

MASTER MN

The Fiery Flame



Dr. K. Parvathi Kumar

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Dr. K. Parvathi Kumar

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Dhanishta

Original Title:
MASTER MN – A Fiery Flame

1st Edition: January 2013, Master C.V.V. Guru Puja Celebrations

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#15-7-1, Angels Enclave, Krishna Nagar
Visakhapatnam - 530 002, Andhra Pradesh, India
Phone: +91 891 2701531

For online orders
www.dhanishta.org
info@dhanishta.org

Price in
India Rs. 100
Europe € 6
USA \$ 8
Switzerland SFr. 8

Printed in India by:
Vamsi Art Printers · 11-6-872, Red Hills, Lakdikapul · Hyderabad · A.P.
www.vamsi.com



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About the Composer

Dr. K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him –

“Wisdom belongs to none and all belong to Wisdom.”

The Publisher

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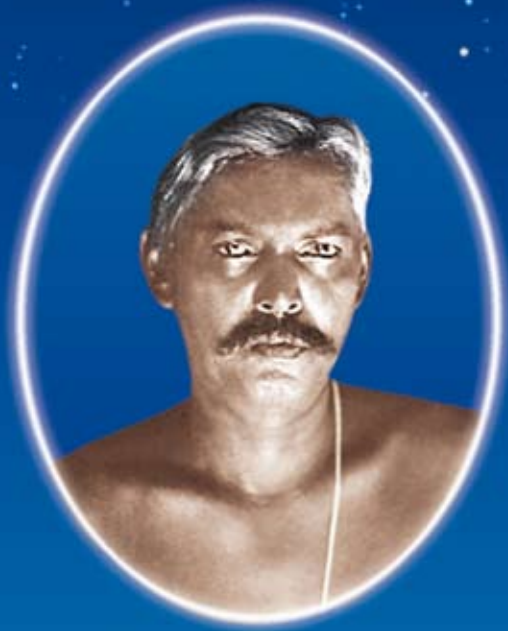
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MASTER MN

ACKNOWLEDGEMENT

It is but just to acknowledge and thank the previous works done in Telugu and English on Master MN. The ardent followers of the Master have brought to light many events and teachings relating to the Master by writing books in Telugu and in English. They have been helpful in preparing this book. The work done by Guduru Namah Shivaya and Akkiraju Vidya Aranyulu needs special mention. A couple of pleasant personal interactions with Damaraju Hanumantha Rao were also very helpful. I express my thankfulness to them.

I also acknowledge the effort made by K. Siva Shankar in consistently pursuing me to bring this book out besides many others who sporadically requested me at different times in different parts of the world. I am thankful to T.S.V. Ramana for his readiness to respond to my call to take an electronic dictation, prepare its layout and arrange for its printing. May he be blessed for his unusual offering of energies to the work of the Master. May Master MN bless all those into whose hands this work may reach for a study.

K. Parvathi Kumar





INTRODUCTION

Master CVV, Master MN and Master EK inaugurated successively a global plan of work, which is finding its unfoldment in all parts of the globe through various groups of goodwill workers and Master's mediums. Master CVV is more and more revealed to his followers as belonging to a hierarchical plan, aimed at evolution of humanity, its transmutation, transformation and transcendence. In this work of hierarchy, Master MN constitutes the fiery flame that ignites and initiates the yoga of Master CVV, which would enable the threefold process of transmutation, transformation and transcendence. The energy of CVV is anchored on the planet in a seed form and the fiery flame of MN enables its sprouting in appropriate human beings whom the Master's plan chooses. Thereafter, the gardening work is carried out by Master EK assisting to eliminate the weeds and enabling the healthy growth of the seed energy. The seed enables manifestation of selfless service, assimilation and transmission of knowledge and needed transformations for one to transcend into a state of immortality. Such immortal

ones join the hierarchical work which is headed by the World Teacher. The Hierarchy enables a tenfold human upliftment. And the energy of Master CVV helps quicker recruitment of humans into hierarchical plan. In this, the role of Master MN is generally unseen, un-cognized and is loosely interpreted by local understanding, which is limited due to absence of knowledge of the whole hierarchical plan.

Master MN is a true representative of humanity who submitted himself to the energy of Master CVV, in its true spirit. He went through the necessary transformations for twelve years and attained masterhood. For nine years, he initiated willing aspirants into the path of yoga. His association with the energy and the related work was for 20 years, 2 months and 13 days (From 29th December 1919 4:00 pm to 11th March 1940 4:00 pm). He assumed thereafter a fiery form and ever since has been conducting the work of yoga of the Master globally, wherever a sincere aspirant strives as per the Plan for self-transformation in the path of yoga. It is not by accident that he was named as Jwala Narasimham. Jwala means flame of fire. He constitutes the flame of the fire relating to the energy of CVV and causes needed expansions, unfoldments and transformations.

In the hierarchical plan, the work of hierarchy is conducted by yet another fiery flame, who is known as Djwala Kula. Correspondingly, the yoga of Master

CVV, which is also called the Aquarian path is being unfolded by Jwala Narasimham. When fire is ignited in an aspirant it is an event for celebration in the life of such aspirant. Such an act of ignition is ably done by Raja Yogis. Thereby the kundalini fire of a sincere aspirant finds its emergence, expression and expansion. Until the kundalini fire emerges no aspirant can ever be said to be initiated. The latent heat in the body cells and the active heat of prana, when united in the Base Centre, the kundalini fire emerges. A Raja Yogi conducts it ably. He is therefore called an adept. Not all teachers or self-styled masters can do it. A Raja Yogi can. Master MN is such a Raja Yogi, an adept in his own right and an initiate that ignites others. He is therefore called the fiery flame.

The Grace visited this writer that he has been chosen to present Master CVV in his inter planetary dimension in the year 1993. The result was the publication of a book named and styled as 'Aquarian Master'. This book, along with its German, Spanish and French translated versions, found its own expression all over the globe. It informs the multi-dimensional work of Master CVV, who is generally known in theosophical circles as Master Jupiter. The Grace re-visited, that this writer was chosen to present the life and work of Master EK as the 'New Age Teacher'. Master EK's role and his work in the hierarchical plan along with his multi-faceted abilities

were presented in 2001, during the platinum jubilee celebrations of Master EK. The Grace visited once again that the life and work of Master MN is being presented, 72 years after the Master's departure from the physical. All this work is the result of a genuine appeal of the groups all over the world. The book on Master MN is being demanded over years.

The description in this book is devoid of all astralism and wild imaginations that are afloat generally around every Master of wisdom. Emotional devotees try to project their Master as an incarnation of God and no less. Similar stories are also afloat around Master MN due to the coincidence of his birth with that of Lord Krishna's moon phase. Every Master is but a human that has subjected oneself to certain genuine transformations to transform into a semi-divine being so that the Divinity functions through the human, walks on Earth and inspires the fellow beings. Thus a Master is an example for the fellow humans to take to the immediate next step, in the ascending order. Man carries the potential to be an instrument of God upon Earth to fulfil the God's plan. Such ones are nearer to humanity for they are human essentially in whom Divinity formed an abode due to self-offering. *When a human offers oneself to the eternal Laws of Nature (Dharma), conducts needed service (Parahita) and sacrifices selfish, personal pursuits preferring general*

good and fiercely aspires for Divine intervention through prayers, meditations, etc., with the sole aim of serving humanity, such a man stands a chance to be a vehicle of God upon Earth. Man's mind and body are his vehicles. He develops a personality to work through his vehicles. An aspiring one turns oneself to be a vehicle of the Divine, thereby fulfilling divine purposes upon Earth. Master MN is one such example. He has his own speciality and his own place in the hierarchical plan. He was playful, cheerful, serviceable, accessible and above all simple. He remained one among others in the community, while his acts and deeds stood out to be immortal and ever inspiring.

When a story of a son of man who turned out to be a Son of God is being narrated, much is seen in retrospect. In such retrospection, better perceptions and comprehensions naturally take place. When one sees a grand tree, one can in retrospect visualise its beautiful unfoldment from the seed. But when one sees a seed, unless one is a Seer one cannot visualize the future unfoldment; for all seeds look alike, but some grow grand, while others grow not to be so very significant if not insignificant. When Master MN's story and his works are seen in such retrospect, it is but natural that one has an unfolded tree before him to narrate, but not just the seed. Most of the trees grow up to a limit. But the trees that are immortal continue

to grow; their growth is present-continuous. Such are the lives of men who turned out to be immortal men. A Neem, a Ficus, a Mango, a Pine, a Deodar or a Silk (Shiba) tree may grow significantly but they have their limitation. But a Banyan is different; it perpetuates its existence through its roots and covers a great area giving shade and shelter for many a being.

Master MN chose to be invisible, incognito and even inexplicably secretive. Like Master Djwhal Khul, he did not leave any specific photograph of his for his followers to meditate upon. Nor did he leave behind much information relating to his life. He is known to those whom he chose. And those ones generally imbibe his quality of silence and secrecy. Therefore it has become much more difficult to appropriately present him in a few dimensions that would nourish the parching thirst of his followers who are at large on the globe today. This writer is ably assisted in this task by well-meaning co-workers who also repeatedly reminded him of this responsibility of bringing out a book on him. The writer is thankful to all of them. He adds his own understanding of the Master apart from the collective information, due to the intimate touch he gained with the Master through the prayers and his work.

The book may serve its own purpose. May the Master flame prevail, ignite, enflame and expand the human consciousness into its essential immortal state.



THE ANCESTRY

Master MN's full name is Mynampati Jwala Narasimham. The prefix Mynampati is derived from the nativity of the family. The ancestors of the Master emerged from a village called Mynampadu. Since the family emerged there from, the village name has become their family name. The family is of Mynampadu. 'Of Mynampadu' is indicated in local language as Mynampati. This is but common. Lord Krishna is called Krishna of Dwaraka. In the West, Jesus is called Jesus of Nazareth. Master CVV is called Venkatrao Vencasami Rao of Canchupadu; therefore his family name was Canchupati.

Mynampadu, even today, is a humble village in the taluk of Ongole of Guntur district of Andhra Pradesh. Taluk of Ongole, of late became a district by itself. Later, Ongole district was renamed as Prakasam district. Mynampadu was a village surrounded by rich rice fields and mango gardens. The fields are cultivated from the irrigation canals drawn from the famous Krishna River. The fertile soil yielded rich crop. It was black cotton soil. In the dry fields cotton was grown, in

cultivable watery fields rice was grown. Every tropical fruit and vegetable was also grown due to the availability of fertile land, tropical climate and water. In his times the village community was plentiful of food and clothing. The ancestors of Master MN were the village administrators (popularly called the karanams). They constituted the local revenue authority to administer the lands that fall under the jurisdiction of the village.

The ancestors of Master's family were followers of the path of Grace as is known in the West, while it is known in the East as the path of Visista Advaita. Visista Advaita is a splendorous dimension of Advaita. Advaita is the basic philosophical thought of the holy land of India. Advaita speaks of the existence of One as all this. It allows no other. According to Advaita philosophy, only Brahman *is*, there is no other. Only ocean is, it cognises not the wave form of the ocean. According to Advaita, wave is but an illusion, it is ocean only. Wave is naught. The subtle distinction Visista Advaita brings about is – it cognises ocean and cognises wave as a different state of ocean. Essentially it is ocean, but different in its state. There is a subtle difference, abstract philosophers discuss, argue and engage in intellectual acrobats. Visista Advaita is to see the One TRUTH even in the modifications to the TRUTH. It says, “Verily THAT exists as THIS (*Om iti e Tat*).” Verily ocean exists as wave. Verily wood exists as table chair, almirah

(closet) and so on. It cognises the Omnipresence and is all inclusive. In its philosophy, there is no negation of anything. Vapour becomes water, water becomes ice block and again, the reverse process also takes place. "All is but water," says Veda (*Aapo va idagam sarvam*). Vapour, water, ice block are but different states of one essential substance. Thus, One as many is seen and experienced as One. Divinity is experienced in every little aspect of life.

Visista Advaita has come to be. It is pronounced in its totality by Veda Vyasa in Bhagavata Purana, the ultimate of all Puranas. It is followed by the hierarchy of Masters. It is pronounced as the Path of Grace by Jesus the Christ, in the West. It enables men to see the Omnipresent One in all, at all times, in all places, persons, things and events. Master's ancestors were followers of this path. Their family deity has been Lord Krishna. It may not be out of context to state here that Master CVV too was an ardent Krishna devotee, before the Aquarian energy visited him and recruited him into a grand plan of work for the upliftment of Humanity. Master EK as well was a Krishna devotee until the energy touched him. According to them, it is but One Energy, Omnipresent One, which is given many names. In as much all the three were born in the lineage of Rishi Bharadwaja and their gotra has been Bharadwaja sagotra. Rishi Bharadwaja has been

a hierarchical Rishi of the lineage of Vasistha, one of the four stars of the Great Bear that presides over our Solar System. Somehow these coincidences have their own significances.

In the ancestry of Master MN's family there is an inspiring episode that occurred way back, 300 years ago. It was the time when India was under Moghul's rule and there was a provincial ruler at Hyderabad. Even the name Hyderabad is a substituted name to the original name of Bhagyanagar. When Hyder Ali conquered the region of Bhagyanagar, he established his kingdom over there. In his name the place was renamed as Hyderabad. The village of Mynampadu was a part of a province under Nizam's rule from Hyderabad. Annually, the village administrators had to go and present their accounts of the village revenue, pay the taxes and come back after the Nizam's approval of the accounts and payment of taxes. It was a low key time for the Brahmin heads of the villages. Master MN's family is a Brahmin family and were very theistic in terms of Vedic philosophy. Such ones were frequently heckled at, during the time of examination of their village accounts, to the point of insult before they were discharged on payment of taxes. This was due to an inferior understanding of the spirit of the religion. The land of India carried the philosophy of One Divinity manifesting in many ways and therefore

carried an inclusive religion of accepting and tolerating other religions and beliefs. They gladly invited Jainism, Buddhism, Islam, Christianity, Sufism, Judaism and so on. It was the sincere belief of an average Indian that one can reach God in every way through belief, through faith and through worship. There were, of course, resistances here and there and violence was also happening due to insults and injuries caused either way, by men of lesser understanding. When the then head of Master's family, Perraraju (in the 7th preceding generation to Master MN), who was also the head of the village, was to attend to the court of the Nizam to present his accounts and pay taxes, he was cautioned of the outrageous heckling and insult that was happening to the Brahmins in the Nizam's court.

Perraraju was worried the day before of this ordeal. That evening he ardently prayed Lord Krishna that he may be saved of the likely insult in Nizam's court the next day and that he may return from the court without a scathing, sarcastic remark. He fasted that evening and went to sleep drinking water. In the night he experienced the presence of Lord Krishna in a smiling form. He heard a voice in the dream, "I am laid in the river sand over years. As you take bath tomorrow in the river you may pick me up, take me to your village and install me in the village, building a temple." Perraraju

was pleasantly surprised of the dream. He went to the riverside of Bhagyanagar very early in the morning for a bath. The name of the river is Muchikunda River. Muchikunda is the name of an extraordinary devotee of Lord Krishna. The story can be found in Bhagavata Purana. During Islamic rule just as the name of the place is changed from Bhagyanagar to Hyderabad, the name of the river is also changed from Muchikunda River to Musi River. Today a common man knows it as river Musi. Seldom one comes across the name Muchikunda. Perraraju, while taking bath in the river, pitched upon a stone in the sands of the waters. He was stunned. He recollected the dream and when he groped the waters in the river bed with his hand, he found a three feet long black granite sculpture of Lord Krishna in a *tri bhangi* posture holding his famous flute in his hands. He was appalled at the sight. He had goose bumps all over the body, tears rolled down incessantly for a while. In the twilight hours of the dawn, he quickly wrapped the black granite stone sculpture of the Lord in his upper garment. He hastened to carry it to his bullock cart, his vehicle of transport and hid it in the hay that forms the cushion for the seating in the bullock-cart. He quietly came back, took bath and returned to his choultry (a resting place for visitors) where he resided. He did his morning prayers and worship in great ecstasy. With much confidence and

enthusiasm he gathered his village records and with the help of his assistants he moved to the Nizam's court. And when his turn came he presented the accounts to the authorities. They attentively pursued his records. They did not pass any remark nor did they make any gestures of heckling. The whole theme passed by in quietude. He was handed over a challan, a receipt for the taxes paid. The taxes were paid and Perraraju returned to his choultry in dignity. He was thankful to the Lord. As he returned home by the bullock-cart, he narrated the pleasant episode relating to the statue he found in river waters. With the help of near and dear he built a fairly good temple for Lord Krishna and installed the statue. Till date the temple is active and the presence of the Lord can be felt by any ardent devotee. For long years the family remained as the trustees of the temple and is now governed by the local heads under the supervision of the local government.

In the lineage of the Master's family, worship of Lord as Krishna and as Narasimha continues till date. It is but natural that into such families evolved souls descend as prophesied by Lord Krishna in the 6th chapter of Bhagavad Gita. The family into which Master MN was born was reasonably wealthy family, while it is as much a family of yogis and devotees.

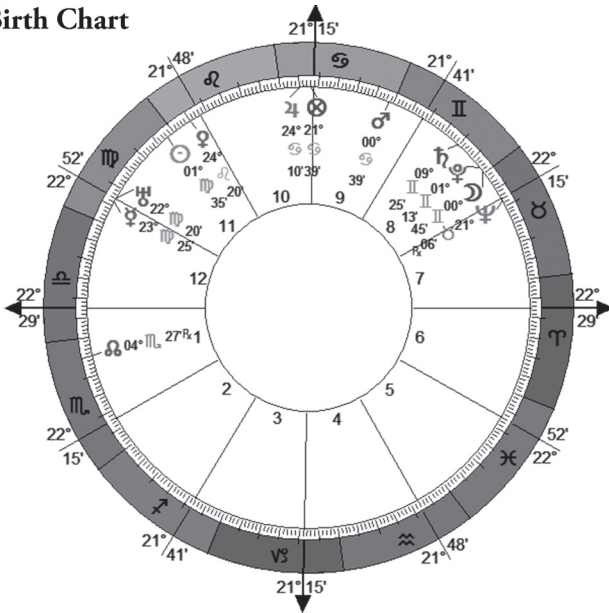




THE ADVENT

Master MN was born on 25th August 1883, to Mynampati Seshaiah and Smt. Rangamma in the town Naidupeta of Nellore district, at 9:30 am on Saturday.

Birth Chart



At that time the Sun was in Virgo. Moon was in Taurus. Ascendant was in Libra. His Sayana horoscope

indicates, 8th house Neptune, Moon, Pluto and Saturn. 9th house Mars in the cusp of Gemini and Cancer. Jupiter was in the 10th house, Cancer. Venus in 11th house, Leo. Sun in 11th house, Virgo. Mercury and Uranus in conjunction in the 12th house, Virgo. He had node in 4 degrees Scorpio and the anti-node in the 7th house, Taurus.

Considering the distribution of planets in his horoscope between 7th house to 12th house, the astrologers predicted that the new born would have a life of Maalika yoga – meaning life of successive and progressive events relating to super-mundane; a life that shines forth like the Sun among the planets full of name and fame; a life that stands out as an example for others to follow.

According to the Lunar calendar it was 8th descending moon phase of Leo which happens to be the birthday of Lord Krishna. The moon was in the constellation Kritika, the constellation of a Kumara. Master was born in his maternal grandfather's house in Naidupeta although his parents' residence was in Mynampadu village. Master's father, Seshaiyah, was a school teacher. He even headed the school as its headmaster in a town called Kothapatnam, which is towards east of Ongole at a distance of 10 miles (16 km) nearer to the sea coast of Bay of Bengal. Master was the first son to his parents. He was named Jwala Narasimham by his parents who

drew inspiration from a temple deity in the village of Ethamukkala. The deity's name in the temple is also Jwala Narasimham.

The infancy of the Master was spent in the town Kothapatnam. He was introduced into education in the 5th year, and was joined into the primary school which was headed by his father. Later for middle school education, he was placed in the town of Ongole. For higher education he was sent to the popular town Rajahmundry where he stayed with his maternal uncle, Tanguturi Prakasam. Tanguturi Prakasam was a barrister at law, a renowned freedom fighter. He dared his bare chest to the bullets of the British soldier at the height of freedom movement. He was a great source of inspiration for India's freedom fighting in the state of Andhra Pradesh. The daredevil attitude that he demonstrated, won him the title at national level as "Lion of Andhra" (Andhra Kesari). He was a renowned lawyer as well, practicing in the then-High Court of Madras (Chennai). The erstwhile Madras state was a huge complex state of South India, consisting of Andhra, Tamil, Kannada and Kerala provinces. All these four provincial citizens speaking four different languages were called Madrasis in the rest of India, to denote southern Indians. Tanguturi Prakasam was one of the renowned personalities of South India. When the four provinces were given the statuses of four different

states after India's independence, Tanguturi Prakasam headed Andhra State as its first Chief Minister. In his honour and fond memory the district of Ongole was renamed as Prakasam district. He was Master MN's maternal uncle. During the childhood days of the Master, his maternal uncle was a model to him. He was emulating his maternal uncle in matters of flamboyance, cheerfulness, playfulness, truthfulness, generosity and magnanimity. In fact, emulating him, the Master also became a practitioner of law. He remained an independent advocate, advocating justice at the court of law.

Education

Right from the first day of his entry into education the boy showed his own ability, agility and an unusual brain power. Even in his childhood, by virtue of his merit, he won the government merit scholarship. Scholarship holders carried a tag of recognition, as government scholarships were for students of distinct performances during their school education.

MN appeared in 1901 for his matriculation examination at Madras Christian College. Once again he proved to be a meritorious student with outstanding performance while graduating from school. During his college education at Madras, MN stayed in student hostels. He had the tact to attract

many friends around him. He was remembered by his college friends not only as a brilliant student but also as a playful, mischievous friend. In those days many Brahmin students coming from traditional families carried tufts at their crown. These tufts were indicative of their orthodoxy, traditionalism and theism. During the sleep hours of night once MN scissored away the tufts of many of his friends and made a ball of hair, displayed the ball in the classroom at the teacher's table and declared that his traditional friends were generous enough to contribute their hair to prepare a ball for ball badminton. Every week there were a couple of events of similar type that engaged the students and the teachers as well, with cheer and humour.

By 1903 he cleared the precollege and by 1905 he became a graduate of Arts with physics as a special subject, at Madras (Chennai). He stood first in the precollege and second in the graduating examination.

Marriage and Profession

He has taken special training to be a teacher at Rajahmundry in 1907, and joined as a school teacher in Church Mission School in Vijayawada in 1908. This Church Mission School was later renamed as Mahatma Gandhi Municipal High School. When the Master was doing his graduation in Madras between 1903 and 1905, his marriage with Smt. Ranganayakamma

of Kurnool was fixed and celebrated in the year 1904 under the guidance of his maternal uncle Prakasam. At the time of marriage of Master MN, Prakasam was residing in England pursuing his barrister of law in England. Out of love for his nephew the maternal uncle, came down to India to participate and conduct the marriage. He even hinted at that time to Master MN to get into law practice.

He pursued special education in teaching in Rajahmundry in 1907 and took up teaching profession in 1908 and 1909. He soon realised that his nature did not suit the teaching job though he was considered a good teacher among his colleagues. He switched over to the study of law in 1910 and 1911 in Madras. He felt that he should become an advocate of law like his maternal uncle. In Madras, he gained the degree of law in two years. During that time in Madras he also worked with Madras Christian College to sustain himself economically. He worked as a physics teacher and even wrote a book on physics for the benefit of students that was published by a library called Chandrika. His initial adoption to teaching profession was perhaps due to his father being a teacher. But he found his maternal uncle a model suitable to his nature and therefore did not hesitate to switchover. Though he was considered to be a good teacher and was also seen as a good writer of books, he did not pursue that faculty. In fact his

book on physics was republished again and again. The book saw 16 editions in 16 consecutive academic years. It speaks of his masterly approach to teachings. Yet his courage and confidence to switch over to law profession was mostly due to the enchanting career of his maternal uncle who seemed to have unconsciously impacted his nephew.

On completion of law in 1912, he returned at once to Rajahmundry to get trained by his maternal uncle to practice law in the court of justice. Having finished his training, he returned to yet another town nearer to Ongole, namely Bapatla. He practiced at the sub-court at Bapatla and eventually returned to Ongole in 1912, to practice at the court of Ongole. The town of Ongole in Andhra Pradesh is known to be a town of advocates. The court of Ongole is known to be a court of numerous litigations. For some time he continued his practice in Bapatla also, although he shifted his residence to Ongole. In a short period of time he gained good name in dealing with civil and even criminal cases. He was known to be an eloquent speaker at the court, a man of wit and of presence of mind. He resolved many a litigant case with intuitional and electrical approach.

MN was a good tennis and billiards player. To him these two games were fascinating. He gained much skill in playing these two games. By this time Master

MN's maternal uncle Prakasam left Rajahmundry to England to be a barrister of law, attained the exemplary diploma of barrister and returned to Madras to practice in the High Court as an advocate. Master MN was practicing at Ongole in the Sub-Court, while his maternal uncle was practicing at Madras in the High Court.

The legal practice of Master MN is of particular interest to be noted here. He conducted his legal practice to benefit justice. People who are affected by disputes were visiting him, both for civil and criminal suits. He sincerely conducted the profession to render justice to his clients. He never sought fee for the work done. He let it to the free volition of the clients who are benefited by his work. If and when clients offered fee to him, he used to suggest them to place, whatever fee they wish to pay, in the coat pocket which was hanging across in his chamber of practice to a coat hanger. When the lady of the house needed money, he advised his lady to pick up as much money as is needed from that coat pocket. He neither received money by hand nor did he give money by hand. Money was flowing in and flowing out freely according to the purposes. He not only maintained the huge family with dignity but also helped the near and dear whenever they needed financial help. The coat pocket was virtually the cash box from which life purposes were rendered. He never counted how much

was there in the pocket. Master MN did not carry the habit of seeking for anything in life.

He pursued education and even higher education. For his higher education he was given national scholarships. His education was not one of strain, either in terms of academics or in terms of economics. The subjects he studied either at school or at college were stuck to him by first grasp. He had an extraordinary grasping power. His marriage was also an arranged marriage by the elders. He had responsibilities relating to the father's family being the eldest son and also his family which was by no means small. He never felt the strain for finance. Like during education even in profession, things were coming to him and he was responding. He never experienced a deep desire, nor was he in want of things. It was by all local standards a fulfilled life until he faced certain natural calamities.

While many around him in the society and in his community were yet traditional, Master MN showed flavour for modernism. Coming from brahmin community there was still the strong tradition of holding a tuft at the crown of the head and even a turban (head gear) as a mark of traditional respect. MN did away with such attire. He entertained periodical haircut and hair dressing. He was putting on the European dress contrary to traditional Indian dress. Even at home the upper garment he wore was a t-shirt, while the lower

was lungi. He did not believe in putting on traditional brow-marks. He had a special fascination to grow moustache, which he fondly did. He was even curling them at the extremes, which is contrary to the general practice. He had at all times a taste for life and preferred to remain himself unconditioned by the surrounding beliefs, attire systems and customs. It was uncommon at that time that a man drinks cold coffee and that too without milk. It was equally uncommon that a Brahmin smokes and that too in a great number a day. MN was a man cut out by himself, shaped by himself, a true Aquarian of the times. He had only one model in his mind, that was his maternal uncle, Prakasam. But he even surpassed him in such habits as those mentioned before. Even according to Master MN, he was tuff, and a head strong one. He used to say, "I am a strong headed fellow, an arrogant one. Until I met the Master, I was fancying that I was Brahman by myself. Only when I met the Master, I realized that I was a Brahman to be, for I saw the Brahman in the Master and what Brahman is. Due to my headstrongness and arrogance, I was a little impatient too." Such was the personality until the touch of the Master happened later in life.

Practice was growing at Ongole. To refresh from litigant tense legal practice, MN was also attending to evening club to play tennis and billiards and even

cards. He even organised tournaments in billiards and tennis to popularise the game in Ongole. During this time, as it was the fashion of the times, MN also picked up cigarette smoking. He was a heavy chain smoker of cigarettes. He patronised Capstan brand of cigarettes. The tensions of practice also put him to sumptuous drinking. Coffee drinking and chain smoking became part of his daily routine. He carried a 50 pack cigarette tin and a flask of coffee at all times. Cold strong coffee was his friend till he departed. He was the leader of the Bar of lawyers. He was also an active member of Ongole club. He bought a billiards table for the club. To popularise the game, he encouraged his colleagues to participate in the billiards game. He became a life member of C.V.N. club of Ongole. The stress was mounting upon him regardless the refreshing activities of the club. He therefore resorted to the study of scriptures such as Ramayana, Bharata, Bhagavata and Bhagavad Gita. Nevertheless, the strain of practice, marriage and family, games and cards at the club and, cigarette smoking mounted up stress on him. He fell a victim of typhoid with internal haemorrhages. He was put to the naturopathy treatment of tub-bath by his maternal uncle, which gave miraculous relief to Master MN. He thereafter sprung back miraculously into good health. As his health recovered, his father departed through mysterious illness. It was a talk

amidst the relatives that the father departed for the son to continue the journey of life.





CRISES AND BIRTH OF PURSUIT

Soon after his father's demise, his mother and mother-in-law also demised. The death of the three elders had an impact on MN. He reviewed the scriptures again and again to unlock the mystery of death. He was frequently encountered by the thoughts of death and the myth of life. And the mind was pursuing in wilderness restlessly to decipher the purpose of life, the mystery of birth, death and rebirth. Life till 1914 was one of playful, cheerful and successful journey with fairly good success in education, in profession and in social circles. Till the events of death encountered him in life, he was progressive in objective life and has become a householder of sorts. He had five sons and three daughters. He also had the responsibility of his father's family being the eldest son. He maintained a joint family relating to his brothers and sisters, besides maintaining his own family. The mystery of death relating to his elders and also the sudden death of his youngest brother at the age of 10 in 1913 made MN to ponder deep into the very purpose of life. To him his youngest brother was dearest, he being the eldest.

He could not accept the death of the young one and was questioning within himself the very purpose of living. The successes in life did not mean much to him, when he found his fellow beings disappearing through death. It left a great void in him. He was mechanically pursuing the professional, social and domestic activity while the inner mind was engaged in deep search relating to the mystery of life and death. He realised that however great man is, he could be a prey of death, a helpless victim. “Cannot man transcend death?” was a question that was frequenting him. Friends, philosophers, vedantins, teachers and pundits seemed to have reconciled to the idea of death, which was not acceptable to Master MN. The sanskritic sayings that every birth is followed by death and that which is born is bound to die were unpalatable to him. He felt that it could not be.

Investigative, which he was, in every aspect of life, he made adventurous investigations into himself. He asked himself innumerable times – “Would he die one day? Would death be the terminator? Can he not terminate death? Can he not terminate the terminator and live eternally?” The Voice of Silence was hinting him that man does not die, if he cares to live; if he wills to live. His conscience was affirming that man can transcend death. He pursued many scriptural stories in this regard and found many disciples and devotees transcending

death through austere theistic practices. But he himself was brought up in a modern way. All his upbringing was in terms of occidental standards. He did not ever think of the austere practices of his ancestors, the rich traditions that they upheld. Somewhere on the way in the family lineage the knowledge was lost. The only inspiration to him was Perraraju, the ancestor of the seventh preceding generation in the family. He could have glimpses of interaction with the so called divinity in the form of Lord Krishna. MN was in deep disgust when he noticed that he too was born on the same moon phase as that of Lord Krishna. He wondered how could such coincidence be in his life that he was born on the day on which the 'Most Ancient One' was born and that he is energetically the polar opposite to that energy living in the abyss of the mundane world.

The disgust led to distress and even to depression. The inner side of Master MN was in deep search for the truth of immortality, while the outer side of MN was mechanical, though successfully attending to the professional, social and domestic routine. He was in a period of waiting and that waiting was getting more and more restless to the point of intolerance. He was questioning within himself if his life should proceed like every other mundane life. His conscience was pricking him that he cannot waste away his life, mechanically working in the objective side of life like a rodent round

the mill. He felt that if that were to be, life is unworthy of living. But common sense told him that it is equally unworthy to put off life. The determination in him was growing firm in him to be stone steady and rock stern to find the truth of life. Waiting was no doubt disgusting, but there is no way but to wait until a hint comes either from within or from without. The soul of MN was in a state of suspension. He was getting disinclined to further pursue the objectivity, but he did not find an opening into subjectivity. It was chocking him frequently. Being a Libran by ascendant, Leonine by character and Taurian by Moon he held himself stable waiting for the right moment. It was indeed a period of 7 years of waiting until 1919.

The Call

When the time for fruition comes up, the related events take place in man's life. The timing has always been perfect in Nature's plan though unknown to the mortals. The call for an eternal solution happened during the fag end of 1919 and that was in December. Humorously it once again happened through his maternal uncle, Prakasam. His uncle, as mentioned earlier, was practicing in Madras High Court and he was entrusted with a lawsuit relating to the temple complex of Srirangam, a renowned pilgrim place south to Madras (Chennai). The lawsuit was to be argued at length at a

court in Srirangam. For that reason Prakasam arranged for a temporary residence at Srirangam. In the month of Sagittarius in December around the ascending 11th moon phase a great festival happens in the temple. Even today, annually that day is celebrated in India as the day of Lord Narayana. Pilgrims come from all over India to visit the temple of Srirangam on that day. Out of love for his nephew, Prakasam sent word for Master MN and his family to come down to Srirangam, stay in his house and participate in the celebrations. Excited by the uncle's invitation MN moved the family from Ongole. He reached at first, Madras and stayed for a couple of days with yet another maternal uncle who was younger to Prakasam. His name was Janakiram. Janakiram was a popular homeo doctor in Madras. He too was an accomplished person in his own way. He went through modern education, he toured Europe. He chose to study the science of homeopathy in Germany. He learned homeo thoroughly in Germany, came back to India. He setup homeo practice in the city of Madras. He was a popular doctor in the city of Madras, while his elder brother was a popular advocate in the city of Madras. MN preferred to stay with family in Dr. Janakiram's house for two days to enable the family members to visit and relish the city of Madras, the biggest one in entire South India. During his stay in Madras, a telegram was received from Prakasam,

instructing MN not to visit Srirangam as the epidemic of small pox broke out in Srirangam and even affected one of the members of Prakasam's family. Having received the telegram, MN decided to stay with the younger maternal uncle for some more time with his family. That was a turning point in MN's life.

Dr. Janakiram had a different approach to life contrary to his elder brother Prakasam. Prakasam is at large in public life. He was popular advocate at Madras High Court. He was a barrister at law. He moved in the society of elite. He was fairly known in the state as a great scholar, an intellectual of sorts, a person with strong character and high integrity. He was respected by one and all in every social circle. He eventually became a great freedom fighter that dedicated life along with Mahatma Gandhi to bring political freedom to India. He was advocating for the British to leave. He could inspire masses at large through his eloquent speeches and a leader in the province that caused a stir and a strong movement for freedom of India. He was fearless in facing the British and their army. He dared the bullet shooting squadron of British rulers to shoot him and his people when they were at an encounter face to face. The squadron of British soldiers were holding rifles at the group of freedom fighters lead by Tanguturi Prakasam. Prakasam tore open his shirt and exposed the chest to the soldiers and roared, "You may shoot at

me if you have the real courage.” Aghast of his gesture the soldiers restrained from shooting the group. The event was reported in the newspapers all over India. And Prakasam was eternally known to be the Lion of Andhra, *Andhra Kesari*. As mentioned earlier, he eventually became the first Chief Minister of Andhra.

Contrary to him, his younger brother Dr. Janakiram pursued a life of goodwill, a life of service and a life of love and healing. He too was a scholar of sorts. He also educated himself in Europe and chose to be a homeo doctor. Learning the classical homeopathy in Germany, he returned to Madras and was leading a noble life of service to fellow men and love towards beings. He was an affectionate person in the family circles and in the social and friends’ circles. He was quiet and calm, while his elder brother was flamboyant. He was silent in groups and congregations, while his elder brother was an eloquent speaker and a charming conversationalist. He was more an introvert, while his elder brother was an extrovert as well. Between the brothers there was true brotherliness, love and mutual admirations for each other.

Dr. Janakiram had a ritualistic routine. His daily life was according to a rhythm. He was doing prayers and worship in the dawn and the dusk hours. He was an early raiser, a reader of scriptures and a responsible householder. He had a circle of men of goodwill

formed, from out of his homeo health practice. He was closer to nature and even to the Laws of Nature. His life was one of yogic dimension.

Master MN had an occasion to observe his younger maternal uncle in close proximity, when he happened to stay with his uncle along with his family in Madras, en route to Srirangam. The providence suspended his journey to Srirangam, which resulted in longer stay with Dr. Janakiram and family at Madras. MN observed the admirable qualities of his younger maternal uncle. He was attracted to the rhythm and ritual of daily life of his uncle. He was also attracted to the service he rendered to people through homeo. He was tenderly touched in heart by the simplicity of his uncle's approach to life. He realised that his younger uncle's life is simpler, natural and full of quietude. The restlessness in MN was particularly significant in contrast to the quietude of his uncle's way of life. He found in Dr. Janakiram a profound, silent server who is at a distance to the hustle and bustle of modern life. He felt for a while that in his younger maternal uncle, he could find a guide who could show a way to peaceful living.

MN considered Dr. Janakiram as an appropriate elderly person to vent out his inner thoughts for a likely conversation and discussion. He gently approached his uncle, and revealed the agony that he has been suffering from, in relation to the mystery of

death, the riddle of life and the much alluring fruit of immortality. He explained in detail how he was deeply affected by the events relating to the death of parents, the death of a parent-in-law and how he was totally shaken by the death of his youngest brother at the age of 10, who was most dear to him. He also explained to him the effort that he has put-in, in searching for the truth of life. He broke open before his uncle finding in the latter a good friend, guide and philosopher.

Dr. Janakiram smiled. The smile was like a moon light that soothed the parching soul of Master MN. It gave a healing touch. Dr. Janakiram gently spoke that MN would find answers to all his questions at Kumbakonam, where there exists a Master of yoga who demonstrates immortality and myth of death. He said that the advent of the Master was with a specific purpose of enabling the humanity to transcend death and to live eternally. MN was deeply moved by these simple affirmations which he was desperately looking for. He could not believe that there is a Master in his times that holds the key which he was looking for, to unlock the mystery of death. He further enquired from Dr. Janakiram of the Master. Dr. Janakiram said that he too approached the Master at Kumbakonam, in the year before in 1918 and got initiated into the path of yoga and that he was 614th one to get initiated so far by the Master. He explained to his nephew

that the name of the Master was CVV and the yoga path that he initiates into was known to be 'Bhrikta Rahita Taraka Raja Yoga'. He further informed that it is also variedly called as 'Satya Yoga', 'Kundalini Yoga', 'Master CVV Yoga'. The Master was also called variedly as 'Comet Master', 'Mystic Master', 'Master Jupiter', 'Aquarian Master', 'Kumbakonam Master' and so on. MN was excited to have such a shower of information and enquired further about the life and the work of the Master.

Looking at the enthusiasm of the nephew Dr. Janakiram narrated, "Master was born on 4th August 1868. The Bhrigu Nadi speaks of his advent. That he is Brahman himself, incarnated with a purpose of transforming humans and helping them to realise their essentiality of Brahman. The yoga of the Master enables speedier formation of subtle golden body from out of the body of the yoga student into which the student moves in. Formation of this body enables transcendence from the body of flesh and blood and transcendence of death. The yoga further enables formation of vajra sareera or diamond body; it is also called karana sareera or linga sareera. Gaining this body one can stay eternal. The yoga enables realisation of oneself as Brahman, all this happens due to Master's ability to introduce into the student a new life principle, which the Master calls 'Chief Life', 'Merry Life', 'Ananta Prana'. The Master

is like the Sage Agatsya, if not Agatsya himself, who could trace the cosmic origin of life principle. He could with the cooperation of an advanced initiate (believed to be HPB) bring down the cosmic life principle via solar plane and the planetary plane unto our planet. He thereby accomplished a double purpose, namely, hastening the planetary evolution of planet Earth and hastening the evolution of Man, so that he can resist disease, decay and death, attain immortality, realise the highest truth and the bliss of existence. Every human thus transformed would eternally work to serve humanity according to the Divine Plan.”

Dr. Janakiram continued, “The very life of the Master is highly splendorous. He was born wealthy and lived in plenty. There is splendour all around him. He is generous, loving and kind. He is modern yet ancient. He is well versed in many languages such as English, Telugu, Tamil and Sanskrit. He is socially well placed and also held the position of Mayor of the temple town of Kumbakonam. He is highly connected. The zamindars, the provincial kings, the intellectuals, scholars and singers interact with him. It is believed that the Master is connected to the high souls of Himalayas, Nilgiris and even higher systems. The Master is simple, normal and yet he is super human at times. He demonstrated reinstatement of life into dead. He has an ability to scan through the past lives

of beings, rectify their limitations and set the beings on the path of progress. The Master is a singer and a theosophist as well. He is a good cook and an excellent server of food. Above all he is a householder with many children like you. He is even twice married. He believes in marital system. He asserts that the householder is the backbone of every society. He does not allow his followers to remain unmarried. He also allows not economically dependent ones into yoga. He initiates whosoever seeks initiation from him provided,

1. one attained an age of 18
2. one is economically independent
3. one commits to marital life and serves society as a householder

He does not allow his followers to detach from social activity. He says that his yoga has to be practiced while man lives a normal life. He does not encourage sanyasa, abandonment of material life. He says detachment has to be an attitude of mind but not a physical act of abandonment.”

As Janakiram went on speaking about Master CVV, MN was absorbed into the presence and felt that he should waste no further time. He should at once go to Kumbakonam, prostrate before the Master and seek the initiation for entry into the yoga of Master. He expressed his earnest desire to Dr. Janakiram. The uncle smilingly replied, “A congregation commences

right now in Kumbakonam, which the Master calls 'December Call'. We can as well go and you may receive the initiation. The Master conducts two general calls, one in May, around 29th and one in December, around 29th. The former is called 'May Call' and the latter is called 'December Call'. This apart the Master also conducts congregations for equinoxes and for solstices. In all, the Master conducts six congregations in a year.

Dr. Janakiram continued, "You landed in my house with a view to proceed to Srirangam to have darshan of Lord Narayana. But the Divine drives you to the Master through whom you may perhaps spiritually and essentially reach the same destination. Who knows what is in store for you. You have always been brilliant from childhood. You accomplished every task so far. May be, you are destined to be an accomplished Yogi. May you be blessed! Let us travel by the immediate next available transport."

MN, out of curiosity, participated in prayers with his uncle till he departed to Kumbakonam. He was all enthusiasm to meet the Master. He felt immeasurable eagerness, just as a lady in romance is journeying to meet the man of her life. In the words of MN, that journey was the most cherished journey of his life. In retrospect, whenever he thought of that journey and narrated, his eyes turned wet, his throat shivered and

he used to grow nostalgic. The leonine nature of MN morphed tenderly into that of a lioness.



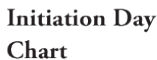


THE INITIATION

Dr. Janakiram and MN reached Kumbakonam. As they reached Master CVV's yoga school, they found the Master at the threshold of the Yoga School Friends Society, as if waiting for someone. As the Master already knew Dr. Janakiram, he wished him with a smile. He looked at MN and smilingly asked, "What for have you come?" MN instinctively replied, "I have come for peace." Master said smilingly, "Granted! Walk in." The Master went in and disappeared into the house and MN stood astonished. As the Master enquired, the answer came out of him not so very consciously. It looked as though the answer came by itself in an unconscious rather super conscious state and lo! Master cryptically affirmed peace on him. The voice of the Master triggered a trill in MN. The imposing noble countenance of the Master impressed MN. The looks of the Master pierced through and touched something deep in him and left a feeling of inexplicably deep longing for the look and the energy of the Master. The very first sight of Master CVV totally captured MN's imagination. It was a captivating experience to MN.

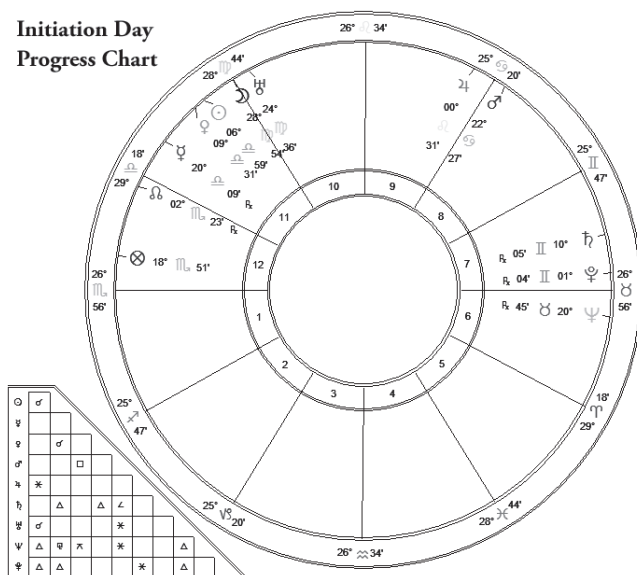
Never did he experience such an encounter. The being of the Master was so very mysterious and the touch was inexplicable. It made an ever lasting impression of belonging. So far in his life, MN never felt such a longing for any thing or place or being. To him only the thought of Master prevailed and nothing else. There was no other thought. The Master was his preoccupation eventually and it remained so forever.

It happened at 4:00 pm on 29th December 1919. It was the moment that changed the life course of the man MN to be Master MN. It was the moment that



inaugurated the birth of a Master whose mastery resulted in transforming a 1000 other human lives. This moment requires to be presented through an astrological chart for those readers who would venture to gain insight into that momentous moment.

**Initiation Day
Progress Chart**



MN was prepared for initiation for that evening of 29th December. Two senior disciples of the Master whose initiation numbers were 26 and 176 put MN to a test to bring out a report relating to his antecedents. This practice was a unique one promoted by Master CVV, which did not continue after him. It is like a

diagnostic test report where the two disciples of the Master with the help of the Master scan through the preceding lives of the soul of the one who is being put to initiation. For this purpose the disciples were granted the related vision by the Master. A report was prepared and placed before Master CVV, after going through the same the Master graciously initiated MN and allotted him the number 666. That was the last initiation for the year 1919. When MN was initiated, he was 36 plus.

The initiation triggered a feeble electric movement in the spine of MN. The spine became vertical and the energy was passing through the entire cerebro-spinal system. The eyes were closed. The body and the mind became still. The state of the third step of asana was effortlessly accomplished. The passage of the feeble electric current expressed itself as resonance in the entire cerebro-spinal system. An inexplicable comfort and ease took place in the body in the entire system. MN was a helpless observer, witnessing the happenings within. Modifications were taking place all by themselves. MN remained only a witness. He could not interfere. He had no inclination to even interfere since the related adjustments were giving him a blissful comfort. The body gained heat and gradually tended to be very light. MN was wondering at the experience of weightlessness of body. It was 'a

never before' experience. The comfort level was high. The mind was stable. MN experienced the meaning of peace. His memory recollected the gracious Master's voice uttering forth "Granted!" The memory also represented the soothing electro-magnetic look of the Master. The look of the Master took him into the depths of consciousness. It was already the third look. The first look was at the threshold, the second look was at the beginning of initiation. Those were experienced through physical eyes. But the third look was different. The look experienced was not physical! Certainly not physical for, MN was witnessing within, with closed eyes; but the look of the Master was vivid, it was much more magnetic. It was electrical, yet highly comforting to be blissful. MN found himself deep down within him. He was deep into his own being. And at the depth of his being, he was surrounded by the light of consciousness. It was light all around, no form was visualised, no sound was heard except the humming sound of electrical functioning, which continued to be in operation incessantly. At those depths MN remained a stable witness. Suddenly, a thought occurred to him as to how does he come out of all this. He felt he was in the abyss of light, surrounded by light, comforted by light, and how to come out was the thought. Before the fear started setting in, the feeble flowing electric current ceased to be. MN came back into the realms

of mind. The forms were regained in the mind. The body was felt once again and the eyes opened gently. The eyes were found heavy as if he came out of a deep slumber. The body was warmer than before, a little hunger and thirst were felt. In a little while, MN became normal; but the mind pondered over and over on the experience, which was a maiden one, a unique one. It was an experience that the mind sought again and again. The love for Master's prayer happened. That love was an eternal bondage, which eventually led MN to become one with the Master energetically. It was inauguration of the process of at-one-ment – a process of two becoming one. It was *the* practice of the yoga.

That night MN was in deep silence recapitulating all that happened in him. He was a conscious witness to the happening. It happened to him and yet he witnessed it. The witnessing was beautiful, since he was not lost in the process. The witness remained. The experience also remained in the memory. Recapitulation of the experience was as sweet as the experience itself.

The return journey to Madras was one of silence. Dr. Janakiram was observing the deep impact and the distinct change that MN went through with the meeting of the Master and the consequent initiation. Dr. Janakiram could feel that MN brought back with him the presence of the Master. He allowed his nephew to himself so that he would make his own assimilation

of the energy and progress on the path. MN spent the New Year with the family at his uncle's house in Madras and returned home quietly. The man who left Ongole to Madras has come back differently. The journey to Srirangam was by providence turned into a journey to Antaranga(inner) Srirangam. Srirangam means the playground of the Lord. That playground of the Lord is now being prepared in the inner being of MN through the presence of the Master.

When a soul is ripe to receive the touch of the Divine, the Divine finds its own playful means of giving the touch to the soul. No one can ever imagine how and when and to whom this touch happens. There could be many flowers in a garden but a few find their way to the feet of the Lord. Even all flowers of flower plant many not reach the feet. Each flower has its own destination. Some get into a place of decoration, some may decorate a lady's head. Some others may get into such celebrations as marriage and other festivities. A few may reach a temple compound. And a very few chosen ones get to the feet of the Lord. There can be other flowers which can remain unused and may eventually fall from the plant on to the soil and perish. All flowers are from the same flower plant, from the same garden and they have almost similar vibration, fragrance, shape, colour and beauty. Why some reach the feet of the Lord, why some perish though of equal

quality cannot be explained by any degree of logic, or intellectual exercise. Yet human brain cannot but make its own interpretations, develop its own logic, establish theories, promote doctrines and engage in such futile activity. Grace visits some. Why did Grace visit only a chosen one, why not others? - is an unanswered puzzle. Yet human mind always looks for a 'because'. Many children ask their elders, questions relating to why. The elders have a 'because', God knows if the child really was answered. Some children remain silent. That does not mean that they accepted the answers. Some others question again. If a child questions again and again the elders show up impatience and put down the child by authority, which is beastly.

Dr. Janakiram is by no means a lesser energy system. It is he who was instrumental for MN to reach and gain the touch of the Master. Lo! Through time MN became the alter ego of Master CVV and was even declared to be so by the Master himself! Dr. Janakiram could have least imagined that he was leading a Master to be, to the Master. He played an elderly role to Master MN, and later became his admirer.

And through Master MN's life, Dr. Janakiram also became immortal to be remembered by posterity for all times to come. We do not have the story relating to the unfoldment of Dr. Janakiram, which could have been a silent unfoldment. In the kingdom of God some are

glorified, some others are not. The glorified ones also do not know why they are glorified, but they know that it is the play of the Lord upon them. The true sons of God know full well that all glory is for the Lord and they do not appropriate any glory to themselves. Only the pseudo ones try to live by the attributed glory.







YOGA LIFE

Shift to Bapatla

The town of Bapatla was equally important as Ongole in terms of activity. During those days the Sub-Court was shifting between Ongole and Bapatla, depending upon the number of regional litigations. As MN returned from Kumbakonam to Ongole, there was once again a shift of Sub-Court from Ongole to Bapatla. He too therefore shifted his residence to Bapatla. He has setup a room for prayer. Installed the picture of the Master and started praying regularly in the morning and the evening as per the given regulations.

MN being a magnetic personality, soon many gathered around him and participated along with him in prayer. There were already two others in his group who took the initiation from the Master earlier. There were four others who later took initiation from Master CVV. There were seven in all as the original group whose names are worth mentioning here.

#	Name	Year of Initiation	Allotted Number
1	Mynampati Narasimham	1919	666
2	Velagapudi Subba Rao	1921	727
3	Prayaga Raghavaiah	1917	570
4	Madhavapeddi Kalidasu	1921	731
5	Konduri Satyanarayana	1921	733
6	Choragudi Rama Dattu	1921	744
7	Gollapudi Lakshmana Sarma	1918	604

The prayers with MN were the talk of the region. Fiery as he was, the prayers that he conducted were also equally fiery. They were of long duration and were of deep impact. In the latter part of his life, when large groups were in prayer with him, it was a funny sight to see to the on-lookers. Some of the members in prayer used to levitate and have their head touch the roof. But for the roof, no one knows what would have happened to them. There were others who moved diagonally in air and stuck to the sidewalls like lizards. There were still others who were making rotational movement on the ground. There were yet others who found expression through the exit door and were sitting on the compound wall. These are not exaggerations. The writer has a first-hand account from an old relative of his from Ongole. When the writer went to one of the prayer congregations at Ongole in 2001, the relative came and met him, he was 90 years of age at that time.

He narrated to the writer as under:

“We were very young when Master MN was conducting yoga courses and prayers in Ongole. He was a popular advocate. People used to hear his name in every social circle. I am also an advocate. Even during my times, in the bar council people spoke mysteriously of Master MN. In the town’s club also he was spoken of as a skilful player, a witty conversationalist and a magnetic personality to whom people were instantly attracted. As a student, during morning hours and evening hours, I used to pass by his house for my schooling and other duties. To me it was funny to see people on the compound wall, on the side walls of the prayer hall, on the roof of the prayer hall and some making somersaults. Some were moving speedily in a clockwise rotation and anti-clockwise rotation. To me it was amusing. When I enquired from my parents, they discouraged me to get into it. Later I realized that my parents were over possessive of me. But in retrospect I realized how great he was. I hear through friends and relatives, how they were miraculously cured of variety of ill-health, including mental sicknesses; how he alleviated people from their personal sufferings; how generous he was in helping people. His house which was big enough was always filled with people. The kitchen was in function almost night and day. There were frequent congregations at his house. In retrospect,

at this advanced age, I feel that I missed an opportunity to relate to a great Yogi of our times.”

This is narrated only to throw a dimension of the intensity of prayers that manifested through MN. From 1920 to 1925, MN was at Bapatla. He later shifted once again to Ongole as the Sub-Court was once again moved to Ongole.

During his stay in Bapatla, while practicing yoga with mounting groups, he also conducted seven courses from 9th January 1922 to 13th April 1922. Special courses as part of prayers were conducted by Master CVV as well. Picking up these courses with the permission of the Master, Master MN also started conducting these courses at the repeated requests of his group members. During that time, MN was also in brief correspondence with Master CVV. The courses he conducted as also the letters that were exchanged between them are reproduced here under.

#	Name of the Course	Start Date	End Date	Duration (Days)
1	Merchary Course	09-01-1922	03-02-1922	26
2	Auri Course	04-02-1922	14-02-1922	11
3	Simple Course	14-02-1922	24-02-1922	11
4	Order Course	24-02-1922	12-03-1922	17
5	Haller Course	12-03-1922	18-03-1922	7
6	Vendor Course	18-03-1922	19-03-1922	2
7	M Course	20-03-1922	30-04-1922	42

Letter 1

Letter No: 451/1922

Master C. V. Vencasami Rao

Yoga School,

Dabir East Street

Kumbhakonam

11-03-1922

My Dear M.N.,

Permission has come for 'M Course' to be practiced by the mediums there in a group. The course consists of 2006 names. A copy of the same will be sent to you and you should take care that the book never goes out of your possession, for any purpose. All the mediums must do the above course at a regular time daily, morning and evening at the same place. I wish you all arrange for a suitable room, where, all of you can meet conveniently and practice. I hope all of you, except Mr. Venkatadri, finish 'Vendor Course', in a day or two. After 'Vendor Course' is completed, you may do the 'M Course', at 100 names per day; fifty in the morning and fifty in the evening, at half a minute practice and half a minute rest. I wish you meet each of the mediums there, and try to fix a common place and time for practicing 'M Course'. On receipt of your reply, I shall advise you for further particulars.

With best wishes,

C.V.V.

Letter 2

Letter No: 587/1922
Master C. V. Vencasami Rao
Yoga School,
Dabir East Street
Kumbakonam

24-04-1922

My Dear M.N.,
I have asked Messrs. G. Lakshmana Sarma and C.R. Dutt, to meet you. Let them begin 'M Course' together, on earliest convenient day, and do it at 100 rate, in your house. The books must be in your house alone. I hope, you will give them necessary instructions and help them.

With best wishes,
C.V.V.

Letter 3

Letter No: 595/1922
Master C. V. Vencasami Rao
Yoga School,
Dabir East Street
Kumbhakonam

03-05-1922

My Dear M.N.,
Your letter. You may leave the 'M Course' books in safe custody with some mediums there, and do the needful

“for the new group practice”, and then you may come here as proposed.

With best wishes,
C.V.V.

At Bapatla, Master MN conducted prayers and courses in the years 1920 and 1921, and in first quarter of 1922 he conducted courses till 30th April and on Master's instruction, he entrusted the books under the safe custody of a medium and left to Kumbakonam via Madras. But even before he reached Kumbakonam while at Madras, he heard the news of departure of Master CVV on 12th May. He was shocked of the news and did not proceed further to Kumbakonam. He returned back to Bapatla. For a while he was sorrowful of the Master's sudden departure and was perplexed. Through introspection he realised that he needs to continue the work of the Master conducting the group prayers and guiding the fellow mediums and followers.

He also received information that Master CVV during the last days of his stay in the physical preferred that his followers should continue the general prayer and not the courses. According to the information he received that the normal prayer was good enough for all purposes and special prayers may be dispensed with. In as much as the special prayers had certain undesirable effect on the psyche of the yoga student

and are therefore avoidable. MN took the clue and dispensed with courses and only conducted the morning and evening prayers. However, later when a group of followers insisted that he should give 'M Course' to them, and when they did not accept MN's suggestion to proceed with normal prayers, he had to get into deep meditation. At the intuitional level when he received a hint from his Master, he intuitively conducted 'M Course' for some time. He however advised his followers that invocation of the name of the Master itself serves all purposes and special courses need not be conducted. In due course of time among the followers of the yoga path of Master CVV, two schools emerged - one school does the normal prayer only, while the other school also does courses. Even today groups proceed according to their own inclination.

At Bapatla, the yoga practice concluded at 1924 and commenced once again in Ongole. From 1925 till the departure from the body in March 1940, MN stayed in Ongole only. He secured a housing site in Lawyerpet of Ongole and built a spacious house in 800 square yards of land. The house was spacious enough to accommodate the joint family. It was later found very useful for yoga activity. Till recently the house existed and is now turned into a marriage hall, by an association of jewellers of Ongole.

Satya Yoga School, Ongole and Yoga Practices

On 21st March 1927, MN established Satya Yoga School in his own house as a branch of the Yoga School at Kumbakonam. The Yoga School at Kumbakonam was established in May 1910 and on completion of 16 years, a branch of it was established in Ongole on the Equinox day under the able guidance of Master MN. He held the first yoga conference on 14th April 1927 on a tamil new year day. Several persons were given admission into yoga on that day. Again on 24th April to 30th April, he held a full week yoga conference at Bapatla at the house of his colleague advocate and follower, Velagapudi Subba Rao. Even in Bapatla several new members joined yoga. To this conference, members came even from Kumbakonam out of jubilation for the grand manner in which MN conducted a yoga conference for one week. In August 1927, MN also conducted for the first time a yoga conference around the lunar birthday of Master CVV, which falls on the 1st descending moon phase after the Full Moon of Leo, when the constellation of Dhanishta prevails. Though Master CVV was born on 4th August according to solar calendar, MN was conducting yoga conferences on the birthday of the Master according to the lunar calendar, with particular emphasis on the Dhanishta constellation, which falls either on the Full Moon of Leo or a day before or a day after. For that reason he

was conducting a three day yoga conference around the Full Moon of Leo. And in the same year 1927, he held a yoga conference around Durga Pujas in yet another town, Nidubrolu, commencing from 27th October. In that conference MN spoke the sublime doctrine of Radha Krishna (Cosmic Nature and Cosmic Person and the concept of eternal love). The topic of Radha Krishna was the pet topic of MN, whenever he spoke on it the audience were getting elevated into a sublime state of poise. Many used to experience in their hearts the touch of pure love. It is again in this year 1927, MN visited Kumbakonam for the December Call along with a group of yoga students. It was his first visit after the departure of Master CVV.

From 1927 onwards Master MN speeded up the congregational prayers and conferences, he conducted many a conference and congregational prayers. He was the chief speaker in all those congregations. He spoke on varied subjects such as,

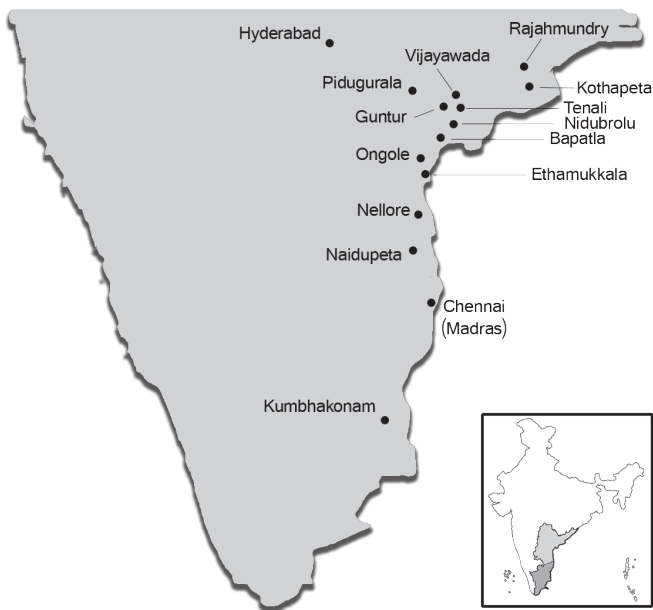
1. The Brahman, Tat
2. Pure Love
3. The Master and the Path
4. Radha Krishna
5. Number 10, the Viradj
6. Chief Life – the inflow of Ganga
7. The Seven Centres of the body
8. Entry and Exit of Prana

9. Samadhi
10. Karma, Dharma
11. MTA
12. The meaning of the Universe
13. Memory and Memorandum
14. Purusha Suktam
15. Krishna
16. Manvantaras
17. Kundalini
18. Master and Disciple
19. Man and the Creation
20. The purpose of Master CVV Yoga
21. Death and Deathlessness

He was an eloquent and a magnetic speaker. He had an impressive and attractive voice. He was tall and sturdy, good in physique. His eyes were particularly attractive. He had a broad face and a calm, quiet countenance. He was brownish in complexion. Master MN was experienced by many as a man with brilliant brain and mother's heart. He was an intellectual and yet lovable one. He had the abilities of masculinity and the tender love of femininity. Steadfast at work, the abilities were fairly high and the integrity was well known. All these qualities were at work and the man was sought after, by the devotional ones, intellectual ones, ladies and children. Even aged ones were prostrating to touch his feet and receive the needed blessings. He was seen as

an embodiment of Master CVV in the state of Andhra.

Master MN's name was well known in the districts of Nellore, Ongole, Kurnool, Guntur and Krishna. He was at every conceivable town and significant village in connection with yoga activity.



As years passed by, the profession and the family activity became smaller compared to the phenomenal growth of the yoga activity. His presence enabled many to experience Master CVV and the yoga. There were innumerable occasions of instant healing, clairvoyance and clairaudience which are given as episodes in the latter part of the book.

Master MN stabilised congregations at Ongole, regularly conducting such congregations in May, in August and in December. During other times he was visiting places and conducting congregations as per the request of the disciples. He was instructing the yoga students to sit in parallel and vertical lines for free flow of energies. When the prayers were on, he was overlooking them sometimes with open eyes and sometimes with closed eyes. He could relate to every student and was giving personal guidance in matters of yoga practice, which was different to different persons. During the prayers he caused tangible adjustments to the life force and after the prayers he was explaining the experiences of the participating students and their relevance. He was also cautioning the sadhakas not to be proud of the little success that they may gain through the practice. He was himself humble and faithful to the Master at all times. He strictly instructed his students not to use the words, 'I', 'My', 'Mine'. He was instantly correcting every student when such words were used. He frequently advised to sue the word "We" instead of "I", "our" instead "My" and "Mine". He also advised to cultivate the habit of speaking in passive voice than active voice. Instead of saying, "I did " it is better to say "It has been done" or "It is done". Instead of saying "I travelled" the suggestion was "The travel happened". All *doing* according to him is a happening through the

being. The more one feels that he is the doer, he tends to be proud. If pride sets-in it blocks the flow of subtle and higher energies.





MASTER YOGA

The yoga of Master CVV is a dynamic yoga. It adds speed to evolution. It causes speedier modifications in the body and also in the mind. In 12 years, the Master dexterously covers a program of 12 incarnations. The psyche is put to stress of work. The true sadhaka feels, hard pressed for time. A month passes by with so many events; it looks as though a year passed by. The time dimension changes. The sadhaka (student) covers much ground.

The Master has a mysterious way of covering and even neutralising Karma. Certain karmic experiences are covered in prayers. Certain others are covered through dreams. Much more are covered through group sharing. A health calamity, a financial crisis, a sorrowful event, an accident is distributed over a large group. The impact on each one becomes insignificant and passes by even unnoticed.

Group practice of prayers, group service, and group study were strongly recommended by the Master. By this a group consciousness emerges. A group experience emerges. Group absorption of karmic karma also

happens. Men tend to be individualistic and do not plunge into group activity, by this they lose the benefit of the group, which the Master intends. Those who contribute to the group by way of time, money and energy, avail this mysterious facility, which the Master provides for.

In matters of healing also, the healer would not suffer the sickness of the patient when the healing is done as a group activity. In as much as a healer from a group heals effectively and is not effected by the sickness of the patient, energy levels remain high, action takes place at work at greater speed and turnover of work also remains high.

Gaining time and speed is an aspect of Aquarian Age, the energy of Master being Aquarian, the experience of gaining time and space is tangibly felt by a sadhaka.

Modernism is not shunned, and superstition is rejected at once. Meaningless traditional practices are also jettisoned. Values of the past are never overlooked, but the format in which they are presented undergo substantial changes. There is neither a dress code, a code of attire nor an outer imposed discipline. Freedom is at its zenith in Master's yoga. Each one has to decide from within; no one imposes an outer order. There would be frequent use of English, contrary to local tongues, for English has been picked up as the language of the New Age. At the same time English is not imposed.

Substance prevails over form in every aspect of activity. What is required to be changed in man is not his form but is the substance. Master CVV's favourite utterance was, "There shall be no figure change. Yet there shall be change of inner man." "Unity in essentials and diversity in non-essentials, charity in all motives," is the common slogan on the path. The directions to every sadhaka comes from within once he starts regularly conducting prayers in the morning and evening. Directions relating to daily routine, food discipline, activity discipline, speech discipline, thought discipline, discipline relating to study of world scriptures and relating to the service that one has to render; all come from within.

The Master himself directly takes charge of every student and teaches the student self-governance. Self-rule leads to self-dependence and further leads to independence. "I rule myself, I let others to rule themselves," becomes a principle in life. In the Master's path of yoga, controlling, directing, imposing authority on others is seen as beastly. Every human soul represents a son of man who would eventually, through time, turn out to be a Son of God. There is but one father and therefore all are brothers as between them. One may give and receive advice and function collectively, but there shall be no imposition of authority, or control or rule. It is for this reason, Master CVV called the group

as a society of Yoga School Friends. He also said that it is a yoga path of 'Direct Line'. 'Direct Line' means, once a student regularly does prayers the Master energy forms a centre in that student and directly guides him. For this reason there is a great freedom for each one to function with respect to himself. He has not only the privilege of self-governance, but is also endowed with the related responsibility. There is no freedom without responsibility. They constitute the two sides of one coin.

Every yoga student is a potential centre of Master. Through prayer one can arrange the Master centre within him and thereafter receive the needed guidance. He is solely responsible for his acts.

The Master essentially gives three principles that enable one to follow appropriately this path of yoga:

1. Prayer twice daily at an appointed hour with an interval of twelve of 12 hours. Any change to the prayer time and place needs to be pre-informed in the preceding prayer.
2. To look to serve others and not to seek from others. Be a giver in preference to a receiver.
3. Be on the lookout to feel the omnipresence of 'the One', in and around. Master is the other name for the term 'the One'.

The ancillary principles are:

1. Carry a notebook at all times, it shows preparedness to receive instructions.

Instructions can come from within like electrical hints and they need to be noted. The notebook is recommended not to be shown to others.

2. Eliminate as far as possible non-essential movements, non-essential contacts and non-essential speeches. Yet be friendly and sociable, in the domestic, social and professional circles. Marginal pleasures are also allowed.

Master MN followed the yoga of Master with much commitment, while he was initiated in 1919, even by 1921, Master CVV visualized in MN the future Master, and therefore called him the Little Master. In 12 years, MN transformed to be a Master in the true sense of the word. He had large following in different towns and villages of coastal Andhra Pradesh. He healed and taught. “Prana Treat and Yoga Teach,” was his main slogan. He relentlessly worked in that direction. He cured many; he solved the riddles of life for many. He initiated as many as 1200 persons in his lifetime and anchored himself as the Pole Star on the path of yoga of Master. According to Master EK, he is the Pole Star for the yoga of Master CVV. His invisible hand guides the groups in the East and in the West. He is the fiery element. His work continues in silence and is present continuous.





INDEPENDENCE

It was 21st March 1934, Equinox congregation was organised in Vijayawada, around 250 yoga sadhakas gathered. Master was giving prayers. In congregations, there were frequent prayers with intuitional utterances coming through Master MN. The 9:00 am prayer commenced. It prolonged for 2 hours. Around 10:40 am Master MN, suddenly felt a burnt smell all over. He realised slowly that the smell was coming from him and not from the surroundings. He smelled his hands and realised that a burning has happened in him. It smelt bad to him. He continued the prayer and remained silent for the meridian prayer and for the evening prayer. After the evening prayer, one of his disciples approached him and enquired about the silence of the Master. In congregations the Master is generally joyful, swift in movement and enquiring about the welfare of every member. He generally remains cheerful and witty and elevates the group to joyful state. Contrary to it, that noon, afternoon, evening and even in the night Master was silent and unusually quiet. Due to this tangible change in him, the disciple was prompted

to enquire. The Master informed the disciple, “Yes my dear, a change happened in me during the 9 o’clock prayer at 10:40 am. My body of flesh and blood went through a mysterious experience of cremation and I experienced that I was in yet another body. Such experience was never before in prayers. I smelled my hand and felt affirmed, for, my hand smelt like a dead body. I am into a different body, I gained independence. I am now ‘Akshara Purusha’ (meaning the indestructible person).”

Bhagavad Gita speaks in 15th chapter that man is potentially three in one. There is Purushotama the Cosmic Person (the Heavenly Man), the Akshara Purusha – his image as a man or an individual soul and Kshara Purusha – the destructible man, who experiences in every incarnation the death and the birth. This part of man, the third part dies along with the body and gets born along with the body. During the incarnation, it grows, develops its own personality and mundane relations. All these mundane relations terminate at death. Within the mundane man, there is the super mundane man who is but a replica of the Cosmic Man. He is the image of Cosmic Man, a copy of the original. He is as eternal as the original. He is called the soul individual, the pratyekatma – the separative soul, individualised from the Universal Soul. He is the chip of the original block. He is the wave

while the Cosmic Person is the ocean. The mundane person is but a precipitate of the individual soul, which is akin to the foam of the wave. The foam carries not the substance, but the wave carries the substance. The water in the wave is no different from the water in the ocean. The individual soul is but the Universal Soul in expression. This truth is lost when man orients to the mundanity. This truth is regained through time according to a plan, when one realises the foam aspect of him, the wave aspect of him and his essentiality as the ocean. When this realisation happens the identity with the foam, delinks. The eternal identity is established. The eternal identity is the status of the Son of God. When man forgets that he is Son of God, there is the birth of the son of man. The son of man once again goes through the initiation of death and gains the status of the Son of God. Every Indian scripture speaks of regaining the original identity of man. Mahabharata, Ramayana, Bhagavata, Bhagavad Gita, Kathopanishad, the story of Savitri and of Markandeya laid the principles and the processes that man may follow to regain his original identity. The science of yoga is specifically meant for gaining immortality and self-realisation.

Master CVV hastens this process of experiencing death of mundane consciousness and birth to super mundane consciousness. He promised to all sincere

sadhakas, building of antahkarana sareera (subtle body) into which one can move. This body is also called golden body, meaning it is a body of subtle nature built by the matter of buddhic plane. Buddhic plane matter represents the fourth ether. Master CVV made an arrangement in nature for quicker formation of this body. He promised an immortal body and even pronounced the yoga as the 'yoga of immortality', he publicised with much conviction that whosoever follows this path of yoga does not die, but transcends death. Transcending death is but half way journey on the path to self-realisation. Master CVV promised immortality (Amaratva) and self-realisation (Brahmatva).

The formation of the subtle body happens from the body of flesh and blood itself. For this reason, the body of flesh and blood becomes the playground or the essential ground. Without this body the subtle body cannot be formed. It is the raw material or the basis. When the body of flesh and blood, is put to transformation, through specific process of yoga, it develops from within the body of golden light. The body of golden light has other names as well, they are:

1. Sukshma Sareera
2. Subtle Body
3. Divya Sareera
4. Hiranmaya Sareera

5. Antahkarana Sareera
6. Ethereal Body (Fourth Ether)
7. Bhagavata Sareera
8. Yoga Sareera

Without milk, butter cannot be formed. Without the tree, there is neither flower nor fruit or vegetable. Without the egg, there is no chick. Without the body of flesh and blood, the possibility of gaining the body of light is nil. For this reason the scriptures say, “*Sareeramidam Khalu Dharma Sadhanam*,” meaning – “The human body is the means for every mundane and super-mundane accomplishments/fulfilments.” The scriptures also say that the human body is a rare opportunity given to the soul. To be born as human is a great opportunity; it offers a way to reach Brahman, the Truth. Even the devas look forward to gain a human form to gain the state of Brahman. The Yogis, the Seers, the Rishis, the Maharishis and the Brahmarishis are considered far superior to Devas. All Devas do not know their origin, but the Yogis know their origin. For this reason, Lord Krishna strongly suggests to Arjuna to tread the path of yoga in preference to every other.

A Teacher is one who attained himself the state of Brahman. He submits himself to the related processes and transforms. The transformations are innumerable. It is like the transformation of a caterpillar into a butterfly. The caterpillar withdraws into the cocoon

and submits itself to innumerable transformations and comes back with totally different potentials. Virtually, a caterpillar stands in no comparison to the butterfly. Yet verily, every butterfly was originally a caterpillar. Every Son of God was but a son of man to start with. Yet a Son of God stands on a different ground. His potentials are different, his abilities are different. His perceptions and conceptions are different. His acts are immortal. They are invariably acts of goodwill. Their speeches are also immortal. They carry the touch of immortality and have the capability of bestowing immortality to others. Their look, their touch and their speech can transform. Their teachings are engraved in the akasha and are immortal. They continue to inspire. In short, their presence is immortal for verily they are no different from Brahman. It is Brahman in expression.

Master CVV many times asserted that he is Brahman only. Master MN followed in the foot prints of Master CVV and attained immortality. He experienced death and yet continued to live. He died to mundanity and concurrently was born into super-mundanity. “To die is not to die,” declared the scriptures. Master MN died as son of man and was concurrently born as Son of God. It is “A prophecy fulfilled” – so says the Bible. He has become an image of God. The Bible says, “God made man in His own image and likeness.” But man spoils it,

he distorts it. He disfigures it. God again comes in the form of a Teacher and imparts the process to reconstitute the original. As the original is reconstituted, the substituted truth disappears. There are innumerable stories relating to prodigal son. It happened to MN. He fulfilled the prophecy of Master CVV who pronounced him as the Little Master, he turned out to be a Master.

Number 666

It is by providence Master MN was given Number 666 by Master CVV, when the former was initiated. It was the number in seriatim that embraced Master MN. 666 is a sacred number. It has a message. When number 6 is reversed it becomes 9. 9 is the number of soul, 6 is the number of the beast. The beastly man when turns to be a heavenly man, the number changes from 6 to 9. Man suffers from 3 inversions and he has to reverse thrice, the 3 inversions. "Reverse the inversions three times, you become a Master Mason," says Free Masonry. Man has an inversed understanding of Truth. He is upside down. His attitude towards material, his attitude towards the fellow beings and his conceptions are all upside down. He always thinks of seeking from the surrounding, but in all the three worlds he should reverse the process of seeking by adopting to the process of offering. Offering material resources to others, offering love, compassion and service to

fellow beings, offering oneself totally to the Divine Plan enable him to reverse the process. Then the beast that exists with him in the physical, emotional and the mental plane dies. “Three times one has to die,” says the occult science. “Be a giver but not a receiver in all the three planes,” is an occult statement. Master MN ably demonstrated this. He transcended the beast in him, by surrendering to a life of total offering. This total offering is recommended by the Veda. It is called *Sarvahuta Yagna*, meaning – offering all that one has in service. Master MN offered his house and his wealth for the service of the group. He offered his abilities to serve the society. He offered his life to the surrounding life, stood alone courageously in the presence of the Master. The time has come that he was blessed in tune with the Laws of Nature.

“*Yagnartham Kuru Karmani*,” says Lord Krishna in Bhagavad Gita. “Let all your actions be an offering to the surrounding” – is its simple meaning. By total offering, the Sun shines forth brilliantly in the sky. So are the planets. So are the Devas. When man learns this, he ascends, he transcends the mundanity. Master MN demonstrated it and lives in a body of light. He is a fiery flame today that ignites all those who follow the path of yoga. He is the invisible helper. He is transformed like a Pole Star and guides the beings who are in the ocean of life. Every true Initiate experiences

this. Death visits and wishes him well. The Angle of Death tends to be friendly and walks hand in hand with an Initiate. Until this experience happens, one cannot arrogate to himself the title of a Master. If one does so, he is in for Nature's penalty.

Master MN noted briefly his experience of death in his diary. He subtly informed his fellow members to be aware of 11th March 1940. As it is normal with fellow men, it did not stick in their memory. Many a time subtle hints go a waste.

Ever since this experience, Master MN's ability to heal, to teach and to make adjustments and modifications in the prayers took to a higher curve.



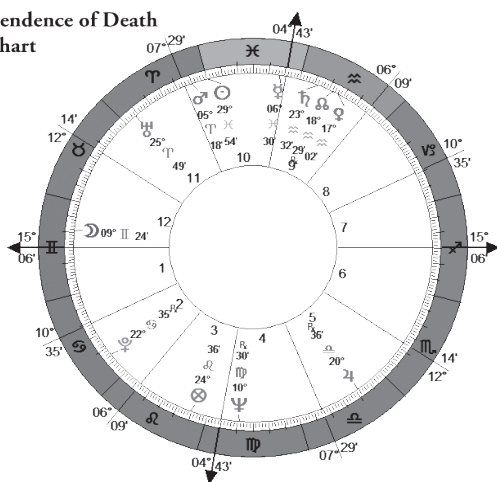




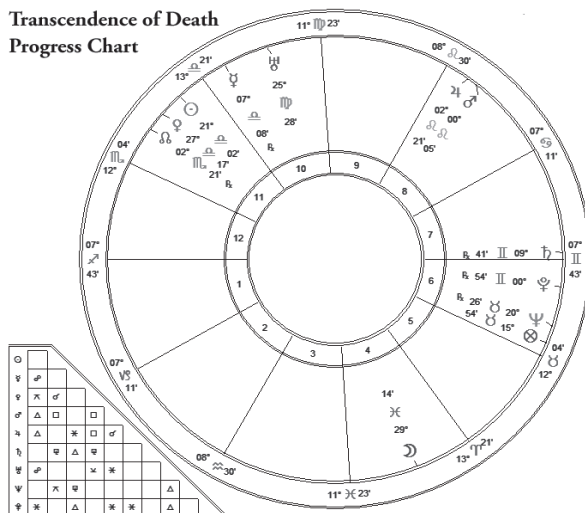
POST-INDEPENDENCE ACTIVITY

MN attained independence and became a Master in the true sense of the word in the fifty first year, (50 years and 7 months), He took initiation on 29th December 1919 and experienced transcendence of death in 1934. It took 14 years, 3 months after the initiation. The date and time of his experiencing the death is again a moment of great consequence. It is therefore worth presenting the chart indicating the various planetary positions, here under:

Transcendence of Death
Day Chart



Transcendence of Death Progress Chart



The next day he informed his followers that all those who have been working with prayer with twelve years and over, may hereafter find direction from within. They can independently conduct yoga practice. They would get the needed guidance from within. They can open centres in their villages and towns and conduct prayers and even give prayers to new comers who get attracted to the path of yoga. He also informed his followers that the Master himself chooses the souls. “He is an excellent fisher of men. He would send them to his yoga centres. When new comers arrive, take particular care of them, since they are sent by the Master. At the same time do not pay over attention and

tend to possess them as your followers.” He cautioned the followers that all are followers and there is only one Master.

On the very same day Master MN included his initials MN also to the initials of CVV. He also reminded of MTA to the followers. From that day the followers of MN were uttering forth occasionally,

Master Namaskaram

Master CVV Namaskaram

Master MN Namaskaram

Master Namaskaram

Generally each student uttered forth the above silently in his being. Occasionally, they were uttering vocally. Through coursing of time vocal utterance became popular. But even now there are many groups who do not regularly utter out vocally the aforesaid mantras.

Scepticism - Affirmation

When a man turns into a Master there are always sceptics. MN heard that among the group there were some who doubted Master’s experience. One evening in the prayer congregation, on the terrace of a house in Guntur, Master pronounced that the group would have a common experience. He pre-informed the group to be on the lookout for a distinct experience. The members were curious and were also enthusiastic.

The sceptics were slightly indifferent. But all closed their eyes. The Master uttered forth the prayer. 24 minutes after everyone felt a shocking experience at the same time. The prayer concluded after 45 minutes. The Master gently opened his eyes and enquired each one of them, one after the other. The first one said, "I had a funny experience. You came up to me and kissed me on my cheek. I even had experienced the smell of your Capstan cigarette. You still continue to be childish Master." Then instantly the next one said, "I had exactly the same experience." Then the third one also affirmed. There were also ladies in the group, even they in modest tone with their heads down affirmed that they too experienced the kiss on the cheek. No one was an exception. The sceptics too could not any more deny! There was a simultaneous experience of kiss at the same time by the entire group and they were all pleasantly puzzled. The Master said, "I just proved a point. I have gained the Purushahood and therefore, I gave a glimpse of the ability of a Purusha. Do not doubt your Teacher. Follow him with your heart and mind. I just gave you the taste of my integrity. As much as you offer your heart to your Teacher, so much you would experience the pure love of the Teacher. The Teacher is all Love. The Brahman is all Love. If you love your Teacher and follow him, he transmits all that he is. A magnet cannot but transmit its magnetism.

The Gopis experienced Krishna, since the Gopis unconditionally offered themselves to Krishna. Among the Gopis there were as many males as were females. In the state of Purusha there is no distinction of male and female. The kiss experience likewise was for all souls without distinction of gender, age, caste etc. The state of Purusha, is the 8th state, it is beyond 7 planes. It is called 'Go Loka'. Krishna Consciousness or Christ Consciousness is no different from this 8th plane. The Master energy is the 8th plane energy, CVV represents it. MN too represents it."

In 2008, this writer in a yoga conference in August, held in Engelberg, Switzerland spoke of Master MN, his life and his work. He also spoke of Master MN's simultaneous touch and the related smell of cigarette. The group was joyfully touched. Thereafter for a few minutes in the conference hall, there was a cigarette smell experienced by most of the participants. They were surprised of the smell, since the conference premises prohibits cigarette smoking. And never was such cigarette smell experienced during the sessions before or the sessions after. It was a pleasant delicate touch of the Master tangibly felt by many.

There was yet another episode. During a conversation with a householder, Master MN said that Master's touch brings longevity not only to humans but also to animals, plants, trees and even articles. An

article of a personal effect used by a Master is eternally preserved in the great ashrams on the globe. The householder was bewildered.

Master MN smilingly enquired the Lady of the house: “How much rice do you have at home.”

The lady answered, “About 5 kilograms.”

“Bring 3 kilograms over here.”

The lady brought in a vessel 3 kilograms of rice.

The Master mixed the rice with his palm and repeatedly turned over the rice.

He said, “This rice now received the touch of the Master. It gained unusual longevity. They shall remain fresh and even fragrant, for unusually long period of time.”

The householder preserved the rice. In due course of time the rice grains turned into golden yellow colour. They are still available as an exhibit in the yoga centre of Warangal. They have unusually good fragrance of high quality rice. The writer had an opportunity to witness the rice and smell the fragrance, even as late as the first decade of the 21st century (2002 December).

Like Master CVV, Master MN also granted longevity of life to many followers. Yoga students need to particularly look for long life so that the practice can be carried effective till one breaths last. Until one gains immortality, longevity is the only means for continuous practice of yoga. This is the only single valid reason to yearn for longevity. Other desires are

secondary if not unnecessary. Traditionally in India, people sought longevity only to attain liberation before death happens. If liberation happens during life, death transforms into departure. A departure is a conscious walkout, while death is a forced exit. A forced exit is painful. Voluntary departure is joyful. Many die, but a few depart. Blessed are the departing ones, departure is a conscious act. Death is unconscious happening.

Ever since March 1934, there were frequent visits by strangers to Master MN. It was so with Master CVV as well. The lady of Master CVV was a witness to it. Many barefooted, bearded long statured ones with flowing hairs were visiting Master CVV during night and day and were holding discussions with him. Likewise, in MN's life also there were visits by these strangers. It is generally believed that they are semi-divine beings of different ashrams, who in their usual entourage meet great beings working for Humanity. Master MN's lady and some of his followers also witnessed visit of such strangers. When enquired, MN was generally diverting the topic humorously and sometimes gave playful replies. But he never revealed his relation with the higher souls who have been playing a role in the eternal plan.

With the increasing effectiveness of the Master in activities of healing and yoga, some followers developed expectations and were pressing him to facilitate vision of the super-mundane ashrams, and the super-mundane

beings. They carried a conviction that Master MN can show God to them. Master MN one day emphatically stated as under:

“Today I wish to clear once and for all, the mist that is gathering in the group and to dispel the mystery seeking attitude of some of you. I am not here to show God. I am not here to show you the ashrams and the Masters of Wisdom. Do not get into illusion and glamour of the subtle world. Cleanse yourself of all astral glamour. Work hard in terms of your service. Strive in service. Be sincere in your prayers. Develop a yearning heart and a burning longing. Remember how much a lover craves for his or her beloved. You need to have fiery aspiration. Develop single minded attitude. Do not expect that someone would gift it to you. You are the milk in whom the butter is. Churn yourself and deliver it. You are the tree to bear the fruit and the flower. No one would stick fruits and flowers to the tree from without. It is a process that happens from within according to the fire that you generate. Generate the fire within you. Let all the heat gather to form the flame. I act as a catalyst. But you have to strive yourself. Try to be pure in your thought, speech and action. Develop love towards the surroundings. Emotion is not love. Believe in yourself. You are the key to unlock yourself. Do not lock up with emotions and expectations. Offer yourself. Let your offering be

total to the Master. Be a Radha. To her there is no other than Krishna. Be a Gopi. Be a disciple that pursues and perceives the Omnipresent in every moment of life. May you be fulfilled in your pursuit.”

“I shall be available to you at all times, now and hereafter. When you earnestly invoke me in the heart of your being, I shall be present to assist you in your task. Remember, I do not do your work, but I shall surely assist you. I stay beside you to supplement and compliment your work; I shall be your yoga friend forever.”

As the Master concluded his talk, he appeared like a fiery flame.







DEPARTURE

Master MN developed a hydrocele through years. The earlier known significant sickness that he had was in 1911-1912. There after there were no significant illnesses that had put him off the activity. In 1936, when he found the discomfort of hydrocele mounting, he decided to get operated. On 6th May 1936, he admitted himself into Ongole Government General Hospital. After preparatory work on 7th May, the hydrocele was operated. He was not given chloroform or anaesthesia, instead a cocaine injection was given. When the operation was successfully done, the cocaine injection caused disturbance in health. There was a high fever for about 5 days. The fever receded on 13th May. He was discharged from the hospital. On 14th May, there was a revisit of death experience, which he discretely shared with his disciples. He had an experience of withdrawal from the body. The withdrawal was experienced as a movement through an endless tunnel, with progressive speed. He went from regions of light into regions of darkness and through the regions of darkness he consciously moved into regions of blue-black. And

from the regions of blue-black he moved into an endless expanse of space, full of twinkling blue light. He did not feel the body, he felt himself to be feather light, yet stable and self-regulating, unlike a feather which has aimless, directionless movement. He enjoyed that state of bodiless awareness. After a while even that awareness ceased, he returned once again back to consciousness. But at the rebirth of consciousness he experienced a circle with a central point, through the central point he once again entered into the tunnel and returned with reversed experience of stages and found himself in the body. He felt for the first time the discomfort and the limitation of the body. It was to him like an elephant being re-fixed into a matchbox. For a while he was not comfortable, but slowly he found the needed adjustments.

Thereafter MN was frequently departing from the body during night hours, between 2 am at 4 am and was returning to the body by Brahmi time to attend to the worldly responsibilities. He was getting more and more familiarised with the subtle world and with the groups therein for the eternal work in relation to the Divine Plan. He was maintaining much more silence than before. He was working in the night in the other worlds and in the day, in the mundane world. He was working in the world of light by the night and by the day in the mundane world. Thus the prophecy was fulfilled; that

to a Yogi, night is the day and the day is the night, as described by Lord Krishna in Bhagavad Gita.

He visited every possible centre between June 1936 and February 1940.

During the December Call 1939, in tune with the state of awareness, he organised courses of physical independence. Prayers were conducted with the theme of physical independence. He uttered forth in prayers, "Who that guides the physical independence, guides the souls." The groups practiced not fully aware of the hint given by the Master. He has been hitherto guiding the followers to gain independence of the physical body. He would hereafter guide the souls. Master consciousness guides the individual beings. The individual beings, driven by mundane aspirations are guided by mundane desires. Liberty from mundane thoughts, mundane emotions and mundane wealth is independence to the physical. A Master subtly guides his followers to gain release from mundane considerations and mundane imprisonments. Those who are free from mundane conditioning gain physical independence. Those who gain physical independence are also guided to reach Brahman. Guiding souls is thus twofold. One is to release them from death. Another is to assist them to integrate with the Universal Soul or Brahman. The December Call was over by 31st December 1939. By the evening prayer, on conclusion of the group life,

at the dinner time Master MN experienced a distinct change in the right leg and the right hand. He noticed slight withdrawal of prana from the right limbs starting from the right foot thumb. He shared this with one of his disciples, an Ayurvedic practitioner. An Ayurvedic medicine was given for that night.

On 1st January 1940, on the occasion of New Year very early in the morning, Master MN had oil bath from head to foot, with particular massage of the limbs of the right side. He still felt the symptoms of weakness of the right limbs. He expressed this to the surrounding followers. During the morning prayer, he uttered forth, “Three Days, Three Months, Three Years.” On that night of 1st January, when the members were departing, they came up to MN to bid farewell. At that moment, MN was talking within himself, uttering forth inaudible sounds. Some heard the name of the Lord “Shouri”, some others heard “sorry”. Looking at Master’s health situation, a few of them preferred to stay back. On 2nd January, Master shared with a few that he does not have the normal grip of the right hand and the normal sense of touch in the right foot.

Listening to the indisposition of his nephew, Tanguturi Prakasam came at once to Ongole in February. Prakasam, the maternal uncle, being the head of the family, was enquiring from time to time Master MN’s development into a Yogi. He was a silent

admirer of his nephew. He was also admiring his younger brother who was also in the path of yoga of the Master. The progress of the younger brother and that of his nephew were very endearing to him. The younger brother was anyway in Madras in the same city as he was. But the nephew is away by 170 miles (250 kilometres). Prakasam stayed with Master MN for a couple of days in spite of his hectic schedules of India's independence movements. He enquired Master MN about his health and MN revealed the true state of his health. His children were just settling in life, the eldest one just concluded his education and was to be enrolled as an advocate in the bar council for practice. Prakasam assured him that he would arrange for his enrolment in Madras. The second son was also completing his education. Prakasam smiling assured his nephew that he would take charge of his sons as he took charge of him in the past and asked his nephew not to worry of their wellbeing and progress. Indeed the saying goes in India, "Matters not if one loses his father, if he has able and affectionate maternal uncles." MN was doubly lucky in this aspect in his life. In his two maternal uncles, he had his two godfathers. Normally maternal uncles are close to nephews. Fathers are not, for there would be a respectful distance, exceptions of course are always there. A friendly father is a boon, if not a friendly maternal uncle. If neither exists one is unlucky!

MN expressed his thankfulness to his maternal uncle who returned back to his activity.

On 24th February, he once again went to Bapatla, the town of his alternate residence. In Bapatla, he had intimate followers and friends. He met Velagapudi Subba Rao, a fellow lawyer and a fellow sadhaka. He spent three days and nights with him in his house. He met the yoga sadhakas of Bapatla. The house of Subba Rao was as much his house. Such was the intimacy he had with his friend and his friend's family. The friend was equally a good lawyer and a popular one in the town of Bapatla. Three days later, he went to Tenali. From there to yet another town of activity, where there was yet another intimate friend, a well know personality of the town by the name Vedantam Lakshmi Narayana. He was also his follower. Master MN took his friend's wrist watch and has set to his own hand saying, "Come to Ongole and fetch it." He smiled saying so. And the friend said, "Anyway I wanted to come to Ongole on 11th March which I well remember. When I come, I shall fetch it."

Master replied, "Forget not to come. Be there for sure on 11th March and collect your watch."

Later, another intimate follower by name Mannava Hanumantha Rao came, and presented a book styled, 'Chetavani' and also presented famous slippers of Calcutta. He has arranged the slippers to the feet of the Master. (These slippers were known as 555 slippers.)

Master expressed to Lakshmi Narayana and Hanumanth Rao, "I have given whatever has to be given. The last and final one that I gave you is physical independence course. Nothing more is needed. Wait for the result."

On 27th February, Master returned to Ongole. He had a secretary by name Subbaiah, who had been working for him over long years. They have a long and intimate association. Master took entire care of Subbaiah and his family needs. On that day, when Master enquired of Subbaiah's welfare, he responded saying, "Of late I am falling a little short of money. If it is possible kindly increase my monthly salary."

Master looked at Subbaiah, smiled and said, "Subbaiah, we have been together for long time. Do not worry of your economics. Kindly wait till 11th March."

Saying so Master retired into the house. Subbaiah wondered, "Why 11th March, why can't it be 1st March. 1st March is hardly four days away. 11th March means almost a fortnight. Anyway he knows better."

Again on 2nd March 1940, Master visited Bapatla for the last time. He stayed for a night with Subba Rao and returned on 3rd March.

Since 4th March, every night he was reciting the worship stanzas that were recited by Bhishma, the grand sire of Pandavas, before his departure to the eternal adobe. These worship stanzas are very famous

in Andhra Pradesh. Even today traditional theists regularly recite these stanzas and most of them know it by heart. They recite these stanzas every night before sleep. They relate to Cosmic Person. They enable envisioning Cosmic Person within and around. When Bhishma was about to depart, Lord Krishna was present at his death bed of arrows. Bhishma sought permission of Lord Krishna for departure. At that juncture, he worshiped Krishna. The stanzas relating to that worship in the Telugu version of Bhagavata, enable absorption when recited with devotion.

Since 4th March, Master MN was reciting these popular stanzas which carry highest form of devotion.

On 10th March, he received a letter from his eldest son who was at Madras, that he was enrolled as an advocate at the bar council of Madras and he can now practice as an advocate, and that he would be returning the next day to Ongole to seek the blessings from the parents. Master MN was joyful of this and with much joy informed his lady thus: “Your son now is an advocate like his father. He can share the household responsibilities. You can be a proud mother hereafter.”

10th March being Sunday MN spent the time at home with his lady Ranganayakamma, fourth son Madhusudan Rao and third daughter Sarada. There was a lady cook at home by the name Kondapi Chilakamma and the secretary Kondapi Subbaiah.

There was also a Muslim servant for the Master by name Babu Saheb. The cook and the secretary as well as the servant were part of his family, for they were with Master for long years. The lady cook was popular in the groups as she was ably assisting the lady of Master in cooking and serving large number of visitors for over 20 years, ever since Master embarked upon the yoga life. The secretary was a loyal assistant to him. He was arranging consultations for clients and postings in the court as well. He was helping the Master in the professional procedures. The servant was doing menial jobs for the family and was also massaging Master's feet at the fag end of the day's activity before Master retired to sleep. He spent time with all of them on 10th with much cheer. The youngest daughter and the youngest son were also part of the team for enjoyment. They were studying at the school in Ongole. The eldest son of the Master, Srinivasa Rao, became an advocate. He did MA, ML (Master of Arts, Master of Law). He was a brilliant student like his father; he eventually became the first secretary to Tanguturi Prakasam when Tanguturi Prakasam was the Chief Minister of the state. He also held the post of Secretary to Legislative Assembly of the state. The second son Seshu Madhava Rao was pursuing engineering at Madras at that time. Hence was not at home. He eventually became chief of Irrigation Engineering in the state of Andhra Pradesh.

The third son, Apparao was also at Madras at that time, studying. He later took to agriculture and farming at Kurnool. The fourth son, Madhusudan Rao was at home studying at the school; he later became the head of Yoga School at Vijayawada. The first daughter of Master MN, Smt. Lakshminarasamma, was already married and was at Kurnool. The second daughter, Savitri, was also married. The third daughter, Sarada, was at home studying.

10th March was the day of rest and joy and also jubilation due to the good news of the first son becoming an advocate and concluded by Master's recitation of Bhishma stuti.

11th March 1940

Master woke up earlier than normal. He had a detailed oil bath. He has put on new silk clothing and also a silk turban, conducted morning prayers; he was looking radiant and joyful. He also put on the new 555 chappals of Calcutta. The lady of the house enquired, "Is it a special day that you look specially radiant and handsome." The Master smiled and said, "Yes, it is so." He sat in his office room at home for a while, took food and proceeded to the court in his horse drawn buggy. He spent cheerfully with the colleague lawyers. He conducted work until one o'clock, he felt sleepy around two o'clock and slept. He woke up suddenly at half past

three. He looked at the watch, also held the left wrist to read the pulse, he murmured in him and swiftly moved towards his vehicle to go home. The pleaders enquired, "What is such a hurry? Why are you leaving so soon and so swift?" The Master gently answered, "I have a different work." On the way back home, he was enquiring the known ones on the road of their welfare, while moving on the horse buggy. He reached home by 5 minutes to 4 pm. Master alighted swiftly from the horse buggy, went in, threw the turban into a chair of the visitors room, set the coat and the shirt to the coat hanger. He went to the staircase corner and vomited the forenoon food. The lady of the house having observed the Master asked if she should send a word for the doctor. The Master answered in negation at first and later said, "You may if you wish. He has set the carpet on the floor and sat on the floor. The servant Babu Saheb came up to him, looking at him, the Master instructed to pull the thumb of the foot and when he was about to do that, the lady instructed Babu Saheb to run at once to bring the doctor. Babu Saheb left the house. The lady went in to bring cold coffee for the Master, Master took the glass of coffee into his hand and said, "It is cold make it warm and bring it back." She went into the kitchen warmed up the coffee and as she was approaching the Master, Master who was in a prayer posture was falling back. She put off the coffee glass and swiftly moved towards the Master,

held him from behind in her lap. As he fell into her lap, life departed from the body. The lady was aghast.

At that very moment, a colleague lawyer stepped in and looked at the scene and was shocked. It was Vedantam Lakshmi Narayana. He said he would come on 11th March to the Master, but he came a little late only to be the first witness of departure. Another disciple of the Master, by name Hanumantha Rao had a dream the day before, in which he saw Master's dead body. He too came hurriedly only to see the dead body of the Master, a few hours later.

That evening his youngest son, his youngest daughter and his wife were the only family members with the dead body. Babu Saheb, Subbaiah, and Chilakamma were also there. Late in the night, the three sons came from Madras. The next day the daughters arrived. Most of the disciples also came on the next day, repenting their inability to recollect the Masters hint of 11th March. That is how it is, normally. In retrospect, many were recollecting many other hints thrown at them by the Master during the preceding week. But that was all academic and was not of any avail. The post event talks are generally the habit of the common folk.



TRANSCENDENCE

The transcendence of Master MN is one of beauty in recent times. The scriptures declare that a Yogi transcends, departs, but does not die. Death is for the ignorant ones. Death is not for the liberated ones. The liberated ones know the exit door for the body. The ignorant ones know not. Death is painful for ignorant ones. The pain is compared to the pain of stinging of a 1000 black scorpions. Imagine a man in a house that is set on fire. He runs hither and thither not knowing the exit door. His loud cry is unheard; it is a cry in wilderness. People sit around and helplessly watch a dying one. The dying one also desperately looks for some means of help or the other. It is like a man who is forcefully drawn with the noose by the neck. He suffocates due to breathlessness. The throat secretes fluids and foams and obstructs the path of pranic air. He will not be able to disassociate either with the surroundings or with the body or with the respiration. He keeps gasping for breath while fear overshadows. Things get gloomy and dark. The knowledge that he has, disappears; the mantram that he chants is not

recollected. People around when recollect, sounds like 'Narayana', 'Sri Rama', 'Om Namah Sivaya', etc., he can neither hear nor can he chant, due to utter fear and the related shock. One becomes unconscious. Today many stay unconscious with the life principle unable to disassociate with the body. They are no different from vegetables. They are frequently referred to as cabbages. In all such cases, the conscious man is no more. The thread of consciousness distances from the body while the thread of life holds on to the body. In such a suspended state, men stay for long duration. Such a suspension is highly painful to the dying one and is equally painful to the near and dear. To the near and dear, their dear one is not there to relate to but the life is there to be maintained at a high cost daily, in the hospitals. The body and the life is sustained by drinks and fluids. But the person is not there to relate. It is a pathetic situation, neither the doctors snap the thread of life, nor the near and dear permit such snapping of life with the fond hope that the departed consciousness returns. The chance is generally one against a million. More and more of such cases are filling up beds in the West and also in the East; all this is due to the lack of knowledge as to how to depart.

Indian scriptures invariably speak of the essentiality of the knowledge of death, which man should know. The initial chapters of Bhagavad Gita and Bhagavata

give the clue. Patanjali's Yoga Sutras give the process. Katopanishad gives the secret. The story of Markendeya and that of Savitri are indicative of the process and the path of departure from the body.

"To die is not to die," say the Masters. Death is but a departure for those who know. It is like walking out of a house. It has to be consciously practiced during life so that when death visits, one can depart respectfully. To the knowers of the process, death is an angel from a far of world to accompany one to the worlds of light. One should be ready every night to depart. In truth, sleep is a departure and awakening is an arrival. In yoga, much of the practices are just before sleep and just immediately after awakening. As one sleeps every night, there can be a practice to depart from the body consciously and to return by the process mentioned as under:

1. Offering a prayer to the Master one follows, one can rest the body of five limbs (the head, the upper torso, the lower torso, the legs and the hands), orienting either to East-West or South-North.
2. One can propose to the five elements of the body to restitute themselves to their reservoirs of five elements of Earth.
3. One can then propose the five senses and the mind to rest, for there is no work for them.

4. The mundane thoughts are of no use until the next day, since the mundane activity suspends by night and commences by the next dawn.
5. Then one remains a soul with buddhi. (atma-buddhi)
6. Then one can rest his worldly identity also. With the help of buddhi one can relate to the Super Soul or Universal Soul, or Cosmic person or Virat Purusha or Cosmic Christ or Vishnu or Adam Kadmon, the Heavenly Man. The heavenly man is the Original. The individual soul is the image of it. Buddhi enables the link. With this understanding you can attempt to integrate with the Super Soul. You can take to the help of the mantra, 'THAT I AM' which in Sanskrit is SOHAM, "SAHA – THAT , AHAM – I AM.

As one engages regularly in this process, one would be able to consciously move with the help of one's pranic pulsation through a door in Ajna and experience 'out of body' state of existence. Depending upon the practice one may land sub-consciously in the etheric ashram of a Master or enter into centres of light or congregations of light or may even attain through this contemplation a state of Samadhi.

In the morning as one wakes up, one may consciously come back from the state of 'THAT I AM' (i.e., atma-buddhi) to the mind (atma-buddhi-manas). Then slowly gathering the senses and the limbs of the body, sit up and move out of the bed.

In fact during sleep hours, many times the human being moves out of the body and experiences dream states. Dream is a confirmation that in sleep a person does not necessarily stay in the body of flesh and blood. But in the dream state there is no conscious control or regulation. But through yogic practice there can be a conscious and regulated movement. A man who enters into a body by birth does not necessarily stay until death in the body. One freely moves out with the help of nature during the nights. Some of these movements beyond the body are experienced as dreams and many are not recollected. There is a subtle world within this world into which one can consciously move. That world is of light. And the world that is familiar is of dense matter.

Does not a man who lives in a house, daily moves out and moves in? The human body is also a house, a place of residence. One can stay, rest and work; one can also move out. A house is not a prison. No one prevents when one moves out on work. Just as the house has a main entrance for entry and exit, the human house also has a main entrance and exit. It is called the Lion's Threshold (*Simha Dwara*). It is at

Ajna. The ancients knew the knowledge of entry and exit. This knowledge was imparted as the first step, all other knowledge was considered secondary. Yoga is meant for it. Pranayama, pratyahara, dharana are the steps relating to it. Bhagavad Gita speaks of it in the 6th and 8th chapter. Bhagavata is based on the principle of absence of death. Parikshit consciously departed. Pandavas also consciously departed. Even Dhritarashtra and Gandhari also consciously departed. Needless to say, Krishna and Balarama consciously departed. Their departures were described in detail, in the scriptures.

On fulfilment of duties of mundane world in ancient times, at around 60 years, men and women were departing from activity of life in the name of vanaprastha. In vanaprastha, they engage in contemplations and meditations, gradually reducing intake of food and water. They try to live more with the help of air through pranayama and facilitate easy departure through contemplations. Today many are building old-age homes, naming them as vanaprasthas. They are but a mockery. They ensure the availability of television with many channels to be in touch with every possible mundane activity. They arrange for comfortable food, doctor facility, medical aid and even air conditioned serviced apartments. They have cell phones to be in contact with the near and dear, thrice daily. It cannot be called a vanaprastha. Vanaprastha was

meant to be an intermediary station for a progressive journey from mundanity to super-mundanity. The less we speak of today's vanaprasthas, the better it is.

Conscious departure from the body is possible only to the humans. Since humans are self-conscious entities, they have the ability to work it out. Their bodies have potentialities to build bodies of light. Master CVV did it. Master MN did it. Yogi Lahari, Yukteshwar Giri, Shiridi Sai Baba, Ramakrishna Paramahansa, Vivekananda, Ramana Maharishi, Sri Aurobindo are a few examples in recent times. The above is not an exhaustive list. They are the leonine ones among men. They are the Purushas. They are the Yogis.

The Yogis know their time of departure. They get ready for it. Master MN had known even the date of his departure. He hinted many and many times too. He was joyful and celebrating when the day arrived. He departed like a lion unmindful of the mundane state of affairs. Even before he departed, he developed contacts and activity on the other side of the mundane world i.e., the super-mundane world. His life is thus a life of glory. His departure is equally glorious.

*Master MN Namaskaram
to your lotus feet
forever
forever
forever.*





HEALING & TEACHING

Master MN was responsible for a deep impact of Master CVV's yoga in coastal Andhra Pradesh. On account of him many centres of yoga have come-up in Ongole, Gudur, Nellore, Kurnool, Adoni, Tenali, Bapatla, Guntur, Vijayawada, Pidugurala, Gurazala, Rajahmundry and so on. Currently, third generation of yoga groups are continuing practice in these centres. During his life time he did much teaching and healing. He continues to be immortal through his acts of teaching and healing. For the benefit of readers a few episodes of teaching and healing are presented in this chapter.

Healing

A yoga student once expressed thus, "Before I met Master MN, I was a sincere student of Bhagavad Gita. It enabled me perhaps to meet the Master. After the initiation and the yoga practice, I am able to teach and heal. My breathing has improved substantially, enabling me to invoke much healing energies. With the help of these healing energies healing is happening to persons around me and those who come up to me in

Tenali. I am able to visualize within my antahkarana, the Cosmic Person in the form of Krishna. Sometimes I even felt my identity with Krishna. What more do I need? I experienced the inner presence and healing happens through me in the surroundings.”

– Unnava Lakshmi Narayana (an Advocate)

A saint came once for two nights and three days from Himalayas to Ongole and straight away came to Master MN’s house. He had long hair from head to knees. He was only wearing a loin cloth. He saw the Master in the front veranda. He straight away came up to Master and at once prostrated before him. Master MN swiftly stood up, with his two hands he held the shoulders of the stranger, lifted him up and said, “Sir, you seem to be an ageless sage. Your face emits brilliance of light. Why do you prostrate before me? For sure I am not the person whom you might be looking for.” The sage smiled and answered in English, “I am instructed to do so. I am a resident of Himalayan mountain range. You are being spoken of, in our circles, as an example of a Yogi who handles mundane and super-mundane life with equal ease. I had the urge to see you. I came all the way to be with you for a couple of days.” The Master was astonished. He arranged a separate room for the sage. The sage stayed for two nights and three

days. Between the two a lot of conversations happened, which remained unrecorded. On the third day evening the sage said, “We have a regulation that we shall not stay at any place for the third night and I therefore leave now. We shall meet later.” Saying so, he left at once.

Once a lady came to the Master putting on much jewellery and a silk sari. She was a widow. She offered a basket full of fruits to the Master and sought blessings. She was also a yoga student. She said, “Your grace should always shine on me Master.” Master smiled, and closed his eyes for a while. He realised in him that the lady received a legacy from her paternal aunt on her demise. And that she suddenly became rich and that she also has large sum of cash with her, besides jewellery and silk sarees.

The Master said, “I am in need of a large sum of cash. I shall give it back to you whenever you need. Will you please give me cash, if you have any?” The lady’s countenance showed many changes. She remained modest and silent, did not say yes or no. She was coming from a distant village for group prayers and practices.

Seven years passed by. One day the lady fell at the feet of the Master and wept and sought the Master’s pardon. The Master said, “You are an innocent lady. Like every lady you have much attachment to

jewellery, sarees and money. They are very dear to you. I know that you would never part with your sarees and jewellery. But I saw a danger that you would lose your cash. Your brother-in-law took away all your money, putting you to the lurch of high interest. You fell for it and lost it. Is it not so? I saw this even before and wanted to save you from the loss. But you doubted me and believed your Brother-in-law. What to do now?"

"Remember I never handle cash. I do not, as far as possible, touch cash. Money comes in large quantities and goes. Comes according to my needs and goes according to my needs. But since you are innocent I had a duty to protect you, but you did not allow me to do so. Whatever is gone is gone. Worry-not about it."

The lady was stunned of Master's factual understanding of the whole situation. She later turned out to be a good medium of the Master.

Master's house was open for all. People used to come for yoga practices from distant places and without prior intimation. There were no telephone facilities even to make pre-intimation. They come in groups and go in groups staying a few days in Master's house. Master's prayer hall and terrace was their living place. The nearby lake was used for their bath and other needs. Breakfast, lunch and dinner were served at appointed hours, with a

variety of dishes. Master's kitchen was always on fire. It was an open kitchen with a thatched roof and the vessels were always in the fire place cooking throughout – rice, sambar, vegetables and lentils. A batch was regularly grinding for batter to prepare idlies. It was a great sight. The lady members of yoga were forming teams along with the cook Chilakamma and the lady of the house Smt. Ranganayakam. It was a house of festivity throughout the year. Food cooking and serving is one of the main activities in CVV Yoga and is considered sacred. (In fact it is so with every ashram in India and with every Teacher)

Master relished food. He ensured tasty food is served to all at all times. Once the lady of the Master was asked, “What is dear to the Master?”

She said smilingly, “Your Master is the most lovable one. Till date I never saw him complaining or commenting on food. He eats quiet. He does not discuss much while at the dining table. He never comments that there is more or less salt, more or less chilly and so on. He never asked to the best of my memory what he would like to eat. He just eats and appreciates. I never saw him wasting any food item that is served into his plate. He respectfully offered one morsel of food at the very beginning of his eating as an offering to unknown beings. He is quiet, yet pleasant at the dining place. We

did not ever notice him serious at the dining table.”

During group prayers, Master could notice individually the health disturbances of every member. He used to make specific adjustments and heal them. Sometimes he used to advise them to stay with him for a few more prayers. He was mostly healing through prayers. He was treating prana and was enabling yoga to happen in members that attended prayers with him. The members always felt that the prayers with the Master were distinct and different compared to the prayers that they did at their own house. Even when people did not inform him of their sicknesses, he could notice them and adjust in prayers. He was known to be an effective healer even in social circles. Even non-members of yoga, were also approaching him for healing.

Once a yoga member came up to the Master and said, “I have been proposing healing in prayers and healing was happening. One person was not healed despite repeated prayers. I also initiated him into the path so that he can also heal himself. But no cure happened. What could be the reason?”

The Master answered, “You can propose healing.

That is all you can do. Leave it to the Master. Do not feel personally responsible for the cure. To feel so is egoism. You are not the healer. The Master is the healer. Leave it to the Master, do not pursue egoistically. Master knows when to heal, how to heal and how to help.”

Once a disciple asked Master MN, “Do you get a response from Master CVV when you make an appeal to him to heal or to help?”

Master MN smiled and said, “I get a response. I hear a specific sound within me as a response. That sound is like ‘Aah’ (an affirmation). If I listen it, it is for sure that healing happens or whatever help is needed, happens.”

Master MN never expressed to any that he has disciples or followers. When so many people attended in the morning and the evening prayers at his house, a few in the town of Ongole assumed that MN has many clients for litigation. That he is a very successful rich lawyer. Once a colleague asked him, “What is your technique that you attract so many clients?”

The Master smiled. The colleague felt an answer. He understood that ‘to smile’ is the key.

Once when Master was in Vijayawada with his friend in his house, he saw a lady who was mentally sick. When she sees strangers, she keeps singing songs and dancing. The friend said that it was his elder sister, who had this sickness from childhood and that she could not be married and that she is dependent on him. The Master observed the lady with keen interest. As he was observing, she felt encouraged and went on singing and dancing for long duration. After a couple of hours Master looked into her eyes and said, "Steady!" The lady stood still and became silent like a statue for a while. By next day she was normal. The sickness never visited her again for life. The friend was very grateful to the Master.

Master used to heal hysteria patients, mentally depressed patients by a touch at the forehead. Sometimes, he used to slap at the forehead even. Many cases of fits(epilepsy) were cured by a slap at the head.

Once a yoga member came to the Master and explained a case where a boy of four years was possessed by an evil spirit. He did prayers and proposed to the evil spirit to depart from the boy. It was temporarily departing and was again repossessing. He asked the

Master for the clue. Master said, “If you propose to it to depart, it departs and arrives. Go back and propose in prayer for its disappearance.”

He did so and it happened that it never repossessed the boy.

Teaching

“In this yoga, the kundalini fire emerges effectively and even instantly. From the day of initiation there shall be a feeble current passing from Mooladhara to Sahasrara throughout the duration of prayer. In the beginning, there may be movements in the body, but as yoga practice advances there shall be no external movements. Internal movements would happen. The life force is reinforced. Vitality gets invigorated. One would not feel drowsy and sleepy. The entire body feels light and warm. As long as the workings happen inside, one cannot open the eyes. In one year’s time, one would accomplish what cannot be accomplished in 1000 years’ time. The difference between this yoga and that of traditional yogas is that of a travel by aeroplane and a travel by bullock cart. Do not compare or contrast this yoga with any other.”

“If you wish to be a member of Satya Yoga Sadhaka Mandali, you may have to pledge the following:

1. I shall speak truth that I know.

2. I shall be harmless in thought, speech and action.
3. I shall not join and hold responsibilities in any other society.
4. I shall not participate in politics.
5. I shall hold on to my profession and shall be responsible to the society and to my family.
6. I shall be passive to the undesirable traits in me. I leave them at the feet of the Master.
7. I shall dress and look normal in the society.
8. I realise that the change has to happen within and not outside.
9. I shall remain a householder.
10. I shall not renounce the world.

“As man dies the matter of the body disintegrates. Death means the soul’s departure from the material association. Unsupported by soul the matter decays. Matter cannot follow the departing soul, but the effect of the matter stays with the soul and directs him in next birth. Independence is to be free from the effect of the matter, gross or subtle.

The purpose of universe is for the souls to experience and fulfil. Souls have fragmentary experiences. Until all

fragments of experiences of souls gather together to have the total vision and fulfilment, series of universes happen.

As long as students exist schools exist, teachers also exist. When there is no one to study, no school is necessary and no teacher is necessary. So are the gurus and universes.

Unfoldment of consciousness is proportionate to the freedom from matter. Consciousness is unbound, unless it gets attracted to matter. Matter exists at all planes. The difference is in its density.

Brahman presides over. Kundalini is the path from matter to spirit and from spirit to matter in different gradations. Matter has different qualities and different nature in different gradations.

In man there is heaven and there is hell too. There is truth and untruth too. He can be a sinner or a saint; a Master or a slave. Each one of us is what we are according to our choice. We are the most pampered species in creation. God, the father seems to have spoiled his darling child, the man, by giving excessive freedom. But he is intelligent enough, in weaving the creation that man is checkmated at every wrong step. He left a maze to his son and said, "I give you all freedom my son. Live with the maze if you can. Solve the puzzle yourself." It

looks to be a funny game that the father plays with his children. On the way, man realises that he is not all that free. The freedom is but a myth. Realisation is the true freedom. Any other freedom is illusion.

This is for sure a new yoga. In this yoga, prana is introduced. It flows-in from the parent source unfettered. It is not bound by cosmic restrictions. The energy flows in, it bores through, works and works in an unmolested way and creates its own sukshma sareera (subtle body) and evolves man. It is besides the hitherto existing cosmic laws. It is therefore 'a new direct line'; it is true, do not think that it is Master CVV's crazy idea, as many traditionalists think.

This new life principle, enables continuity of consciousness unlike the hitherto existing one. It enables simultaneous existence at all planes. Death works under its command; Death is no more the Master. The new life principle is the Master and death is subservient to it. Understand that this is a new wave of life emerging from Brahman itself. It formed its own cosmic stream, which is called the new yoga line. A new wave works creating a new structure of its own. It lifts you directly to buddhic plane and leads you further to Brahman.

Stability is a favourite term of Master CVV. It is formed in the heart centre by the Master energy. Be regular with your prayers. May your prayers be as regular as the sunrise and the sunset. Your regularity towards the prayer brings the needed stability and leads you to creative process. It lifts you up to Brahman.

Did you ever handle an infant? Did you ever hold it in your arms and in your lap? An infant is warm. The infant is warmer than you. Do you know why? It is warmer because it is going through changes in the body. It is in a process of growth. And the warmth is the basis for such growth. Likewise, if you are growing in yoga, in your prayers your body would gain warmth. You would be warmer after every prayer. If not, your prayers are non-attentive and mechanical. Be attentive in the prayers. Be watchful of the action that happens within. Do not drift away into contemporary mundane thoughts. Observe what is happening within. Do not waste away the prayer time pretending to be in prayer. Be sincerely prayful in prayer.

Physical movements in prayer are preliminary. The field of action for Master's yoga is within antahkarna. The Master energy aims at transforming chitta, which

is the inner man. Outer acrobats during prayer should lead to inner acrobats. Don't get into the fancy of outer movements. It is infancy. Do you see me in prayer making any outer movements except making a namaskara mudra? I see more and more members indulging in excessive yawning, making noise around and moving body. Most of them are your own psychical projections; they are not part of yoga that I impart. The ocean playfully moves as wave, foam is not intended. Do not give importance to foam. Your physical movements are like the foam of the wave. The foam carries-not any substance.

When chitta is put to adjustments, your awareness tends deeper into buddhi and gains stability. Once stability is gained, even movements of breath would not be perceptible. They need to be subtle and fine. Let all action of yoga be between chitta, buddhi and atma; not in the physical limbs of the body.

Do not exercise your will power in healing. Just propose healing and offer the sickness at Master's feet. Remain a channel for the Master energy. The Energy heals. Do not be an intermediary. Do not be an agent. Just be an impersonal channel. Most of you are unable to heal, since you feel that you are healing. Learn to be a channel to the Master energy. Let healing happen. Be

not a doer, just *be* for the energy to pass through. When healing happens, don't attribute it to yourself, attribute it to the Master.

There is 'Brahma Dharma' and 'Srishti Dharma'. Brahman is unconditioned. Let the Brahman flow and clear the congestion called sickness. If you indulge into action, you bring 'Srishti Dharma', the Nature's Law. Then your karma and the patient's karma would complicate the process of healing.

Once you 'switch on' your work is over. The current passes through. Don't keep meddling with the switch. You are just a switch for the Master energy. If you are a spoiled switch, you would fuse-off the bulb, namely the patient.

There is a new wave of philosophy, called Theosophy. Madame H.P. Blavatsky inaugurated it. She has brought the old wine in the new bottle. The bottle is free from all colours. Religions are the coloured bottles. The Madame divested Theosophy from all its colours and set it afresh. Master energy promotes it. Master added vigour to Theosophical movement. He introduced the new life principle into Theosophy. The present Theosophists would be the future mediums of the Master. Master himself joined Theosophy for that purpose.

You do not observe in prayer. That is the only one requirement in prayer which you do not do. You do every other thing than observing. That is why you do not see what is happening in you. Most of you think that nothing is happening in you; it is not true. The moment you utter forth consciously the 'letters', the work is on. You are not observing. But it makes no difference for the energy. Once you put on the fan, the fan is at work. You may not observe it. Master energy is electrical energy, once you 'switch on', it is at work. Most of you do not see, do not observe, but the change happens. It is a change for the better. If you are conscious, everything is scientific for you. If you are not conscious, things remain a mystery.

Ours is a prayer. It is not an exercise for concentration. This is not a concentration camp, we are true communists. We cannot be sent to concentration camps. Our prayers enable communion with the energy of Brahman. According to me that is the true communism. Each one of us is Brahman, and we have the ability to commune in Brahman. This is the new age communism. Communities of this communism exist on the planet, but not known to the ordinary.

I believe in rebirth. Every birth is an opportunity. Every opportunity enables to plough new lands and sow seeds. The seed is Brahman. The new lands are the new students that are required to be cultivated to sow the seed of Brahman. I would like to be a cultivator of souls for ever and ever. I like cultivation. It enables nourishment, growth and joy. I know its beauty since I have cultivated myself and allowed the seed to be sown. The seed grew. Every seed gives birth to other seeds. That is how the Plan is. For this Plan, rebirth is essential; both for knowers and for the ignorant. Knowers are reborn consciously, non-knowers are reborn unconsciously. Knowers depart consciously, non-knowers depart unconsciously. There is a lot common between a knower and a non-knower.

Never try to own Nature (Prakriti); you are a product of Nature. Nature is your Mother. Don't try to be possessive of the Mother. Ravana tried to do it and suffered. Atlanteans tried to do it and perished. Romans and Greeks also perished in their attempt to possess Nature. The British will learn. All those who possess Nature haven't started learning yet. All those who respect Nature are learners.

Occultism is but seeing the unseen. Simply it is envisioning the tree in the seed, and the seed in the tree. At its zenith, one sees the tree and the seed at the same time.

A yoga student need not work for material progress. He may accept if it comes. He may utilize the wealth appropriately. Striving in yoga is more important for a yoga student than striving for material wealth.

A student approached the Master and enquired how to still the emerging thoughts.

The Master said, “Why should you still them. Let them be. The ocean always has waves at its periphery. Let thoughts be at your periphery. You be an ocean, as deep as ocean. Be profound as ocean. Do not engage at the peripherals. Think of the ocean more than the wave.”

The student was instantly relieved. He stayed thereafter stable, when thoughts occurred, he said to himself, “Let them be.”

In 1999, during the May Call organised near Iguazu falls in Argentina, when a fire ritual was being

conducted by the writer, a lady who lost her sight recently was brought to the fire ritual. When the writer conducts fire rituals in the West, seriously sick persons were usually seated around in the front rows. The lady who lost her sight was also brought in and was offered a seat in the front row. During the fire ritual, she visioned in a fiery flame a form of being who touched her, at her forehead. On completion of fire ritual when she opened her eyes she was able to see. It was a thrilling experience to her to be able to see, she lost that faculty a few months ago and was said to be incurable. She was excited. When she saw the alter at the conference hall, she ran up to the photograph of Master MN and said in loud voice in excitement, "This is the man who came up to me in the form of a flame and touched my forehead."

Master MN is frequently experienced by many when the writer does fire ritual.

KM (Kumbakonam Master) did his best to bring down MK (Maha Kundalini). Maha Kundalini is the Tejas, the effulgent brilliant life light. It is full of energy. It is beyond all forms and concepts. It is called the Spiritual Sun, Bhargo Deva. Akasha or the 5th ether is its gross expression. Vayu is still grosser. Agni (Flame) is the form aspect of it. Before the subtlest

form happens there are innumerable modifications of this Tejas or Maha Kundalini, which KM strived to knit together, form a channel and cause its influx without being molested in the involutory process. It is no less by any means to that of Ganga Avataram (Descent of Ganges), the influx of cosmic waters as Ganges given in Puranas. Only Shiva could accept its influx for flow on Earth, likewise KM stood as a channel for that influx of Tejas. One cannot imagine the pressure and the resistance to such pressure. In that aspect there is no equal to KM. The best of thoughts that ever happened on planet are at best comparable with the fiery flames, after all, thought is fire. Beyond form there is a great process from MK to the thought form. KM tried to name them, he gave certain terms whose process is known only to him. He recorded them as his notes, they are loosely used by his followers not knowing what they are. It is better that the followers do not utter those terms, and much less ignorantly interpret them. Like that the followers are distorting, disgracing and demeaning the effort of the most sublime Master. Even the thoughts of Adi Shankara and recently of Blavatsky are no comparison to the formless phenomenon presented by KM. He gave 13 stages of Arupa (formless phenomenon). The Rupa (form aspect) is far inferior to Arupa aspect. Inferior in the sense they are subsequent in the creational process

and are therefore grosser than the Arupa states.

Master speaks of immortality referring to unlimitedness. Thinking of unlimitedness has to be developed. It is for this reason he neither gives a form nor a thought for contemplation. He just wanted us to be observers. Most sublime thoughts and sublime forms belong to limitedness, limited by form, concept. Therefore think of the unlimited, unlimited life and unlimited life fluxing into you. Even that is a thought; getting lost into the un-limitedness is the key. When you are absorbed into the un-limitedness you are delocalised. I AM disappears, THAT remains. When the centre disappears, circumference also disappears.

As regards Ananta Prana or Maha Kundalini, let me share some information with you. If it enters through your inhalation once, you will have the needed energy for seven weeks of seven days (7X7). A unit of ananta prana sustains you seven times seven. For 49 days you do not need food or drink. This is how seers in ancient times practiced penance with prana as food. The influx of ananta prana into you opens channels simultaneously in you into ananta, meaning unlimited. One influx is enough to stay in Samadhi for 49 days. This ananta prana is what Master refers to as 'Merry Life'. He could breathe in and stay in Samadhi for long

hours. To KM, it was easier to be in Samadhi than to be in the world. He sacrificed the bliss of Samadhi for us, for the humanity. We the mortals, wish that he could have stayed longer. From his standpoint he stayed very long. You cannot understand his standpoint. Lesser lives stick to their standpoint. They have no other view point. Greater lives concede to their grand vision to fulfil men of lesser understanding. The work he did for 11 years is good enough for 11 centuries, if not more.

No one can explain completely the capacity and the work of kundalini. Simply it can be said that its involution enables creation of seven planes and seven sub-planes within each plane. Likewise, its evolution enables fulfilment sub-plane after sub-plane, the seven planes of 49 sub-planes. It is difficult to conceive the detail. No one can speak of its origin. This is because, any being's origin is from it, after its origin. Only the Brahman is witness to its origin and to its complete work. The Rishis can gauge it to some extent, since they attain the state of Brahman.

Kundalini enables sight, insight and vision. It is the background of awareness. That awareness is the background; is light and life. It is the basis for sprouting, growing, fulfilling and so on. Its withdrawal causes decay and death. Associating with kundalini,

Yogis experience sight, insight and vision. They also experience, different planes of existence. They can also visualise the qualities at play at every plane. He who knows kundalini, knows all. He who knows kundalini is but part of kundalini. Kundalini is the ocean and the knower of kundalini is a wave of it, just a wave. Remember, the part can never be the whole in dimension, in essence it can be. Do not frequently ask me of kundalini, instead enter into yourself and experience it. Idle practitioners have too many questions about most sublime principles of Creation. Ideal ones practice and try to know by picking the hints from the Teacher.

Deathlessness is a state. It has to be accomplished. It has to be strived for. It is formation of a new centre which is stable. Staying there one blazes forth. Deathlessness is a potential and is hidden in all. It requires to be worked out. It is like ghee existing as potential in milk. Milk cannot say, "I am ghee." It has potential for ghee. It has to gain the state of ghee. We hear many idle ones claim, "I am immortal." Many speak out from the platforms that man is immortal. Man does not die. But all of them die. They only know to talk, theorists cry out a lot. They make much noise. They work out little. A man that speaks of magnetism

himself may not be magnetic. A magnetic one smiles at him. A magnetic one knows if the other is magnetic or not. A mason knows a mason. A Master knows a Master. Do not run after titles, workout to be deathless. If you have deathlessness you know for yourself, others need not affirm it. You know for yourself if you have taken breakfast today, it is not necessary for a second person to concur and confirm that you have eaten. If you have not taken your breakfast, even if I confirm that you have taken breakfast you remain hungry. Aspiration for deathlessness is not enough. The fire of aspiration has to be applied to yourself for needed transmutation, transformation and transcendence. I can only add fire daily, but it is for you to pick it up and cook for yourself. Unless you cook, the food is not formed, the fruit is not formed. Don't look to me to cook for you. I am your fire place not your cook. You can come to me to collect the fire. The cooking material is with you, in you. Your body is the vessel. Commence cooking. The material transforms.

CVV should be understood as a principle but not as a person. It is one of the chief principles and is a part of the 24 principles of Creation. It functions impersonally in all those who invoke the sound. It develops not a one-to-one personal relation. But the persons can develop a

relation with it. When one develops a persistent relation with it, its functioning starts with the one and causes transformations in all planes of existence. It eliminates the undesirable and allows the desirable. The transformations are partly understood and partly not understood. This is because there is a part which is beyond logic always. It is now working with thousands of pupils and its number will grow progressively. It is envisioned that it would reorganise communities, nations and races bringing about a new world order. Its impact is no less than an Avatar. Its impact is planetary. This is seldom realised by individuals who are engrossed in their petty, insignificant individual lives and individual problems. As one realises this, one feels not oneself as more important. The part yields for the whole. Thereafter the part works in a Samadhi state. The part works sometimes consciously, many times unconsciously, since it is the Plan that manifests through the individual's life. The man becomes the Plan.





Books & Booklets through the pen of Dr. K. Parvathi Kumar

The following books are available in: English (E), German (G), Spanish (S), French (F), Hebrew (H), Telugu (T), Hindi (HI) and Kannada (K) languages.

1. Agni. E/G/S
2. Amanaskudu. T/K
3. Antardarsana Dhyanamulu. T/K
4. Anveshakudu T
5. Asangudu T
6. Ashram – Regulations for Entry E/S/G
7. Ashram Leaves E/G/S
8. Bharateeya Sampradayamu. T/K
9. Bhrikta Rahita Taraka Raja Yogamu* T/K
10. Cow. E/S/T/K
11. Dhanakamuni Katha. T
12. Dharmavigrahu – Sri Ramudu T
13. Doctrine of Eternal Presence E/S
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15. Geetopanishad – Dhyana Yogamu T
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74.	Sri Lalitha V	T

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