the physical until the divine plan of the Master was fulfilled. The acts and the experiences of the child were not in accordance with the norms. When he was two months old while lying on the lap of the Master, he drew towards himself the container of buttermilk, which the Master was drinking and drank stomachful of the buttermilk. From that day, the Master and the child were drinking buttermilk together secretly in the Master's room. One day Smt. Venkamma observed the sacred practices of the father and the son. As she was about to observe the child who was holding the container, he swiftly passed on the same to the father and remained silent...When he was four months old, he conversed at the level of impression with the Master on the experiences of the seven planes of existence. Whenever a stranger visited the Master's house, he used to inform the Master of the stranger's

past actions and the results arising out of such actions. High-souled beings (Mahatmas) of Himalayan caves used to visit the Master and the child held conversations. People at home were hearing numerous voices from the Master's room. At times, they got frightened by the voices. The child of six months was looking like a 3-year old boy. Once he suggested to the Master to initiate him for 21 days with Mantras such as M.T.A. (Matter-Time-Atom). On the 21st day, the child had epileptic fits and died. The mother intensely prayed and requested the Master to bring back the child to life. The Master knew that the purpose of child's birth was accomplished and that the request of his wife to bring back the child was against nature. However, to satisfy the mother who was much disturbed by the child's death, he called back the soul. The child also responded and entered the body once again to satisfy the mother. In a very short span of time he once again left the body. The mother prayed once again to the Master for the return of the child. This time the Master delinked Smt. Venkamma's soul from the body and directed the soul into the path in which the child moved. The Master was throughout hinting, alerting and directing the travelling soul of Venkamma. On the path, she experienced an illusion where she was mentally tricked to the feeling that "Your son once again returned into the body. You may therefore return." The innocent mother's soul took the path of return. But the Master initiated her with the Mantra "*Trick the Trick*" and sent her back in the ascending order. With the Mantra, the mother pierced through the layers of illusion and reached her son. The child returned with the mother and entered the body again. Within a short span of time, the child once again left the body. At the

request of the mother the Master sent her once again to the son, whom she brought back into the body. Before he left the body for the fourth time, the child informed the Master, “The need for this body for the plan of our work is over. I do not stay in it hereafter. While you know that there is no death to me, why are you illusioned and are attached to my body ? Further, the life force in the body is dissipating through passage of time. There is no scope for the soul to live within that body. Initiate the mother into this wisdom and dispel the illusion with which she is suffering from. ” The Master smilingly accepted the proposal and accordingly caused elevation to the soul of Smt. Venkamma.

2

In 1911, the grandson of the Master, aged two years, while playing with a rubber toy gulped it and died. The parents brought the child and wept before the Master for his life. The Master conducted from a distance the “Treat” experiment. The boy vomited broken parts of the toy along with the food and got up. The relatives present acclaimed him as God, praised and worshipped him.

3

Once the Master’s mother Smt. Subbamma went to the river Kaveri for a sacred bath and fell unconscious at the river-bed and died. The people at the river-bed carried her body home. The relatives prepared the body for cremation rights. The Master intervened and said that he would bring her back to life. The relatives safeguarded the body to the best of their ability for 16 days. On the 16th day she got up as if rising from sleep. Thereafter, she lived for three years.

4

There are many stunning events of the type mentioned earlier. By mere sight, the Master used to perceive a man's past, present and future. Whenever a stranger approached him for initiation, the Master used to send either his wife or other disciple into a sleep-like state and obtain the entire information relating to the person.

The Master used to enter into each planetary sphere for a certain time and obtained scientific information relating to it. He also obtained and recorded the mystic sounds and letters relating to the planet. During the last stage of his life, he obtained much information relating to the planet Saturn and said, "Saturn is functioning at present to eliminate the evil of the past Karma of the human race. Saturn's intricate and tough task of neutralising the past Karma is taken up by me for the benefit of humanity and for the removal of ignominy attached to the planet." When he began to delve into the spheres of Venus he stated, "As I observe the phenomenon of this planet and make adjustments for the benefit of humanity, I shall, in the process, leave the body. Thereafter through my Mediums I shall complete the research and transmit the necessary information." The Master left the physical body amidst his experiments on Venus.

THE YOGA OF THE MASTER

The Master gave his disciples certain Mantras for Yoga practice. A major portion of these Mantras is in English. To some, it has been an unsolved riddle as to why the Mantras are given in English instead of in Sanskrit, a language known for its sound potential. Sound vibrations are essential for a Mantra but the language and the meaning are not. A Mantra can be given by an initiate in any language by rhythmic arrangement of sound vibrations. To some extent, meaning has significance, but the major stress in a Mantra is on the pattern of sound vibrations. The Mantras given by the Master are not grammatical sentences with specific meaning. The meaning of a Mantra helps in inviting the co-operation of the mind to the goal of Yoga practice. The known and familiar meaning is generally neglected by the mind. It grows indifferent to the Mantra whose meaning is familiar and known completely. Such a Mantra cannot invite the co-operation of the mind. A Mantra, whose meaning is seemingly known but not known fully and completely, stimulates the inquisitive mind and draws the attention of the mind towards the Mantra. In search of the meaning, the mind dwells in the Mantra repeatedly and gets absorbed into the vibration patterns of the sound potencies. From the familiar and known state, the mind enters into hitherto unknown experience of the sound potencies and from there it is led into the experience of one's existence as 'AM.' Thus, being indefinitely definite, uncertainly certain and knowingly unknown, the Mantras

given by the Master stimulate the inquisitive mind into the search for the unknown and lead the mind towards the experience of the one existence.

There is yet another significance in giving Mantras in English. It is prophesied by a Master of Wisdom that in the years to come Brahma Vidya will be expressed through English and that English will be the language of spiritualists (Yogis). It is for this reason, the seers and the Devas of sound are now working out the patterns and modalities in English, as they did in Sanskrit in the past. It is also for this reason, the syllables of the English language have been initially selected as the Meditation Symbols of the spiritualists of all the regions of the Earth Globe.

The Mantras given by the Master C. V. V. are of two types : 1. Prayers. 2. Courses. The courses are intended for *Kundalini* Yoga practice and for healing the sick. The prayers are intended generally for those who wish to practice the Yogic way of living. By means of the prayers, there is a gradual unfolding towards Yogic experience. In fact, for all purposes, prayer is enough. But according to the requirement of the curious minds, the courses are prescribed. If a simple process is given for self-realisation, the complicated human mind is not always satisfied and craves for complexities. The sense of attainment arising out of their *Rajoguna* (overactive nature) is too common among the aspirants. To satiate their inquisitive and curious minds, the Master gave playfully as many courses as they desired and provided varied Yogic experiences to them through the courses.

The Yoga tradition set by Master C.V.V. is styled as "*Bhrikta Rahita Taraka Raja Yoga*," meaning the

Raja Yoga that neutralises the accumulated past Karma. Normally man leads his life based on the law of Karma_ one reaps as he sows. The cumulative effect of past Karma co-exists with the man as his behavioural nature and stimulates his mind, actions and speech. Every man, other than a Yogi is bound by the individual behavioural nature. Many believe that every person shall have to inescapably reap the consequences of his past actions before he is liberated. However, the Master has promised “whoever submits himself to me and practises the Yoga prescribed by me shall be rid of all his past Karma and shall thus be liberated. To be rid of past Karma one need not necessarily go through the process of actual experience of the consequences of past Karma.” His novel process of Yoga is enough- the process is novel but the Yoga is one and the only one, traditional and ancient.

This creation, a collection of animate and inanimate beings which we witness around us, is formed of atoms by the one force which is working as the undercurrent of every created being, has its basis of existence in the one eternal essence called consciousness. Therefore, the atomic creation, the force, and the unit consciousness are the three major aspects of creation. The one universal essence from which these three aspects emerge, exist and into which they get dissolved is called the Lord of Universe, the God Almighty, the Para Brahma and by a host of other names. Even the human body is made up of these three aspects. The one consciousness is transformed into three aspects through Nature Divine. It is this Nature that brings down the consciousness into the three qualities_ mind, intellect, the localized “I AM” (Monad), the life force and as atoms. These atoms transform through the process of time into matter and

the admixture of the matter forms the bodies and shapes of the plant, the animal and the human. Thus, for all transformation and evolution Nature is the cause. This natural force which reaches sublime height in the human constitution is called *Kundalini* by the elders. The various schools of Yoga make effort for awakening this *Kundalini*. By purifying the tissues of the body through certain food regulations and exercises, and by practising Asanas, Mudras (certain locking postures) etc., people stimulate this force called the *Kundalini*. This is Hatha Yoga. The Vedic method is to utter forth the sacred word, unifying the mind with the utterance and absorbing the mind through the respirational process into the heart, where the aspirant is reborn as the Incarnation of Love. By the grace of Master (the Guru) transforming the mind, the intellect, the will, the senses and every action of the mind into "I AM" and living therein is the Yoga propounded by the Lord Sri Krishna. Practising the eight steps of Yoga, propounded by Patanjali is called "Patanjali-Yoga". These are the main and significant methods. There are many other sundry methods. When we carefully understand, we find that they are not different methods but are stages one goes through as he practises the one Yoga. Such are the stages named Karma Yoga (the Yoga of Action), Jnana yoga (the Yoga of knowledge) and Bhakti Yoga (the Yoga of Devotion). The ignorant misunderstood them as different Yogas and started practising the parts virulently with utter disregard for the other parts. Their efforts are in vain. The *Bhagavad Gita* gives a synthesis of all these parts and gives out the stages through which an aspirant shall have to work out the Yoga practice. Many people have no patience to find this fact of synthesis and on the other

hand comment on the *Gita* that it is full of contradictions. Such people never come out of the wheel of births and deaths and are ground and crippled by the wheel. Among such people, there are a few who liked the Yoga stipulated by Master C.V.V. Here again, the majority of them were carried away by the illusion that the Yoga propounded by the Master was distinct and was superior to others. They deviated from Yoga by attempting to prove how the Master Yoga was different from the others.

To work out a synthesis among all these aspirants and students of Yoga, Master C.V.V. is continuously spreading the touch of His consciousness. To the Masters, there are no different Yogas. Yoga means oneness but not plunging into the quagmire of dualities. Due to the stimulation of the *Rajo* or *Tamo* Gunas (the overactive and underactive natures), what is observed by the ignorant as a distinctive, superlative Yoga is only attributed. As has been said by the Master, “*Naya matma pravachanena labhyaha*” the experience of the soul is not gained by definitions and discourses. The aspirants have to submit themselves along with their strengths and deficiencies to the Master consciousness. In that light the disease of observing the inner circle members, the outer circle members and the ignorant mass would be eradicated. The Master gave Yoga practice to find the one common consciousness as “all in one and one in all” but not to consider oneself as a spiritualist distinct from others.

The Yoga of synthesis formulated by the Master helps in aligning and synthesizing the physical, mental and spiritual forces and thereby perfecting every atom of the human body. From the individualistic, seperative

and conditioned state of birth and death to the state of immortality the Yoga postulated by the Master leads the disciple to the stimulation of the individual *Kundalini* within human constitution. The *Kundalini* thus awakened finds its identity with the universal *Kundalini* and helps the aspirant to attain the state of immortality while being in the body. The *Kundalini* which is the cause of evolution, of the formation of the plant, the animal and the human vehicles of re-creation and reproduction, of the unfolding of the mental layers of wisdom of permeation of the presence, of unfolding the experience of existence of “I AM” of the universal grand play in its micro and macro aspects the same *Kundalini* has been taken as the main implement by the Master for perfecting Yoga practice and Yoga experience.

What are we to do to receive the co-operation of this *Kundalini* ? The seers envisaged various paths from ancient times. The scientists have been producing volumes after volumes. Some tried to stimulate the force of *Kundalini* through Asanas or breathing exercises or through Mantras or Tantras. Some others attempted to shatter the six Chakras and arouse *Kundalini* with the help of herbs and medicinal substances. Yet, others attempted the path of devotion chanting and singing the name of the Lord, thereby dissolving the mind in one's own self, thus reaching the state of consciousness through the force of *Kundalini*. Whatever is done and however much is done, from the ancient times till now, reaching the sublime and perfect state of Yoga remained an unsolved riddle to many. Those who have attained the state have to direct the others. Few only of those who attained the state can direct. But without direction no novice can reach. Proper alignment and co-operation between the two is called

Grace, made available only through a Master. This grace is beyond rule, rhyme and regulation and is not bound by time and space. That means, when it manifests one known that it happened but before it manifests none can describe that it is going to manifest at a place or in a person. No one can define the conditions in which it takes place. This one aspect has been made definite to us by the Master. Having attained the state of Parabrahmam, the Master preferred to stay within our reach and this has helped in the transmission of the universal force (*Kundalini*) from the undefinable sublime state through the Master to the disciples. Whatever be the liberty and independence exercised by the aspirants during Yoga practice, attainment ultimately depends upon the grace of the Master. The Master, therefore, did away with the various rules and restrictions relating to Yoga practice to make the practice straight, simple and workable.

Although rules and restrictions do have an important place in Yoga practice, he was of the view that the content should not die down in the observance of formalities arising out of the rules and restrictions. The co-operation of *Kundalini* force is made available to the aspirant so that he can reach the state of immortality while being in body by submitting oneself to the Master.

The Master eradicated the popular notion that the creation is conditioned manifestation and that escaping out of such conditioned creation is liberation. The force that emerges out of the Parabrahmam (the Universal Essence) is *Kundalini*. The unfolding of the essence as creation and its folding into absolute state from atom to universe and *vice versa* is the grand divine play of *Kundalini* force. As it moves circularly the souls come out as splinters of the *Kundalini* force, exist and dissolve

into itself. To this involution and evolution there is an order. Man's mind is given the ability either to accept or not to accept this order of nature. The non-acceptance is experienced as sorrow. The acceptance of the natural order and its laws results in a gradual unfoldment leading to the blissful state of Yoga. Therefore, only through co-operation with the natural force the state of Yoga is attainable and not by any other means.

In the Yoga path suggested by the Master, there is no place for individualistic and separative Yoga practice and for personal liberation. The means to realization of spiritual brotherhood is available in his path. The difficulties such as health disorders, financial instability, obstacles to progress in evolution are shared by his followers and the group as a whole is made to progress. Unbearable adversities are made light through the process of sharing. Similarly the blissful state of advanced disciple is also distributed to improve the culture of other members of the group.

Depending upon the mental stability of persons, considering their state of evolution, initiations are given by ordinary Gurus that there is not much necessity for a Guru to a person who reached the state of mental stability. In the Yoga path Of Master C.V.V. there is only the submission of the mind to the Master. The aspirant has no responsibility to stabilize the mind. During the prayer prescribed By Master, the mind should not be arrested in the name of concentration on any one thought or figure or Mantra. Gently closing the eyes and uttering the name of the Master thrice, one has to submit the mind. Thereafter, whatever thoughts occur, they should not be arrested. Within a short span of time the touch of a feeble electric current occurs in the body. It

illuminates the vital body which in full of electric current. If there are any blockages in the vital (etheric) matter of the aspirant arising out of the deeds of the present or past lives, they will be gradually adjusted. The incurable diseases of the physical plane will also give way towards gradual establishment of health with the shining forth of the vital body. The physical body is none other than the collective atomic existence. Atoms are the intricate fabric of life vibrations. Therefore, by purifying the life current (vital body), the atoms are also purified. When the latter are purified, the physical body made up of such atoms is also automatically purified and perfected. Thus by means of prayer, the etheric body is purified and perfected. By the touch of the feeble current passing through the Master by his grace, the etheric body is immortalized and stands for unlimited period of time. The mind is filled with the Master consciousness losing grip over the lower states. Then the relationship between the mind, the will and the other higher planes (Love and Light) is made straight. In other words the alignment between all planes of existence is complete enabling the free flow of consciousness through all planes.

In this Yoga all adjustments of the vehicles of the aspirant take place through prayer itself. The physical, the etheric and the mental bodies are purified and illumined in a balanced way. There is neither strain nor over-stimulation of the force (*Kundalini*) Even if one overdoes, adjustments take place according to the requirement. According to his state of evolution the aspirant receives required stimulation through prayer and nothing more is possible. Fasting, adherence to the severities of tradition and religion are not prescribed as essentials. Since cleanliness, purity and chastity are

essential, they are not avoidable. That purity is not required for prayer is an impure argument. One need not void prayer if he had no opportunity to take bath but it does not mean that taking bath is not required to carry out prayer. The Master's statements have been misunderstood and misinterpreted by a few lazy and perverted fellows. At the same time drudgery of attending to the religious extremist formalities are done away with. "Those who emaciate the soul within through terrible procedures are headless beings" says Lord Krishna in the *Bhagavad Gita*.

That one should not eat or drink anything before prayer, is a man-made stipulation and not a divine regulation. The Lord, Father of the beings, would not feel disturbed, grow angry and get dissatisfied if His children eat first and then pray. The Master suggested that whoever practices Yoga postulated by him shall have to take in a modest way food agreeable to his constitution before prayer. Meditating on a hungry stomach is futile. "To the glutton, the lazy, the one who fasts, the sleepy or the one who does not sleep enough, there is no Yoga. The one who eats modestly, works and takes rest in the prescribed (by nature) hours alone deserves to be a Yogi" says Lord Krishna. Even the Vedic tradition stipulates that Pranayama should be carried out at least after intake of water "*Achamyā, Pranayamyā*."

Once in Kumbhakonam the followers of Master's Yoga sat for meditation. A portion of them had taken modest quantity of food and the others did not. After the prayer those who did not take food felt terribly hungry while those who did remained normal. On some other occasion the Master made adjustment for transference of food from those who have taken to those who have

not taken benefitting all disciples who prayed in his presence. The Master always used to serve Idly (a South Indian dish) and a cup of coffee in his Ashram before he allowed people to pray. Unfortunately a few even till date disagree with him. There are also a few to whom prayer means sumptuous food and drink. A proper balancing of these two views is Yoga.

The Master had no leisure to prescribe regulations if one should not eat onions, etc., According to the purity of the food, the mental stability depends. According to the purity of the oil, the lamp shines forth. The valuable time of the Master should not be wasted on trivial things such as these. There is no general regulation that certain foods are suitable and certain not. According to one's own work and the peculiarities of one's constitution one has to find one's own agreeable diet. However, "those who follow Yoga should prefer juicy, fresh and easily digestible food and avoid stored, fermented, strong, spicy and fried foods" says Lord Krishna. Considering such commandments one has to frame one's own diet. There is no point in attributing our likes and dislikes to the Master.

EXTERNALISATION OF THE YOGA OF MASTER

Master C.V.V. initiated a few in the first stage into the Yoga which he brought down to the planet, with a view to make them experience and transmit the Yoga. They are called 'Mediums.' During the lifetime of Master C.V.V. on the physical plane a few hundreds of mediums were prepared. The Master said that the number of mediums should reach one thousand and that through those mediums the experience of Yoga would be established on the planet earth. By the time he left the physical plane some people doubted that the number did not reach one thousand. But the Master himself stated that he would initiate the balance of people after leaving the body. As of now (1973 A.D.) nine hundred seventy-three (973) mediums are prepared. One among these is expanding the network ceaselessly. This medium is working in the East and the West as well. In recent years he protected and guided like a pole-star an Indian couple who went to the USA for higher studies. He was appearing off and on to the lady while delivering a baby in one of the hospitals in the USA. She found him as one of the doctors helping her at the delivery. After delivery when she gained consciousness she enquired the doctors about him. The doctors denied the existence of any such doctor in the hospital, in as much as they said, no male doctor would be allowed in that hospital at the time of delivery. Describing this event the couple have written a letter to me which is in my safe custody.

Through this medium (Mahatma) the Yoga of the Master is destined to be familiarized all over the globe. Seven such Mahatmas are involved in this kind of work initiated by the Master. They alleviate human suffering and establish them in the Yogic state. Some of these mediums are conducting on an experimental basis lessons on Yoga in various parts of the globe. The students of Yoga during their meditations are getting the benefits of these lessons at their intuitional levels and are recording them for the benefit of others. Such students are in different nations at the moment. The Mahatma transmits the lessons at the plane of thought beyond language which received by the students. The latter according to their working language are transforming the thoughts into their respective languages. In course of time these groups of students are recognizing each other comparing the notes and are pleasantly surprised by the lessons they are taught, which in turn are strengthening their faith. In recent years Master D.K. described this new method of teaching in his book "Education in the New Age" written through Alice A. Bailey. He stated in that book that depending upon the broadened outlook and state of self-sacrifice of an aspirant the royal path of Yoga would be opened to him. Due to the impurity of the vehicle some aspirants considered that this Royal path of Yoga is for the limited few. This is only a limitation in their mind among such aspirants there is serious difference of opinion about each other. Consequently they are branching off from one unity and are in a bewildered state, unable to experience Yoga. On account of the opinions they hold of others, they are complicating their lives.

Some are attempting to create circles of brotherhood with themselves as the centres. In this glamour they are growing distant from Yoga and are ultimately placing themselves in states of ill-health, poverty and sorrow, etc., For those who have submitted themselves to the Master, there are no complications even in their dreams. For them no problem exists in life. To them no poverty exists in life. They need not seek from others anything for the fulfillment of their desire. The Master himself takes complete hold of those who have submitted themselves and fulfils their requirements. This is our daily experience. It is an established fact in our lives, that there is no influence of caste, creed, religion, race, nation and the social and political structures on those who have submitted themselves to the Master. One needs no permission to practice the Yoga of the Master. The inner proposal is the only prerequisite. It is the ignorant who try to limit the presence of the omnipotent and omnipresent Lord through temples, churches, mosques, etc., The sunlight is all-pervading and gives its presence to those who grow aware of it. In the same fashion the grace of the Master showers all around and stimulates beings into his presence, wherever his name is uttered.

PART - II

M E D I U M S



MASTER M. N.

SRI MYNAMPATI NARASIMHAM

(MASTER M. N.)

Master M.N. is eternally remembered as the polestar in the Yoga path of Master C.V.V., guiding thousands of pilgrims from darkness to light. He hailed from a Niyogi Brahmin family of Guntur District. He was an advocate practising law. Having been attracted to the Master's Yoga path, he settled down on the instruction of the Master at Ongole as an advocate and dedicated his entire life for the spread of the Yoga. He initiated thousands of families into Yogic life and liberated them from the bondage of Karma through the process of yogic magnetization. He is dearer than life to many. He is looked upon as their God by his disciples. People affectionately addressed him as the "Little Master", the "Ongole Master", the "Swamy of Ongole" and worshipped him. He is better known as a Yogi than as a practitioner of law. His followers invoke his name along with that of Master C.V.V. at the time of meditation. The process of submission propounded by Lord Sri Krishna as the ultimate in Yoga is fully illustrative of the life of Master M.N. Every facet of his life was yogic. His house in Ongole was always full of people taking shelter in his divine presence. Throughout the year his house looked as if there were continuous celebrations of auspicious functions. Countless patients have been cured of chronic diseases through his prayers. Everyone of those families that was benefitted by his prayers light a lamp in their houses in the name of Master M.N. He

is worshipped as their family God by these thousands of families. Each of these houses contain the portraits of the Master in oil-paints. There used to be group gatherings presided over by Master M.N. during the last week of May and December, on the birthday of Master C.V.V., as also on the full moon of Leo (*Sravana Purnima*).

It was already stated in the previous chapter that Master C.V.V. prescribed various kinds of courses according to the curiosity of the disciples. The first batch of mediums practised these courses for purposes of awakening the *Kundalini*, stimulating the *Chakras* and for establishing correspondence between the human body and the planets, the constellations, etc., This practice was carried out at the request of the disciples. It was suspended by Master C.V.V. as there was no necessity for such practice. During the practice of these courses, the mediums of the Master used to experience various adjustments in their body. They used to feel energisation of their subtler vehicles, causal body and stimulation of the pineal and pituitary glands. They also used to experience the bridging of the lower self with the higher and the building of the body of *Anthahkarana*. This has further stimulated the curiosity of the disciples into the fields such as the past lives and the events thereof. There was the craving for miracles and strange experiences. Such experiences are recommended for fun but not for the experience bliss of yogic state for liberation and for the experience of the state of permanance (mortality). The curiosity of the disciples for strange experiences, miracles etc., are obstacles in the path of Yoga. Hence the Masters of Wisdom do not encourage these practices. Master C.V.V. allowed his mediums to practise the

courses to enable them to experience those aspects. Later on experiencing them, he suspended the courses. For liberation, submission of oneself through prayer was the only instruction given by the Master. The Masters of Wisdom do not independently propose a scheme of action or restrict the aspirants of their proposals or instigate them into my act. According to the stimulation of the qualities of Rajas, the proposals emerge from the aspirants. They are like the muddy waters carrying the smell of the individualities and personalities. The presence of the Master works out the process of distillation providing the pure waters. In the process the angularities of individuality and personality are rectified and the instrument shines forth fully aligned. The shining forth is like the full moon of Libra devoid of all clouds and extremities of weather. There is no count of the number of times this experience is felt by the humanity ever since its emergence on this planet.

As curiosity is a station in the pilgrim's progress, once again the aspirants who gathered around the little Master M. N. affectionately pleaded with him to bless them with the courses Sri Brahmandam Kutumba Rao along with his group persistently requested Master M.N. for initiation into the courses. The little Master remained silent for a long time as he clearly knew that practice of these courses was not desirable to attain the state of bliss. When he noticed that there was much unrest in the aspirants arising out of his silence towards them, he invoked the presence of Master C.V.V. and sought direction in the matter. He received instruction from the Master who stated : "No matter gains importance without adequate significance. For every aspect that

emerges there is a purpose. For the present according to their desire, give them courses. Carry out the courses as an adept in the state of submission to me.” The courses were the means through which the subtler vehicles of the group were purified. Although the main means of purification are the Masters of Wisdom, sometimes they work out the process of purification through the desires of the disciples.

Although the chief cause of this universe is the Lord Absolute, he is beyond the complications of the creation as also of its process. In the great drama of the emergence and merger of creation he creates through his nature many units of consciousness who once again are used as the means for the process of creation. Billions of beings are under the illusion that others are responsible for their problems and are busy fully immersed in conflict with each other. Only the liberated souls are able to live above the apparent conflicts of life having assimilated the chief cause of all the causes. They are the intelligent ones who escape out of the cycle of cause and effect. If one carefully observes the truth there are no better diplomats than these Masters of Wisdom.

Sri M.N. initiated the desiring disciples into the courses and safely carried them to the shores of yogic experience. In Yoga practice it is much more safer and congenial if there are no internal intense movements and adjustments. Sometimes these adjustments attract the aspirant to the dangerous regions of illusion and glamour according to the accumulated past Karma. It is difficult to enumerate the types and kinds of illusion and glamour into which the aspirants are drawn. It is equally difficult sometimes to gauge the time span of such illusory and

glamorous life. It is chiefly for this reason the mother Nature concealed and sealed the inner and subtler planes of existence and their working, to save the ignorant from danger. The subtler layers of the body within the physical are mysteriously arranged for this reason. Just as the cotton thread of various sizes and colours is brought out of a spool of cotton, the various layers of the body are made out of the threads of energy. These threads of energy are moulded by what is called 'consciousness.' In this process of moulding the whole body, there are certain knots which conceal the ends of the threads. There are many such knots within the human body. Each knot is the switch for manifestation of a particular energy. In any Yoga practice it is safer not to tackle these switches. When anyone of these switches is tackled there would be overstimulation of a particular behavioural aspect which has its basis on the past Karma. Consequently there would be manifestation of the negative qualities hitherto remaining dormant. These qualities should be tackled only after the disciple gains mastery over speech. Churning the individuality and personality through practice of Yoga then brings out the fruit of ambrosia. Stimulating these energy centres should be done for the first time only by a Master who has the capacity to regulate the energies. Otherwise it would be hazardous. The one dangerous aspect which should be noted is that the centres that are responsible for the manifestation of desire, emotion, anger and stimulation of the sexual instinct are also the centres for stimulation of the Yogic energies. It is for this reason, Madam Blavatsky cautioned in her monumental work "*Secret Doctrine*" that tackling the Yogic energies independently is like jumping into the lake full of crocodiles.

Master C.V.V. granted permission for practice of courses when sought but he never instructed and suggested such practices. Permission is given when a disciple conditioned by desire approaches the Master for a second time. Instruction is given when the disciple does not ask for a particular practice. The little Master enabled the curious and enthusiastic disciples to safely sail over the tides of curiosity. He has effortlessly tackled the floods of emotion and desire emerging from the aspirants and arranged a smooth flow of life neutralizing their obsessions. He thus stood like a pole-star among the mediums of Master C.V.V., guiding the destinies of thousands and manifesting the Yoga plan of the Master. Those who have disciplined themselves under Master M.N. through courses and Yoga practice till the end, have become Masters of Yoga and have undertaken teaching the same for posterity. Those who have independently and secretly practiced the courses given by the Master without his consent caught in a strange net of illusion. The keynote of this net is the glamour of secrecy. Even in ancient days the paths of wisdom were concealed time and again, according to necessity. The concealment of the path took place with the manifestation of religions and cults which believed in promoting the cause without proper conception. They are further solidified and got established in the shape of illness buildings mansions and empires. They are presently useful for their historical and archeological significance. According to the needs of the time the eternal secret doctrine externalizes itself illumines a required portion of humanity. When the purpose is served it is extinguished through the process of establishment of cults, religions, buildings, etc., From the point of time when the Lord came down as Fish to

the point of time when he appeared as Krishna, Buddha, Mytrea, Christ, Sankara and Ramanuja there have been innumerable occasions when the Lord descended, illumined and enlightened waves of humanity. Lord Krishna clarified to Arjuna : “According to necessity I came down from time to time.”

The way Master M.N. enlightened and guided his followers, when visualized today, is like a sweet dream. During those days the aspirants appeared to each other as manifestations of light and love but not as individuals different from one another. It was not only social unity that existed between them, it was the union of the one Master Consciousness in all. Whenever he conducted prayers, people were magnetized. There was spontaneous and immediate manifestation of adjustments and rectifications. He inspired through speech, prayers, courses and meditations all those whom he met including children and cattle. We find many old and ripened disciples of M.N. who describe the voice of Master M.N. as melodious as that of a flute song. His prayers in the neighbouring towns such as Guntur, Bapatla, Vijayawada established significant centres inviting people in large number for recruitment into Yoga life. Had these centres continued to work with the same vibration there would have been a global net work of the Yoga of Master C.V.V. by now. But in the Grand play of the Lord the Karma of the race is an essential obstacle. Still during lifetime of Master M.N. on account of his efforts, potential Yoga seeds capable of expanding throughout the globe have been sown. A major portion of the then disciples left their bodies and are presently scattered over the globe with their new bodies. They are carrying the same mission in the places. There is no

purpose served if an audit is attempted to ascertain their addresses. Those who are recruited into the Master Plan cannot be identified even through the astrology of the reversed wheel or through the book of Nadi. They cannot be disturbed by these silly attempts of the curious and the idle. There were idle people who wanted to trace the future lives of Master C.V.V. through the book of Nadi. As they were tracing the Nadi at the mid point they reached stalemate. The future of the Master did not reveal itself to them. Future is the Kundalini that comes out of us as our own shade. It cannot be obtained by those who make individual secret practices and to those who selfishly desire self-realisation and also to those who conduct penances. It surrenders itself voluntarily to persons like Master M.N. who distribute themselves for the benefit of others. He who sacrifices himself for the benefit of others is immortal. Those who desire Yoga for personal ends and personal liberation are lonely children of sorrow. Those who are initiated into the Yogic experience by Master M.N. are now laying the foundations of Yoga in the western countries. Through the fiery and invisible efforts of Master M.N. the presence of Master C.V.V. would again permeate on to the East establishing the spiritual fusion of East and West.

VETURI PRABHAKARA SASTRY

(MASTER V. P. S.)

In the State of Andhra Pradesh, India, there is no literate who does not know Master Veturi Prabhakara Sastry popularly known as V.P.S. He solved many a problem relating to the unpublished works in Telugu literature and brought to light scientifically many works. Through his constructive criticism he remained for ever, the jewel among scholars in the field of Telugu literature. Very few know him as one of the important prophets of the Yoga path of Master C.V.V.

The way V.P.S. was attracted to the Yoga path of Master C.V.V. was strange but pleasant. Man approaches Lord either in curiosity or for protection in difficulties or for fulfilment of desires. V.P.S. was functioning in the Madras City Library. He was suffering from an incurable digestion problem over a period of long years. All kinds of medical treatments were in vain. Despairing everything on account of the disease he was living life without enthusiasm. Having been informed of this condition of V.P.S., the then Professor of Philosophy, the Presidency College, Madras Sri Potaraju Narasimham suggested to Sri V.P.S., to join the Yoga circle of Master C.V.V. He further stated that if the suggestion was agreeable to V.P.S. he would give a letter of introduction to the Master. Sri V.P.S. immediately felt delighted that a solution is being found to his problem in life. He immediately obtained the letter of introduction and on the same evening



MASTER V. P. S.

started for Kumbhakonam. The next morning he reached Kumbhakonam. After attending to the morning calls he proceeded to the Master's house on a horse-drawn cart, buying some delicious mangoes. The driver of the cart knew the Master and his house very well. While driving to the Master's house he gave out extempore short stories appraising the various miraculous feats of the Master and his capacities. As Sri V.P.S. got down at house of the Master a disciple in orange robes, received him with a smiling face and led him into the house. The disciple informed the Master of the arrival of Sri V.P.S. The name of the disciple is Sathchidanandendra Saraswathi Swami. He was a resident of Machilipatnam. The first impression gained by Sri V.P.S. at the sight of the Master was explained by Sri V.P.S. in his own words. There can be no better description of Master than his words. They are "I was thrilled to see the Master, who was spreading the brilliance of morning sunlight. He was brilliantly fair in complexion, neither thin nor stout, neither tall nor short. I drew my hands together, saluted the Master and handed over the letter of introduction brought. The Master read through the letter, smiled pleasantly and instructed me to have my bath, have lunch and take rest in his house. I was for many years taking food without chillies and spices in vegetables and other preparations. I have described this state of my health to the Master. He assured me that from that time he had taken over the responsibility for my health and that I should eat normally along with others. On this assurance that day, in the Master's house I had after many years eaten fried and spicy food full of taste. Hitherto if I had ventured to eat such food, there was tremendous burning sensation in the stomach. I could not sleep throughout the night. To my utter surprise there was no such discomfort

when I had eaten the spicy food in the Master's house. That evening (22-6-1916) at 6 p.m., I was blessed to be initiated into the path of Master's Yoga. I have prepared myself well for the initiation. The Master hinted the procedure of initiation. On my salutations to the Master he stated : "Sit stable saluting (namaskaram), utter the sacred word of initiation once. Close your eyes, observe whatever in happening within you. If the mind travels into objectivity let it go, do not restrict. It comes back on its own. Till a few minutes do not attempt to open your eyes. Even if you do so it would not be possible to open the eyes. After the adjustments required in the body are carried out the eyes would open."

As I sat in meditation, I found that some unknown energy of great dimension was moving within me. The unique experience was expanding itself in me. I felt as though a new engine started functioning in the body. The left hand started moving up and down and the right was also moving with much pain without my proposal. After a few minutes I opened my eyes. My right shoulder bone got dislocated in the past when I fell down from a bullock cart. It was to my pleasant surprise I noticed the rectification of the shoulder bone during the meditation. It was a unique and wonderful experience that at the close of the meditation my two hands were drawn close to perform "Namaskara Mudra" (Salutation). For years together I was struggling from lack of sleep. That night I slept peacefully. Next day in the morning I requested the Master to permit me to stay with him and serve. The Master said, "the repair to the vehicle should take place while the vehicle is on the move. If the vehicle is dismantled the owner's life is disturbed. In my path of Yoga there should be no obstruction to the normal way of living. This is not the path of inaction. It is the path of

Raja Yoga. One should be a house-holder and should not be a Sanyasin. Life should be comfortable. Practise yoga while continuing in employment, keeping good health. I am always in you. I shall help you of your requirements, presiding in you. The meditation carried out in the morning functions till evening when you meditate once again. The meditation takes place in proper dosage according to the requirement. If you happen to travel by train, by the cart, or walking or engaged in any other activity at the hour of meditation or engaged in unavoidable activity recollect me in your mind punctually. After the activity when you are in rest or in sleep the required meditation will take place. Be discriminative, truthful and righteous. Worship me (I AM), the indweller in everyone. The more you dwell deep you will receive the required guidance. First of all health is more important to you. After that you shall have the experience of the Yoga. I do not say that you would have the results of Yoga if you believe intensely. I am responsible even, for creating that belief in you. When convenient be coming here. During end of December and of May there would be gatherings for seven (7) days. Do not fail to be here during those days."

Filled with joy Sri V.P.S. shed tears. The heal in words of the Master ameliorated the unrest within and sprouted the new life with full of enthusiasm. He worshipped the Master in the state of bliss uttering words poetically. On that fateful day Sri V.P.S. thought of himself : "What is this inexplicable and intense movement within. Where does it begin ? So far I have recited so many hymns from Vedas, Slokas and Puranas. I have recited many Mantras and conducted meditations. I have visited various pilgrim centres and such a number of temples but I have never had the kind of experience as I had in the prayer. Just one prayer could move so much within and rearrange my

system. How is it possible. Debates of existence and non-existence which are the cause of theism and atheism are clearly out of my mind. There is clarity of existence born out of experience. I must go further into it. It appears that my prayers are being heard by someone within, who is responding and blessing me from within.”

When he was returning by train from Madras Sri V.P.S. stood by the entrance of the compartment, as the compartment was fully crowded. In the moving train Sri V.P.S. felt as though he was pushed out. A co-traveller with in the compartment invited Sri V.P.S. into the compartment and offered his seat stating, “The door is open. You may fall down. Please take my seat. I will be getting down at the next station.” Sri V.P.S. travelled home comfortably. Sooner he was offered a supervisory post in the library of Tanjore which was the nearest town to Kumbhakonam. Sri Sastry was extremely encouraged by the event. Ever since he took charge in Tanjore, he was able to visit Kumbhakonam and see the Master every week. Gradually his health was restored. Through the mastery of the Yoga practice he lived the balance of his life in one experience of divine love and bliss. In that flow of divine bliss many have been purified through the Medium Sri V.P.S. There are many, who till to date invoke the name of Master V.P.S. along with that of Master C.V.V. and are getting liberated. As he moved to Tirupati in later years, a good Yoga circle was formed. With the grace of the Master V.P.S. healed innumerable incurable diseases. As he conducted prayer and touched the brow-centre of the patient, the worst of the diseases used to disappear without the use of any medicine. Patients from four corners of the country were not only got restored to health but were also attracted into the divine experience of Yoga. Even to date there is something special about

those initiated by Sri V.P.S. into the Yoga of Master C.V.V. It is the truthful behaviour coupled with discrimination and devotion. Simplicity of life is their keynote.

Once Sri V.P.S. visited Kumbhakonam with his wife. The Master after the evening prayer called for Sri V.P.S. and suggested : “This night you sleep along with your wife in the meditation hall in which I normally sleep.” Hearing these words Sri V.P.S. felt delicate, trembled at the suggestion and remained silent which was indicative of acceptance. Sri Sastry what he felt at that time expressed in his own words : “I feared much. It was the room in which the Master sleeps. I trembled. After the dinner with Master, my wife went and slept with the other ladies and I slept with co-disciples and friends in the front verandah. throughout the night I was thinking about the suggestion. At dawn when the doors were opened, entered the house and found the Master resting in the open on a folding cot with a thin bed sheet.

On and around the bed and also on the floor there were jasmine flowers. There was a pillow with silk cover. The Master was also covered by a very thin silk white cloth. There was also a mosquito curtain around the cot. I approached the Master, touched his feet gently and saluted him. The Master enquired : “ Where did you sleep in the night?” I revealed the fact. The Master got disappointed and said, “You have not been able to comply with my suggestion. At 8 a.m. your wife will be initiated. Please make the required arrangements.” From that day Sri V.P.S.’s wife joined the Yoga circle of Master C.V.V. Within five minutes after initiation her body got stiff like a log of wood. Even when Satchidananda accosted her she did not respond. Then the Mother (wife of Master C.V.V.) massaged her body brought her back to senses

and gave food. The cause for stiffening of the body was then known to be that she did not even take light food when she sat for initiation. There was intense meditation for fifteen minutes as the Master transmitted much energy into her. From that day the life of that couple was lived in full consciousness and in the continuous experience of universal love. In their presence many were liberated through the Yoga path of the Master. The experiences of their divine life have been described by Master V.P.S. in his book '*Prajna Prabhakaram*'. Apart from this, people hear that Sri V.P.S. wrote yet another book detailing at great length the divine experiences of Yoga practice. It is not known as to where this manuscript is. Sri Ramakotayya, a disciple of Sri V.P.S. has written a book '*Ma Sastry Garu*' (Our Respected Sri Sastry). In that work he described the daily routine, the universal love, the brotherly attitude and the harmlessness of Sri Sastry. To date Sri Ramakotayya experience the presence of Sri V.P.S. in his meditation. He receives directions, instructions and messages, sometimes in poetic lines. I have known the opening of a new chapter in the life of Sri Ramakotayya on account of the grace received from Master V.P.S. In May 1970 Sri Ramakotayya happened to be with me at Visakhapatnam. We were conversing. The summer heat was intense. The conversation was about the Yoga experience of Sri Aurobindo. The monumental work of Sri Aurobindo '*Savitri*' written in English figured in the conversation. Sri Ramakotayya was curious to see the book. I passed it on to him the next day, obtaining from our library. Sri Ramakotayya stated "We hear that this work is written intricately and that there is no one who could assimilate and understand the meaning. How can I go through the work and understand?"

In fact Sri Ramakotayya's knowledge of English was less than moderate. I have known this. Immediately I felt the presence of Sri V.P.S. in me and at his stimulation I said, "You would not only study this book but also translate it into Telugu. Please proceed without further thought." Sri Ramakotayya went back to his native place with the book in hand. Within no time he returned with apportion of the book translated. The translation was a mixture of prose and poetry and was lucid in exposition of the intricate concepts contained in the original. Within a year he completed the translation. I affectionately instructed him that he should proceed to Pondichery. He expressed the doubt whether he would be able to see the Mother as he heard that the Mother has grown old and was not granting interviews. I replied : "Master V.P.S. is with you. You would receive the special darshan of the Mother. She would send word to you inviting you to see her." He reached Pondichery. As he was waiting in the visitors lounge in the Ashram of the Mother, a member of the Ashram came down the stairs and enquired for Sri Ramakotayya. As Sri Ramakotayya responded he said, "The Mother wants to see you." The Mother received Sri Ramakotayya with affection, touched and blessed him. There cannot be a better illustration of the grace that Master V.P.S. showers. The translated work of sri Ramakotayya is presently being published in the magazine run by Pondichery. It is impossible to describe the downpour of grace of Master C.V.V. on innumerable disciples through Master V.P.S.



MASTER E. K.

THE WAY I RECEIVED THE PRESENCE OF THE MASTER

(MASTER E. K.)

The Master left the physical body in the year 1922. I was born in 1926. The way I received his presence is peculiar. I was born in Bapatla. My father Dr. E. Ananthacharya was a scholar in Sanskrit, Telugu and English languages. He was an embodiment of Saraswathi, the Goddess of Wisdom. He was popular as a healer in the Ayurvedic system and held the etymological key to the Veda. He was the disciple of Bhagavan Ekkirala Ramachandracharya. At a very young age he was thorough in the Vedas, the Puranas and the Upanishads. In the presence of his Master he fulfilled in himself the Yoga practice and remained a Yogi throughout his life. Through self-study and effort he reached heights in Ayurveda coupled with the vedic wisdom and yogic experience. He restored health and recruited many into the vedic routine and yogic way of living. He lived a major portion of his life in Vijayawada, serving humanity.

When I was five years old I saw my father studying a book. It was written by Sri Narayana Iyer, a direct disciple of Master C.V.V. The book was named '*The New Yoga*.' On the cover of the book the English Capital Letters "**C.V.V.**" were printed boldly. I was learning the English alphabets at that time. Looking at the letters with childish pride, I uttered loudly "C.V.V." My father explained me of the letters as under : "This is the name of a Mahatma. He propounded Yoga." Saying so he turned the pages of the book and showed me the picture of the

Master. I offered salutations to the Master. Later on the event slipped from my memory.

In 1946 I was active in the field of literature and was participating in literary congregations and competitions. I accompanied an old scholar in literature once when he was going from Guntur to Nellore. On the way we stopped at Tenali where the old man took me into a palatial building. It belonged to Sri Vedantam Lakshmi Narayana. The old man hinted, "Here people serve delicious food. Whatever the group does we shall have to imitate for sometime." There was a large gathering in the house. Certain useful conversations were taking place. I was amidst the group observing their conversations. In the meanwhile there was a message that all of us should go over to the first floor of the house. There was a big hall in that floor. On one side of the hall there was an oil-painting on the altar. The person in the painting appeared strong and healthy with a noble and majestic countenance. His face with significant mustache was emanating peace, power and quietitude. I did not know who he was, nor did any one inform me. I felt that I might have met the person somewhere in the past, I felt attracted towards him in my mind.

An elderly person instructed that we should close our eyes. When all have closed their eyes some one uttered out the invocation. As I heard the invocation there was some vibration in my vertebra. The curious mind attained the state of concentration. A question arose as to who the person in the oil-painting was. It consoled myself with an assumption that he could have been an acquaintance of my father and that I might have seen him when he visited my house. While such feelings were passing through me there was the feeling of the flow of electric current through the body as if a feeble electric shock given. The entire body became light and I lost the objective touch. I remembered a previous

experience of my childhood when I felt the lightness of the body on eating a strong pan. After sometime I heard the instructions to open the eyes. I could not open the eyes for some time. I felt as though the eyelids grew heavy and were pasted to each other. The hands and legs were also not in control. After a few more minutes there was complete control on the organs. I stepped down the stairs. At noon hour there was a delicious food served with many festival items. Immediately after food the old man whom I accompanied resumed travel. On the way I enquired about the gathering. He stated "this is a kind of madness, they are all mad fellows. They describe all that they do as a kind of Yoga. Periodically they join at a place and eat delicious food stomachful. They have no Yoga practice beyond eating such good food. In hotels we do not get good food. Hence I have taken you to that place." The event slipped from my memory gradually.

In the same year (1946) I published my first literary work. I was giving complimentary copies to acquaintances and was reading out the contents to some of them regardless their inclination to hear the name of the work is "Arpana". One day my father suggested : "My friend in Bapatla Sri Velagapudi Subba Rao is good person. Since you are going to Bapatla, you better meet him, submit a copy of your work and seek his blessings informing him that you are my son. He will be very happy." I went to Bapatla and submitted my book to Sri Subba Rao. Resting in an easy-chair he turned over the pages of my book and said : "Are you the son of Ananthacharya ? I am very happy." When I sought his permission to leave, he said : "Before you leave Bapatla you see me once again and have food with me." I felt shy and wanted to avoid giving an answer in the affirmative. He smiled and affectionately instructed : "You do not know, you better do what I say, have food with me before you leave." I had complied with the instruction

obediently and with no further discussion. Just before I was leaving he affectionately patted me on my back and said : “I have gone through your work. It is good. You will come up in the literary field. But this is not important to you in life. The path in which you shine is different. Scholastic attainments are not important. Inform your father that I felt extremely happy on seeing you.” I left him after offering my respects. I came to know later that Sri Subba Rao was one of the direct disciples of Master C.V.V. He was blessed by Master C.V.V. with the right to feed and help people by touch.

In 1949 I joined as lecturer in Telugu in Hindu College, Guntur. Those were the days when I newly set up my family. To arrange a shrine room in my house, I went to the market to purchase of Gayatri. I was lucky to get an inspiring picture. Such picture I never saw before. I got the picture framed, arranged my shrine room and started meditating upon Gayatri. After a week days when I was meditating upon Gayatri, I had a strange experience. I saw an altar. Upon the altar some one wearing a silk dhoti was sitting in veerasana. The person was sturdy and strong. I was able to visualize the lower half of the person. Throughout the meditation the same sight remained stable. From that day in every meditation the same scene was appearing. Day by day there was clarity in the vision. The upper portion of the person was gradually revealed. In another week to ten days the face could be seen clearly. A noble and majestic countenance emanating power, peace and quietitude! The eyes were large. There was a big mustache. I did not know who he was. There was a vague feeling that I had seen him somewhere. Perhaps he could have been one of my father's friends. In the same experience two more weeks passed by. The man who made way into my meditation settled down comfortably in my heart.

One day the head master of a high school in the village nearby (Gudavalli) Sri Rajagopala Rao visited my house in the afternoon. He informed that in his school they were celebrating the birthday of Ravindranath Tagore and that I should speak on Tagore to the school children. I agreed and proceeded to the village. In the evening I was conversing with Sri Rajagopala Rao in his house. A few minutes before 6 o' clock (p.m.) he got up and said, "Please excuse me. It is time for my evening prayer. You may please engage yourself reading any book. I shall complete my prayer and rejoin you." Saying so he went inside. I felt "Why should I also not join in prayer?" Again I doubted he may have some objection for my joining him in prayer. As I was wondering he came out and said, "If you have no objection you may join me in the prayer." I washed my feet and entered the meditation hall. Before a big photograph his wife and children were sitting in a row. He was lighting the incense sticks. I saw in meditation posture and looked at the photograph. I was completely thrilled ! The person in the photograph whom we were about to pray was known to me for the last three weeks. He was the person who was appearing to me when I was meditating upon Gayatri ! I closed my eyes along with the others. Sri Rajagopala Rao uttered the invocation. There was once again an intense vibration throughout my vertebral column. There was the touch of feeble electric current throughout the body. Immediately there was recollection of the previous experience at Tenali which had slipped completely out of my memory. Once again the body became light in meditation. Within a few seconds there was the recollection of having seen the photograph at the age of five in the presence of my father. Vaguely the sentences uttered by my father were also recollected. The apparently independent events are found to be inter-connected whose sequence is found meaningful. I found the synthesis of the experiences. I felt that a path is made open for me in life. Throughout

the meditation there was the continuous flow of energy. By the time I came out of meditation the mind was blissful, still and pure. That state of mind was attained in meditation effortlessly. From that time to date there is the same fullness of the mind and there is the flow of life. I had similar experience during the full moon of Scorpio at the midnight hour in 1947. It was the time when my literary work '*Rasa Leela*' began. The same experience was reached in the meditation that day and settled for ever.

As we came out of the meditation hall, I enquired of Sri Rajagopala Rao as to who the person in the photograph was. He informed me that it was Master C.V.V. and that he lived in Kumbhakonam. He also explained briefly about the Yoga of the Master. I asked Sri Rao to give me the prayer. He gave me the prayer. He gave me the prayer once and made me repeat. He wrote the prayer in my diary. Even today I have the prayer given by him in his own hand in my diary. I also sought a photograph of the Master. He gave the address of Sri Narayan Iyer, who was residing in Madras. He advised that I should write to him immediately as he was growing old and might leave the body very soon. I returned to Guntur and for a long time I felt lazy to write to Sri Narayan Iyer in Madras. After sometime I received the Photograph of the Master through registered post from Madras. Behind the photograph there was the signature of Sri Narayan Iyer. On the same day I have noticed in the newspaper that Sri Narayan Iyer left the physical body. I was stunned. Later I learnt that Sri Rajagopala Rao wrote a letter on my behalf requesting that a photograph of the Master be sent to me.

Ever since I returned from Sri Rajagopala Rao's house I was regularly meditating in the morning and in the evening. In every prayer there was the stimulation of force through the vertebral column. There were many

strange experiences. The body used to turn into many postures. The mind received many impressions. Through this process the mind attained stability and there was no emotion thereafter in the daily routine. Daily in the prayer certain Yantras, Mantras and the procedure to meditate upon them were revealed. Their usefulness was also visualized. I was instructed in the day to day duties and responsibilities through the process of clairvoyance or clairauidience. In the beginning I used to feel that they were my mental aberrations. Nevertheless, I did not neglect them but made note of them date-wise in my diaries. I found them to be indicative of my duties and responsibilities. From that date I have been framing my work and my activity on the basis of those indications. From that time I got in touch with many Masters. I learnt many things from them. I found with their help a synthesis between the Wisdom-science and Yoga. I also had the experience through practice. Along with me a few students started sitting in the prayer. Day by day the number increased. In the early days they had a novel illumination within, followed by good experiences. Above all they gained effortlessly a state of self-confidence coupled with obedience. To them problems of life ceased to exist. An unbreakable link is established between me and the brothers with whom I meditated. The important events of their life are found to be inter-connected with me and I realized that in all these bodies there is the one consciousness presiding and vibrating. It is the Master consciousness. It is the continuous experience of One existence. Any other thing in life is found to be false and wasteful in life. I found that any deviation from his experience is artificial and self-proposed by the beings. A few expressed that they felt blissful when they meditated with me. A few said that there was amelioration of their diseases. A few others said that their problems were getting solved and that their difficult days were over. I have decided that all these have become possible as a

result of the Master's presence. Sometimes they take place to test us if we would accredit ourselves with the events. For example, imagine that a person who is destined to beget a son after an year approaches you for a talisman or a herbal root. When he begets children and respects you for that, it should not generate pride in you. Healing others through meditation also belongs to this category. Such events testify to the grace of the Master but not to the capacity of the disciple. If the disciple has this temperament throughout and has no itch to become a guru, the Master externalizes himself more and more through the disciple. In turn disciple lives more and more in the Master. Finally there is the transformation of the disciple into the Master. The ascent of the disciple devoid of the personality is the descent of the Master. The point at which the two meet there remain one consciousness. This consciousness is called 'I AM'. Since it exists in all it should be understood as the one universal over-soul known as 'Paramatma' (Higher Self).

A few friends in Guntur who were conducting cultural gatherings every Sunday invited me to give discourses on spiritual topics. With the gradual increase in the number of participants, there was need for shifting the venue to a bigger hall. I have spoken to the members of the local Theosophical Society and shifted our activities to that place. One day I happened to come across the book '*Secret Doctrine*' written by Madam H.P. Blavatsky in the library of the society. I remember my father reading this book during my childhood. Out of curiosity I requested a member of the society to lend that book to me. He spoke thus : "this book is too terse. It is very difficult to understand. Even to the elders in this field it did not yield. Even we never studied this book." Next week I asked Dr. A. S. Chalapathi Rao who stated, "If you wish to read, why should we object ? You may please go through." Stating so, he took out a copy from the library and gave it to me.

The moment I started reading the book, I came in touch with certain strange beings who explained the contents of the book to the point of my experiencing it. The divine Plan as expressed in the book revealed itself and I have been able to grasp my role in it. I have also understood the spiritual hierarchy, their plan of work, their relationship with the evolution of beings on the globe and the connection of Madam H.P. Blavatsky to the Masters. The World Teacher Mytrea, Masters of Wisdom Mourya, Koot Humi, Djwalkul, Serapis and Jesus are some of the important Masters in the hierarchy guiding the destiny of humanity. Having been liberated according to the time and need of the place they have been taking bodies to help spiritual progress of man, to co-operate with the evolutionary process of creation and to neutralize the "Karma" of the race. Shambala and Kalapa are the two secret centers from where the creative work of the Masters originate. There is inter-relationship between the work of Master C. V. V. and the Masters of Wisdom. The inter-linking of the work took place and permeated through Madam Blavatsky. For man to experience the yogic state, seven types of attunements should take place. Madam Blavatsky has given three keys relating to these attunements through her book '*Secret Doctrine*.' That only three keys can be given through the book and the others cannot be given by that method was made clear by her. Whenever in the conversation Madam Blavatsky figured in Master C.V.V. used to repeat the same and further added that the rate of the keys can only be given by a Master to the disciple. There is such synthesis of understanding between the work of the hierarchy and Master C.V.V. If one is to understand the synthesis, they should grow beyond the barriers of organizations, cults, etc., No Master of Wisdom ever founded a religion or a cult. They come down time and again to establish the law and help humanity but not to establish societies, cults,

trusts, etc., Neither they frame such societies nor do they get framed by them.

This kind of synthesis was taking place in me while the prayer of the Master was regularly and incessantly taking place. I exchanged notes with a few others who follow the Master's path. They have not confirmed my views. They were aristocratic in saying that there was no connection between Master C.V.V. and the Masters of Wisdom and that the path of Master C.V.V. was greater and more illuminating than that of the Master of Wisdom. I also exchanged notes with the members of the Theosophical Society. They opined that there could be such a connection and brushed aside saying that such things were not importance. Many of them when enquired revealed that they never opened the '*Secret Doctrine*' written by H.P. Blavatsky. To me the synthesis of the plan was revealing itself more and more. I thought fit to carry out my work without further conversation and exchange of notes with others.

In the meanwhile a few spiritual brothers started an astro-spiritual academy and requested that I should be one of the teachers. While I was working for the society, they have started an Astro-spiritual magazine called '*Mihira*.' They desired that I should also take up the responsibilities of the editor for that magazine. While I was its editor, I discussed an issue in the magazine. It related to the eight planetary conjunctions that was taking place at that time and its significance *vis-a-vis* the future of the world. During those days in prayer I noticed a comet as also the purpose of the planetary conjunction. Later I came to know that Master C.V.V. himself indicated the comet to his disciples.

This article of mine was noticed and studied by one Mr. Albert Sassi, a senior member of the Theosophical Society. He came from Madras to Guntur to see me,

inspired by the article. He had an Ashram in the Nilagiris (Blue mountains) where he sought discourses from me on Yoga. In 1963, I stayed in his Ashram for a month. On the first day of my stay in Ashram he did not allow me into his prayer room. This was on account of the restrictions he had as a member of the Theosophical Society. While he was conducting meditation, I was carrying out the prayer of Master C.V.V. After the day's activity Mr. Sassi expressed that in meditation he saw a new Master whom he did not know before. He explained the noble and the majestic features of the person whom he saw. He enquired who my Master was and asked me to show his picture. I showed the photograph of Master C.V.V. and Mr. Sassi confirmed that it was he who appeared to him in the meditation. He offered his worship to the Master. Thereafter we prayed and meditated together. During my stay with him Mr. Sassi knew fully the Yoga path of Master C.V.V. All the members of the Ashram joined us in the meditation. Besides teaching Yoga I explained the synthesis of the work carried out by the Masters of Wisdom. Mr. Sassi stated that he was striving to know one more Master apart from the Masters of wisdom named by the Theosophical Society. He had also distinct information, he stated, that this Master belonged to the Ashram of Sage Agastya and that he lives in the caves of Nilagiris. He further stated that he had this information relating to the Master of Nilagiris from one of the direct disciples of a Master of wisdom. He proceeded to describe that this Master is the spark on the planet of that Great Light Agastya. I understood in the prayers gradually that this new Master whom Mr. Sassi was referring to was Master C.V.V. Master C.V.V. is the Master of the Aquarian age and the sage Agastya is described in the scriptures as the product of Aquarius of higher cycles.

Next day I revealed to Mr. Sassi my experience in the prayer. Mr. Sassi also confirmed through his meditation

that the unknown Master working with the Masters of Wisdom was none other than Master C.V.V. He took a photograph of the Master C.V.V. and placed it in the centre of the altar of his prayer hall. He made similar adjustments in the shrine rooms of those who followed him in Belgium and France. From that time the prayer of the Master is carried out in those centres of the West.

THE PRESENT YOGA CENTRES

1. Kumbhakonam :

The sacred place where the Master initiated the disciples into Yoga practice, is Kumbhakonam (a town) in the South of India, Tamilnadu State. The Master's residence is the birthplace of Yoga. Even today it is the international centre. In the first floor of the house there is the *Sanctum Sanctorum* in which he initiated hundreds of aspirants. The meditation hall in the first floor in which the photographs of the Master and his wife are kept is even today giving the aspirants the presence of the Master and his touch of love. It is also the main centre that transmits the yogic experience to the various other centres. On the ground floor there is the quarter in which the Master lived. In that quarter Masters shrine room and his footwear are worshipped even today. Every atom of that place is totally spiritualized by his continued presence.

Any stranger who enters the premises and participated the prayer feels the divine presence of the Master. The disciples of various centres co-operate with the centre and carry out the activity with obedience and submission. Opposite to the house of the Master there is the Yoga school. The mediums of the Master and their followers carry out the prayers in the morning and in the evening and are gaining the yogic experiences.

2. Tirupathi :

This centre is established by Master V.P.S. The followers of Master V.P.S. formed a Yoga Friends Circle

and are efficiently carrying out the Yoga activity. People who gained the yogic experience in this centre are today spread out in all the other corners of the country and are creating the atmosphere for the Master Yoga. Even today people who meditate in this centre feel the presence of Master V.P.S.

3. Other Centres :

The disciples of Master M.N. are organizing the Yoga practices in Ongole, Vijayawada and Bapatla of Andhra Pradesh.

THE SPIRITUAL CENTRES ESTABLISHED BY MASTER E.K.

Master E.K. established during his lifetime as many as 80 spiritual centres in India and 12 spiritual centres in West European countries, where the prayer and meditation of Master C.V.V. is carried out regularly. He established The World Teacher Trust in November 1971 and inspired thousands of families into the yogic way of living. He not only initiated the disciples into the yogic path but also recruited them into the field of service through healing. He trained hundreds of his disciples as healers. He unlocked the wisdom of the scriptures with the Astrological, Etymological and Time Rays and the Vedas for the benefit of the commoner. He found a novel educational system to meet the needs of posterity. Under this system, a number of schools are established for the children who will be the citizens of the 21st century. He imparted self-confidence into the youth and made them self-reliant. He firmly established in four thousand families, the traditional Vedic values and made them ideal family units to be followed by posterity. His insight into the world scriptures enabled him to carry out the spiritual fusion of East and West. He sowed potential seeds to provide a socio-economic basis for spiritual living.

His writings inspired millions of people in India and also abroad. He established the objective link between the Eastern and Western servers of humanity. Under his guidance thousands of co-workers are ceaselessly working and preparing the ground for descent of the

Avatar of Synthesis. In short, he is worshipped as their God by thousands of people in India. After he left the physical body on 17th March, 1985 the workers in India and abroad are experiencing his omnipresence. He is the guiding star leading the destinies of thousands of spiritual workers at various centres in India and abroad. He carried out a major and substantial work of Master C.V.V. and significantly contributed to the spiritual growth of various spiritual centres.

PART - III

SCIENCE OF YOGA

THE YOGA MECHANISM

Experience of eternal bliss is the ultimate goal of the human being. The proof of experiencing eternal bliss is living the entire life as a play which in the state of illusion is normally an unsolved riddle, a store-house of responsibilities, a drudgery of self-imposed discipline and righteousness. Yoga practice paves way from this state of illusion to the state of bliss. To some Yoga means strenuous regulations which cause pain and suffering. This is a feeling and practice with its roots in illusion. Suffering and bliss are poles apart and are opposed to each other. The practice that leads to bliss should also be blissful. To think that happiness and the laws of nature are opposed to each other is again ignorance. Intelligent action through voluntary submission to the laws of nature paves the way to bliss in which the man proceeds playfully. This intelligent action is Yoga. The equipment made available for such intelligent action is the aspirant's body.

It is essential for the aspirant to intelligently understand the human constitution, construction and its properties and qualities. Just as the circular springs in a wall clock indicate the passage of time there are wheels of times within the human body indicating the time as age. A detailed knowledge of the instrument, its use and the ability to align the machinery and use it properly are essential prerequisites to the one who aspires to become a Yogi. Only then one can live life like a Master blissfully beyond the illusive bondage.

This machine called 'human body' is made up of the five states of matter. They are : Solid, liquid, heat, gas and ether. To administer each of these five, there are five centres in this body. These are called the 'Chakras.' The Chakras function through the nerve centres with the vertebra as their basis. It should be noted that these Chakras are not in the physical matter of the vertebra. They are the whirlpools of force functioning incessantly along the vertebral column just like the mind within the brain. Among them the first one is the *Base Chakra*. It is at the root of the vertebra. On account of the functioning of this whirlpool of force around the root of vertebra, the chemicals in the body are regulated and are made to function in the required order. The second Chakra is *Mani Puraka (Navel Chakra)*. It is protecting and regulating the liquid tissues in the body. While the base centre receives, distributes and regulates the solid food, the navel centre receives, regulates and distributes the liquids for the proper functioning of the human machine. On account of its influence, the water taken in through drinking and bathing is utilized for the liquid tissues such as the blood and other fluids in the body. After such use the impure waters are thrown out as urine and sweat. The *Navel Chakra* functions around the Solar plexus.

The third one is the *Swadhistana Chakra (The Spleen Chakra)*. Through the functioning of the liver and spleen it generates and regulates heat in the body. It is on account of this whirlpool of force that heat is regulated in the body according to the environment. The flow of Prana (Vitality) is kept unobstructed through the proper functioning of this Chakra. The Chakra functions around the splenic plexus. The fourth one is *Anahata*

Chakra (The Heart Chakra). It is responsible for the functioning of the respiratory system, the lungs, the flow of blood and the process of expansion and contraction resulting in breathing in of Prana and breathing out of Apana. This Chakra functions around the Cardiac and Pulmonary plexus. The fifth one is *Visuddhi Chakra (The Throat Chakra)*. This functions around the Pharyngeal plexus. Through production of sound it maintains the correspondence with the space. Through the friction of the vocal chords it stimulates the sound vibrations and from the point of emerging consciousness it produces the voice (the sound pregnant with intention). This externalization of sound from the point of emerging consciousness corresponds to the law of emergence of atoms out of space. On account of the functioning of the Visuddhi Chakra, the proposal is externalized as the word differentiating itself from the utterer (consciousness). The four stages of utterance emerge out of the functioning of this Chakra. Drawing a simile from this, the Seers of Yoga postulated in the Veda that the Goddess Saraswathi comes out of the four faces of Brahma, the Creator. In this fashion the five states of matter are arranged in the five Chakras in the microcosm called the human body. The sixth Chakra namely the *Agna Chakra (Brow Chakra)* functions around the Carotid plexus in the brain in between the eye-brows. On account of the functioning of this force the mind goes beyond the state of matter and shines forth thereafter. It pours out the properties of the five senses. These five properties are : hearing, sight, smell, taste and touch. Further, it is from this centre of light that the functioning of five Chakras below is administered. The centre from which this light shines forth exists in between the pineal gland and the pituitary

body. The light that sparks out between these two glands transforms into mind, permeates into the senses and finally dissipates into objectivity. The aspirant will have to bridge the gap between these two glands. The effort to fill the gap itself is the bridge. This effort is of two kinds. One is exoteric, the other is esoteric. Through the exoteric effort the man dissipates into objectivity from within out-side. This results in building the lower bridge. The esoteric effort is through the grace and blessing of the *Teacher (Guru / Master)*. Master C.V.V. volunteered to build the higher bridge in the aspirants who invoke his name during the prayer. Wherever there is fire by friction there is the manifestation of light. In the same fashion in every aspirant who invokes the name of Master C.V.V. the presence of the Master manifests itself. On account of this presence there is the influx of Prana into the aspirant from the space around. The Prana that enters into the aspirant's body causes workings and adjustments in the layers of his body. It rejuvenates, reconstructs the etheric body within and rectifies all required parts. It thus brings out the required alignment and stabilizes. Purifying the etheric body the state of Yoga is given to the Buddhic layer. When this yogic stage is reached the two glands are bridged. This bridging is like the functioning of the arc-lamp between the two carbon rods. Due to the burning of the carbon rods the light emerges. In the same fashion there is the emergence of light in the Buddhic plane. This gives the aspirant the discriminative will which helps him to avoid unrequired persons, situations and actions. The wisdom of the permanance and impermanance is gained through which the state of sorrow is ascended. The aspirant thus receives the state of eternal bliss. Just as the things in the house are properly arranged

in the presence of light, the light of discriminative will illumines the atoms of the lower layers of the body. This leads to the state of immortality which is also known as the state of fullness and the state of indestructibility. The force and the intelligences of the microcosm establish correspondence with their respective sources in the macrocosm. The seventh Chakra, the *Sahasrara Chakra* (*The Head Chakra*) is representative of the macrocosm in the microcosm. The intelligences of this Chakra correspond to the Planets, the Sun, the Solar system and the Cosmos. They do not belong to the individual.

It is like the international representative in the nation situated in the capital city channelizing the international systems and experiences into the national system. Thus the Sahasrara Chakra is the gate-way between the macro and microcosms. The soul that touches this centre would attain the state of omnipresence. Thereafter he comes down to help the younger brothers of humanity in the later's attempt towards liberation. This descent is once again through the same vertebral column. In the process of descent it illumines the surroundings within and outside as all planes of existence. It magnetises the atoms by its presence, touch, speech, etc., It is a process of magnetization and illumination. The Raja Yogi who comes down from the Sahasrara as the unit consciousness of cosmos settles in the Anahata (Heart Chakra) and lives as manifested love. Remaining in that centre he influences the Chakras on either side through the magnetism of love. The practice of Yoga is fulfilled at this stage. This Yoga of ascent and descent is called the 'Raja Yoga.' The teachers who are popularly known as the Masters of Wisdom move amidst human beings,

to present this state of existence and thus protect and liberate the beings. This is the Yoga Plan of Master C.V.V.

“The whirlpools of force called Chakras manifest from the one force known as the primordial nature (Mulaprakriti). It is called by various other names such as primordial nature, primordial force, cosmic force, etc., The Raja Yogis call it Kundalini. Lord Srikrishna called this “*My Nature.*” He stated through this nature which came out of Me (I AM). ‘I’ come down creating the planes of existence and the creative intelligences relating thereto.” The one who experiences Brahman (I AM) is attaining the state of Brahman. It is in these lines Master C.V.V. promised “*The One*” who invokes Me in him shall be transformed as “I AM.”

The Kundalini force within the body permeates and functions through the six Chakras. When Yoga practice is proposed it ascends through these Chakras from the Base Centre to the Sahasrara. In the process the Soul (the localized ‘I AM’) reaches its original state of existence. In other words the individual consciousness is transformed into the universal consciousness. It is this force of Kundalini that comes down from the absolute state and forms units of consciousness. It is this force that comes down as the atoms of the universe and once again merges in the universe. It is again this force that exists as the circular movement of planets and the force of attraction between the planets of the solar system. It is this which is the administrative force within the Sun globe and at the same time is the birth centre of the various Sun centres of the various solar systems. The perception of the existence of this force and co-operating with this force is one of the purposes of Yoga.

YOGA AND ASTROLOGY

In the state of experience called *Samadhi* (Self-realisation), there is the perfect synthesis of all facts of creation. The synthesis between the macro-cosmos and the micro-cosmos is very clear and intimate. In order to understand this synthesis there is the necessity of astrology. It is for this reason it is said that among the six keys to the Veda, astrology is the master-key.

It is essential to know the secrets of the time cycles as also the movements of planets and stars, in the meditational plan of Raja Yoga practice. The entire science relating to this was taught in three different cantos, namely : i) Astronomy, ii) Astrology, iii) Supplementary Knowledge. For Yogic experience a proper understanding of the first two cantos is considered imperative. Knowledge of astrology give an unfoldment into the yogic wisdom. The experience of such knowledge gives the yogic experience. In the astrology taught by the ancients, objectively there is the knowledge and subjectively the experience. In the royal path of Yoga it is experience which is required but not knowledge (an intellectual understanding). Knowledge born out of experience is always original, first-hand and is the uttering forth of the truth. Knowledge without experience is intellectual reproduction and hence is not first-hand. Among the many who are knowledgeable in astrology, there is the misunderstanding of its use. The

ancient science is abused to tabulate horoscopes and calculate predictions. This practice of astrology has no relevance to the practice of Yoga and on the other hand it is far away from Yoga. The planets do not condition or influence the Yogis. Hence it is futile to draw horoscopes of Yogis and predict their life events.

The astrology required for Raja-Yoga practice is totally different from the popular predictive astrology. The former is the means to understand and synthesise the macro and micro cosmos through the process of correlation. One should understand the correspondences between the Sun signs and the parts of the human body as also between the planets and behavioural aspects of the human being. There is clear scope to ascertain the accumulated past Karma of a person, manifesting as his behavioural nature by correlating the planetary movements in his case. After this ascertainment through the wisdom of correspondences if one does prayer, there is neutralization of past Karma.

According to the wisdom of correspondences every man is a future solar system. In him there are the twelve Sun signs, the nine planets, the thousands of Suns in the name of Stars, the twenty-seven constellations in which the Moon moves. This wisdom enables one to experience all these within the aspirant's body. The entire universe around is experienced as reflected within. It is like the future banyan tree within the banyan seed with all the potentialities of future manifestation, which slowly unfold through the cycles of time. When once this seed is planted there is the irretrievable process of creation. From the seed there is the manifestation of the tree, its branches, its leaves, its flowers, its fruit and once again

its seed. The process and the movement is circular but yet novel each time. There is no repetition in the detail. Each cycle is eternally new in its detail while the principle is the same.

The aspirant, in order to know his progress, is therefore, to understand the cyclic movement of the planets, Sun is the eye - Moon is the mind – the planet Earth is his physical body – Mars is his determination – Mercury is his intelligent activity – Jupiter is his experience of happiness and the consequent wisdom – Venus is the experience of beauty splendor – Saturn is the ability to understand one's own limitations – Uranus is the change in times – Neptune is the experience of the state of 'I AM' through absorption. The physical body, the mind and the "I AM" put together is Means. The three respectively are the representative principles of Earth, Moon and Sun. While the Moon is rotating around the Earth, the Earth is rotating around the Sun. The Sun of our solar system along with eleven other Suns moves around a centre. In this fashion a family of twelve Suns along with eleven other families (Total twelve) move around a cosmic centre. All these planets of absolute consciousness emerge in a cycle movement hence move circularly and once again merge into the movement. When we observe these planets moving in the circular path around each other, we find them circularly wound up like the flower creepers. As they emerge and merge in movement they are like the letters written up on the surface of water. The Philosophers understand them to be impermanent and the Yogis as ever nascent and splendorous. Those who call them impermanent are attempting to run away from the so-called state of impermanence and are dying. Those who find them as

nascent, ever changing and eternal are transcending birth and death and are experiencing eternally the state of Ananda (Bliss), unconditioned by birth and death. They are tuning themselves to the process, and are absorbed into it on the point of merging. Thus the first category die into the point of merging and the second category experience the process of merging and hence consciously emerge once again along with the emergence of Creation.

This sublime and all inclusive astrology is the foundation for the practice of the Yoga prescribed by the Masters of Wisdom. In that we find our duty and responsibility and the discipline relating thereto. The Moon that moves around the Earth is the replica of the mind functioning within the human body. To these two, the centre called “I AM” is the basis. “I AM” is the replica of the Sun. The movement of these three – the Earth, the Moon and the Sun bring in the various Moon phases which are represented in the human mind by the moods. The emergence and disappearance of various proposals within the mind are also based on these three principles. The aspirant who makes a careful observation of these will be able to regulate his behaviour and the mind. He will be able to undertake the responsibility of guiding and regulating the minds of the others. He understands the magnetic attractions and repulsions as the principles of full Moon and new Moon. He further understands the likes and dislikes also as the high and low tides of the sea, emerging out of the movements of the planets. He will be able to escape from the virulence of the tides of likes and dislikes in him and in others through the intelligent understanding of the trends of the time. He thus transcends the complexities of the emotional world and lives above and beyond them.

The entire procedure relating to this is postulated in the Veda and described in the Puranas. In the Bhagavad Gita of Lord Srikrishna there is the synthesis of all this from the emergence of the dawn of the Creator, to the point of his merging into the deep dark night. The Masters of Wisdom as also Master C.V.V. have given out to the world, the prayers, the practices and the meditations relating to this. Master C.V.V. has given this Science of Astrology in his courses namely, the Planetary adjustment courses, Planetary courses, Nakshatra courses, Zodiacal courses, Rectificatory courses, etc., Through these courses he has given the process of rectification and purification of the gross and subtle layers of the human body and also the process of neutralization of the past Karma.

In the Yoga of the Master there are courses relating to the establishment of the correspondences between the twelve sun signs, the nine planets and the physical and astral channels of the human body. Then, there are courses relating to the purification and illumination of the physical and astral channels through which the yogic state is experienced. The Masters of Wisdom expounded the Science of Astrology in simple and clear terms as experienced through practice by their followers. To those who are curious to know the details, the science is available in the books '*Esoteric Astrology*' by Alice A. Bailey, '*The Art of Synthesis*' by Alan Leo. The bridge between the astrology given out by the Masters of Wisdom and the Courses of Master C.V.V. can be found in my book '*Spiritual Astrology*.'

In the yogic path of the Master, the planets create a revolution in our behavioural nature, thus neutralizing the past Karma existing in us as our individual nature and thereafter giving the experience beyond individuality

and personality. The planets exert authority on an average man. They guide an aspirant who practices Yoga. They serve the Yogis. In truth the planets also function in subordination to the Parabrahmam and the plan. They are neither authorities nor enemies to any created beings. To those who do not tune up to the nature it appears as though they obstruct, create difficulties and to the so-called unfavourable aspects. To those who voluntarily take up the process of tuning up to the nature, they function as guides. Since a Yogi is an aligned being, they co-operate with him in the execution of the plan. In the Yoga practice of the Master the universal love, the universal brotherhood and the omnipresence of the Lord Absolute are experienced with more ease and less effort.

At times the Master C.V.V. made certain mystic statements relating to the planets. For example, he stated that the planets of our Solar system are lazy, that they are not discharging their responsibilities properly and that he came down to make adjustments in regard thereto. Similarly he also stated that the planet Earth is suffering from a distortion and that the distance between the planets is changing. At some other time he stated if once the distortion of the planet is rectified, all would experience the full Moon without new Moon. All these statements relate to the Solar system within the human body and its correspondence to the Solar and Cosmic systems outside. They also relate to the varieties of behavioural nature of the individuals. When these mystic sentences are meditated upon with veneration, the aspirant would receive the required unfolding. This is also true with the groups.

YOGA AND SPIRITUAL EVOLUTION

Human birth is the highest opportunity in the evolution of creation. Physical evolution reaches the state of near perfection in the preparation of the human body. Likewise social evolution also reaches its heights in human being. The evolution of all the created beings that has taken place on this globe so far find its place in the human constitution as *Samskaras* (Behavioural patterns). So far, numberless waves of humanity appeared on this globe in the process of creation. Each wave of humanity remained for a few thousands of years with certain of its specialities and also with certain of its spiritual dharmas. Thus, when seven such races pass through, again in the same order the seven races appear in cyclic path, just as the Sunday follows once again after the previous seven-day week ends on Saturday. After fourteen such races of humanity appear, exist and disappear a highly-illuminated wave of humanity emerges, just as the bloom of full Moon takes place after the fourteen nights of Moon in their ascending order. This ray of humanity is like the night of full Moon among the nights. Thereafter fourteen races of humanity emerge. After that there is one dissolution of the beings. This is akin to the No Moon. The time span of each of these human races is called by the Seers *Manvantara*. The collective mind of the race that guides the race is called *Manu*. This intelligence called *Manu* manifests and enacts as a soul, taking umpteen births and illuminating the race as and when required. This soul is considered to be the *Manu* of that *Manvantara*. The present humanity is the fifth of such human races

out of one cycle of *Manvantaras*. The presiding *Manu* for the *Manvantara* is known as *Vaivaswata*. It is under his direction that the present humanity is undergoing its evolution. Every soul, as time passes by evolves itself spiritually and thereafter co-operates for the spiritual evolution of the younger beings. Such evolved souls are categorized into : [1] Rishis, [2] Devas and [3] Pitris. Among those the Rishis are higher in evolution than the human beings. A section of these are recognized as Masters by the Theosophists. Those higher souls help the spiritual evolution of the human beings. As their service to the humanity is eternal, they remain in subtle vehicles untouched by death. According to the need they accept physical bodies and leave them when the need is served. Due to transcendence of what is popularity known as death they have the continuous identity and know themselves throughout all their births and deaths. They are also conscious of the plan and their role in such plan.

To every human being, the evolution attained up to that point through number of births and deaths remains with him as his behavioural nature. Such nature remains as potential seed, capable of expanding into tress. The potential remains absorbed in *Kundalini* of the human being. Since the experience of *Parabrahmam* (God the Absolute) is the first experience of every created being, it also remains in the seed as the first Samskara. The other experiences branch off from this experience through varied births and deaths and also remain with him, forming part of the same behavioural nature. Since other experiences are only branches of the one experience, at a point of time in the life of the human being, there is the retracing back into the original state of the one experience as God the Absolute. This experience is known as the 'State of Ananda' by the elders. It is only for this reason

that every man attempts in his own way to be in the State of Ananda (the State of Bliss).

The Kundalini stated above is none other than the life force within. Just as the steam is liquefied into water, the boundless consciousness is condensed into Kundalini and remains imprisoned in the human body. There is a flow connecting the plenty of life force existing in the space around and the life force (*Kundalini*) within us. This flowing connection is similar to that of the connection between the river and the channel. To this flow the properties of the physical matter within the human body stand as obstruction. Just as the water when solidified into an ice block, acquires the temporary properties of solid, the life force within the human body also has certain limitations arising out of the state of evolution. To get liberated from this state of limitation is called the 'State of Yoga'. To attain this state while being in the body, is the *Raja Yoga Path* of the *Masters*. Magnetising those who submit themselves, to the consciousness and thus liberating them from the state of iron pieces is the process of Yoga established first by Lord Srikrishna. Once again Master C.V.V. blessed humanity through his Yoga process. "*The Book of Nadi*" speaks of Him. "Those who submit to me shall be transformed in 'I AM'. Those who salute the Master live in Him, as the followers of Master consciousness and are gradually transformed into Masters." This is what is meant by "*The Book of Knowledge*".

The force of Kundalini is self-illuminating and self-dependant. The individual Kundalini of those who have submitted themselves to the Master becomes one with the *Maha Kundalini* [the Kundalini force in the space around]. It pulsates along with the Earth Kundalini. Gradually it tunes up to the *Kundalini* of the other

planets and ascends into the *Solar Kundalini*. Ultimately it identifies itself with the *Cosmic Kundalini* and thus unfolds itself fully and completely. All this takes place while one is in the physical body. From this, one thing is made clear. In the Yoga path stipulated by the Master, the state of Yoga, Dhyana or Samadhi are not imperceptible sleep-like states.

“It is the simultaneous conscious co-existence of all planes” says Master C.V.V. The Kundalini that works for the attainment of this state is defined by the Master as the “Intelligent Electricity”.

Arresting the senses and the mind is not the Master’s path of Yoga. The flower of yogic consciousness unfolds from the centre of the consciousness to the periphery from within outside. It is not the outer attempt to unfold the petals. The Samadhi state into which the Master initiates is full of consciousness and is not devoid of it. Where this consciousness is present, there is no place for death. The separation of physical matter from the centre of consciousness is called ‘death’ to the matter. Death, therefore, is to the physical state but not to the consciousness or to the mind and senses that exist in the yogic state.

The force of Kundalini exists in human beings as a triple. It has experience of the three states of evolution in creation namely, the mineral, the plant and the animal states.

The human state is half way through the fourth state. It is only for this reason, the *Masters of Tantra Yoga* state that the Serpent Kundalini raises its hood half way over its three-coiled body. In accordance with the plan of nature Divine, the Kundalini force attained its fourth state in the New Age, in Master C.V.V. This fourth

state is the 'state of bliss.' In his Yoga path, the experience of the state of bliss begins with the adjustments worked out in the human constitution. The nervous centres are reconstructed and new centres are formed. The life force that flows through these new centres form a new and illuminating subtle body. This is the body of experience which is referred to by the ancient scientists as the body of Antahkarana. The science of construction of Antahkarana has been given out to the world by the Master D.K. through his disciple Alice A. Bailey in the book "*Seven Rays and Initiations*" (in this state of bliss experienced through the body of Antahkarana the perfect being within exists eternally). The human being perfected through this Yoga exists in the Antahkarana (Subtle body) experiencing eternally the state of bliss. To this being there is no necessity to change vocations or to retire in the name of meditation to forests or caves. There is no need to search for peace and happiness in the name of week-ends. Marriage, begetting children, working in the so-called material world are not obstructions to his experiencing bliss. On the other hand all those aspects of life form part of the one experience. Lord Srikrishna, the Master of Masters, did not avoid family life, nor did he retire into forests. All the seers and Masters of Wisdom have therefore found in him the manifestation of the Parabrahmam (the absolute State of existence), where no other thing exists and followed him to find their ultimate state of bliss. In the modern age there are many sanyasins, intellectuals, vedic scholars, scientists and the so-called laymen of all classes, who are liberated into this state of bliss through the process of submission to Master C.V.V.

CREATION – ITS FORMATION

The Yoga tradition reveals that the creation exists in seven layers (planes). They are :

1. The Physical Plane
2. The Astral Plane (*Etheric*)
3. The Mental Plane
4. The Buddhic Plane
5. The Plane of Experience (*Nirvanic*)
6. The Plane of Subjective Experience (*Para Nirvanic*)
7. The Plane of Conscious Experience (*Mahapara Nirvanic*)

Just as the ice block made up of water floats in water, the physical body of the human being exists distinctly on the basis of inner man. Thus there is the body on the physical plane distinct from its presiding intelligence (known as the inner man). Here the physical body is the world and the inner man presiding over it is the Lord of the World. The ice block when melted becomes one with water. Similarly in the subtler planes, the Planes and the Lords of the Planes remain as one. Each plane of existence is a body or vehicle to the Lord that presides over it. When ice block is turned into water the existence of the ice block is absorbed into the existence of water. When water turns into steam, the existence of water is absorbed into existence of steam, when the steam is absorbed into the air, the former loses its existence into the latter. Thus the grosser is

absorbed into the subtler planes and in each and every plane the Lord of the Worlds exists with the respective planes as his body. When the atoms of air are exploded there is the manifestation of the force which is absorbed into space. Likewise in the Mahapara Nirvanic state the force (the female consciousness or sakti) is absorbed into the consciousness and the one consciousness exists in dynamic poise. In this state of existence, cosmic consciousness and cosmic nature remain as one. This state of existence is described by the scriptures, as the existence of Lakshmi (The Divine Mother) in the heart of Lord Vishnu. This is also described as the half-male and half-female existence of Lord Siva and Parvathi. Such sublime concepts also exist in almost all spiritual schools of East and West.

It is from this state with the intention to create, the force is released from the consciousness as creation from the subtlest to the subtle and gross as a process of exhalation. This is visualized by the Seers as Goddess Saraswathi, emerging out of the Creator Brahma.

These seven planes of existence are acclaimed as the 'Seven Lokas'. The supreme men of humanity exist in the fourth state of consciousness namely, the 'Buddhic State'. Men who are strangers to Yoga have their struggling existence between the third and the fourth state namely, the 'Mental' and the 'Buddhic'. Such men have already gained three and half planes of existence and three and half planes of experience to be gained. It is on this basis, the human existence is considered in Puranas as the 'plane of average consciousness.' With the Yoga practice suggested by the Master, the men will be able to exist simultaneously in all the seven planes. Those who attain such a state of simultaneous existence shall have

perfected subtler bodies (The Body of Antahkarana) and remain immortal. The Avataras descend into and up to this state of consciousness as this is the state upto which the descent of the divine is uninterrupted, continuous and subtle. After such a state there is distortion of alignment which is also a process of creation. It is this distortion of alignment that should be retraced through Yoga practice, which is again a process of evolution.

The aforesaid seven planes have a division of seven sub-planes (In each plane 7 times 7 = 49). Again each sub-plane has seven sub-divisions. The grandeur and splendor of these intricate sub-planes and divisions can only be experienced with the grace of the Master through Yoga. It cannot be reduced into writing. Even if it is done, it serves no purpose, as it belongs to the plane of experience and not to the plane of intellectual understanding.

YOGA – THE GOAL ETERNAL

The Science of Yoga is age old and is given to humanity from its appearance on the planet. It is a science that has its own experimental basis and regulations. The Seers of the various ages have found and defined Yoga from time to time according to the age and the prevailing circumstances depending on the time and the state of evolution of humanity at that time. The Seers of time have given the synthesis of living for the time through the science of Yoga. Considering the evolution of man in the new age Master C.V.V. has given a new synthesis of the age old science to suit the present conditions and requirements.

The Vedas postulate that ‘Yoga is the establishment of correspondence between the macro and micro systems of creation.’ The procedure required to attain that state was described in various Vedic rituals. Particularly the synthesis of Yoga can be found in the Vedic hymn *Purusha Sukta*. Purusha (The Cosmic person) is sacrificed in the ritual conducted by the Devas (intelligences) as a sacrificial beast. Consequently Purusha (the Soul / Unit Consciousness) is born. This ritual is the ritual of creation in its process of involution. It is the cosmic person that volunteer to come down as unit consciousness through the ritual. It is the process of self-sacrifice of the One into many units. The Jeeva (the Soul) is none other than the Deva (The Lord of Absolute) since the Cosmic man sacrifices himself in the process. This ritual is popularly known as the ‘Ritual of Man Sacrifice’ in the involutionary process. In the evolutionary process also through the submission of the lower self to the higher, the former is sacrificed into the one existence of the latter. This is

the other part of the sacrificial ritual by which the unit consciousness merges into the cosmic consciousness losing its individual identity. It becomes one with the one existence. According to Veda, Yoga means this state of one existence.

The detail of decomposition of the individual body, mind, intellect and senses into their cosmic principles is postulated in the Upanishads. The liberation through this kind of decomposition, i.e., returning the earth to earth, water to water, fire to fire, air to air, space to space, etc., is postulated as Yoga in Upanishads.

Lord Krishna, the Teacher of Gita, defined Yoga in its various layers and laid foundation for their synthesis. The sense of equanimity is defined as the state of Yoga. It means perception of the one unit consciousness in every perceivable object. It includes perception of the same consciousness in the so-called materialistic world and in the body, senses, etc., It also means equanimity towards the pairs of opposites to be equidistant to so-called likes - dislikes; sorrow - happiness; heat - cold; attraction - repulsion, etc., He also indicated that Yoga is the establishment of the lower 'I AM' (Mind) in the higher 'I AM' (The Self) and aligning the higher and lower vehicles. He gave another definition of Yoga speaking of action. He said 'Yoga is to be skilful in action.' Actions through their results bind the human beings but there is a method of doing which is devoid of bondage. In that method the acts are conducted. We do not do them. For example, we observe people making gestures when they speak of serious / important things involving frequent and significant movement of hands, face, eyes, facial expressions, etc., These movements are not done with a deliberate intention but they happen through him. He is

not the doer. But the deed takes place. In the same fashion all deeds can be carried out without the involvement of the doer in the deeds. There is no involvement of a child in its childish play. To him, there is neither the motive nor the care for the result. There is only enjoyment, while in action. Lord Srikrishna remained playful in all actions that happened through and around him in life. In this method there are no likes and dislikes. There are no persons called “others and ours.” Life is not a boredom of responsibility Life is not an unavoidable destiny. Life becomes in this path an eternal blissful play. This is worked out and postulated as the Path of Raja Yoga by Lord Krishna.

Merger of the lower self in the higher and non-existence of the distinction between the two is defined as Yoga by Vedavyasa, author of the eighteen Puranas. The Seer Patanjali defined Yoga as suspension of the behavioural aspect of the mind stuff. This is misunderstood by some as the suspension of mind. It should be noted that the mind is the only link for all actions and perceptions. Its suspension cuts off any activity and transaction with the objective world. This is not the purpose of Yoga. Patanjali proposed suspension of the behavioural aspect of the mind but not the mind as such. The behavioural aspect of the mind on account of past actions bind the person in the sense, objects and persons. The behaviour that binds the person is what is proposed to be suspended. Thereafter the actions continue but in view of the changed attitude there is release from bondage. The absorption of the behavioural aspects causing their disappearance is the Yoga process suggested by Patanjali. Through the process of recollection the mind along with its stuff is made to contact the “I AM” within. As the contact grows

between the centre called 'I AM', there is the gradual disappearance of the mind, stuff. Thereafter the mind shines forth like a mirror reflecting out the 'I AM' within. To this process of Yoga, Patanjali has given a scheme of eight steps. They are :

1. *Yama* : Regulation
2. *Niyama* : Discipline
3. *Asana* : Stability
4. *Pranayama* : Regulation of vital pulsation
5. *Pratyahara* : The absorption of senses into the mind
6. *Dharana* : Contemplation
7. *Dhyana* : Meditation
8. *Samadhi* : Attainment

This scheme is also fully described in the Gita. Stabilising the body through the techniques of Asana and recognizing the indweller as the soul eternal is propounded as Hatha Yoga. The Yogis that practice Mantras propound meditation on the source of the sound through the utterance of the Mantras and realization of the omnipresent Lord as that source, as in Mantra Yoga. The proper alignment of the five senses thereby experiencing the indweller through such aligned senses is defined as Yoga by the followers of Tantra. Those who follow the path of *Sakti* (reaching the Lord through the grace of the Mother) postulate that consciousness is the male principle and its nature is the female principle, the force emerging out of the consciousness. The union of the nature, once again with its source (consciousness)

results in the destruction of all Karma and paves the way to eternal bliss.

Observing the spiritual evolution of the man of this century Master C.V.V. set up his Yoga plan. According to this, every atom of the human body is Parabrahman. It has for the sake of its grand play of creation, created the force. With the help of this force it is taking shape as a conditioned consciousness called the 'Soul'. These conditioned units of consciousness emerging from one source into the various planes of existence are like the various characters in a drama coming out of the creative mind of the author. There are dialogues, happy and sorrowful events, interesting characters in the drama. The actors pass through the events as if they are real. When they forget that they are acting there is the involvement into the events. Similarly when there is forgetfulness of self-awareness the beings slip into the events of the grand drama called 'Creation.' When there is recollection of the self, there is the experience of happiness. This experience is devoid of the past Karma and the present state of creation. In this path, submission is more essential than observance of disciplines, regulations, etc., By perfecting himself the Master has made the path to be followed by us and has thus, become eternal. By submitting to the Master's divine aura, the aspirant is raised into the experience of Yoga. In this experience, he gradually attains the state of self-consciousness and permeates thereafter as the one consciousness in all. This becomes possible through the prayer to Master. In this practice, there is no conditioning, disciplining or controlling of the mind. Submission of the mind to the Master results in gradual transformation. There is no mental strain in this path. There is no rule that only healthy people are

allowed to practice this Yoga. By mere commencement of this practice, there is restoration of health. All planes of the human being attain immortality.

*Namaskarams Master C.V.V.
to Your Lotus Feet.*



MASTER E.K.

(1926 - 1984)

Kulapathi Ekkirala Krishnamacharya, known as Master E.K. among his followers, is the New-Age-Teacher, Healer and Yogi. He provided socio-economic basis for spiritual living to those, who followed him. He gave a synthetic understanding of the scriptures and their usefulness in daily life. Through his life style he proved that the scriptural way of living is possible even in the materialistic world.

In Master E.K.'s understanding there are no good and bad things or people. He promoted the doctrine of pure love.

He built a spiritual bridge between East and West among those who followed him. Those who lived in proximity to him, know him as a representative of the hierarchy, sent out to spread the Yoga of Synthesis which is age old.

His writings are many but the undercurrent of every topic drives the reader into synthesis. He is a true healer and trained many into the healing activity. Under his guidance number of children schools and healing centres are opened and operated to serve community.

Master E.K. is a multicut diamond. He is poet, a Vedic scholar, a teacher, a healer, a friend, a guide and a social reformer.