

SHRI SHAKTIDARSHAN..

October 2005 English Magazine

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- 12-13 One day course.
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ANNOUNCEMENTS.

AATMA SPANDANA.

'Namma TV' –local cable channel of Mangalore has started showing a new serial in the above name which contains interview with Guruji. This serial, shot in the premises of our Ashram is being shown every Thursday from 8.10 to 8.30 AM. It is interesting and worth watching this serial every week. Do not miss it.

SATURDAY SPECIALS.

Every Saturday evening from 7 to 9.00 Guruji will be taking Kriya Yoga practice in Shaktidarshan Kriya No.1. Then at 9.30 Aho Ratri Dhyana will start which will continue full night till the Agnihotra of Sunday morning. Sadhaks are requested to avail of this opportunity to accelerate their Sadhana.

KRIYA YOGA REFRESHER COURSES.

Every second Saturday and the fourth Sunday from 7.30 AM till 1.00PM, Guruji will be taking refresher courses in all the four Shaktidarshan Kriyas for those who have already attended the full course. For details contact Ashram office and get your names registered. Kriya Yoga repeated along with Guruji will certainly have enhanced effects.

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Guruji speaks: Shaktidarshan Kriyayoga

Origin:- Kriya Yoga is the gift of Himalayan saints. Aadi guru (the first spiritual teacher) Veda Vyasa too has practiced this. He has become immortal. It is the belief of Yogis that even now Veda Vyasa, travelling in his subtle body gives directions to meditators. In short one can obtain immortality through Kriya Yoga. Meditation is the ultimate aim of Kriya Yoga.

Necessity:- Kriya Yoga is most suitable for those who cannot meditate due to the volley of thoughts. In Kriya, there is only one thought, only one sound of doing kriya by harmonizing breath with the sound of bell. This is the easiest way of living "today, here, now." Continuous practice of this, automatically brings forth purity of body, prana and mind. Then mind becomes blank (shoonya) and dives into the 'self' and slips in to Samadhi. One can obtain the benefits of Yogasana, Pranayama and Dhyana in Kriya yoga. So who ever practises our Shaktidarshan kriya Yoga, need not workout Aasana, Pranayama and meditation separately. All are included therein.

Rules to be followed:- Yama and Niyama which are necessarily practised in Yoga are to be implemented in daily life here also. One must get up in Brahma muhurtha (at least 90(1 ½ hours)minutes earlier to sun rise). After completing morning rituals Kriya is to be practised on empty stomach. Water can be taken soon after getting up. If persons are addicted to tea or coffee they can take a cup. But solids should not be taken. One can do it before bath or after bath. But the latter is beneficial so let us practise Kriya after bath. If necessity arises to drink water during kriya, it can be taken. But keep a gap of 5 minutes before and after drinking water.

Four kriyas have been formulated to accelerate meditation, each taking 45-60 minutes. Depending upon individual capacity, the

duration can be prolonged. But doing it for less than 45 minutes will not give desired result. Hence it is a must that one should devote at least 45 minutes at a stretch. By doing one hour Kriya Yoga each in the morning and evening one can remain healthy. Within a year he may even reach Samadhi state in meditation.

Aasana(sitting posture): -

Aasana siddhi (ability to sit continuously in one position) is a sine qua non for Kriya Yoga. Sadhaka (aspiring practitioner) should have the ability to sit without any discomfort in one position, for at least one hour. Any discomfort or pain will be hindrance for kriya. Padmasana, siddhasana and Vajrasana are most appropriate. But it is advised that depending upon one's ability and habit one can sit in any pose. But it is essential that the spinal chord is kept erect and straight.

It is very comfortable to follow Swami Rama's sitting pose-sitting on a pillow. Avoid sitting leaning to the wall. Those who are ill, on the advice of Guru, can recline against the wall by keeping a cushion or a wooden plank behind their back.

Take a cotton cushion 24" x 18" x 3" , and place it on a mattress or blanket. Do not sit fully on the cushion. Place only your bottom on the cushion and rest the folded legs on the mattress. Then the legs will be lower than the bottom and hence spinal chord will naturally be straight. One may not get waist pain also. There won't be any pain during the one hour duration kriya. There may be pain after kriya, when you stretch the legs, but it will vanish soon. In case you get pain in the legs or bones, your pose may not be correct, so shift your position to comfort by moving legs and body.

Avadhoot Sri Devaraha Baba who is said to have lived for 840 years too is reported to be an ardent practitioner of kriya yoga.

Sit erect, place both hands on knees in chinmudra (connecting thumb to forefinger forming a circle) Padmasana is said to be most appropriate for the first kriya.

The Kriya: - Shaktidarshan Kriya is the "Sangam" of three branches of Yoga. It is a combination of Kundalini Yoga, Raja Yoga and Nada Yoga of Bhagavan Sri Krishna. The beejakshara of Kundalini Yoga

threaded through the shruti, laya and raga of Nada Yoga are connected into potentiality of Raja Yoga. 'Shruti' and 'Laya' give discipline to the kriya. Then the fickle mind mingling with the breath dances in unison with shruti and laya and begins to forget everything. Further it moves towards blankness. Eventually it moves towards Samadhi. Unknowingly, it dives into the depths of meditation. If the practitioner is disciplined and is of satvik swabhava there is no doubt that he enters Samadhi.

In the initial stage, the kriya goes slowly. Then pranashakti joins with body and starts functioning with the cooperation of mind. Within 15minutes, both the Annamaya Kosha and Pranamaya Kosha enter Manomaya Kosha in a happy and contented note. When the prana crosses manomaya kosha and enters Vijnanamaya Kosha meditation happens. As meditation proceeds he starts to get Ananda when the awareness enters Anandamaya Kosha. That, there itself is meditation.

PURIFICATION PROCESS: -

Shaktidarshan kriya is a combined action of body, mind and prana. In this kriya first the body gets purified and then the prana. Thereafter the mind also takes part in purification process. Due to this the dirt (suppressed feelings) in the sub consciousness mind also comes out. When these come out as involuntary cries, laughs, convulsions etc, the guru controls them by taking prompt corrective steps. Regular practise of shaktidarshan kriya ensures perfect health. Having got the mind cleaned your attitude changes. His view on external world will start changing slowly. He will go inward. When he proceeds ahead with good health, conviction, willpower and courage he succeeds in his quest for truth. He gets a disease free long life. The old saying "Shareera-Madhyam Khalu Dharma Sadhanam" is ensured for a kriya yogi.

Practice: -

Any one can practice shaktidarshan kriya yoga- Child of 8 to grandpa of 80 years. But sick people and aged people should always be under the guidance of guru.

The place for doing kriya should be clean, airy and in a serene environment away from the din and buzzle of modern life. While doing kriya, stomach should be empty. At least 4 hours should have passed since taking food. If one is tired physically or mentally he should get refreshed by doing Yoga Nidra.

..... To be continued

... Yogacharya.

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Dharma v/s Adharma

When the fence itself starts grazing the fields and the saviors of the dharma themselves becomes the looters in the mask of dharma, adharma deceives the humanity. Man exploits man. Though here and there some people raise voice against the cunning ways of these jackals and the misled diabolic knowledge of the clergymen and, books are being published, the efforts become futile against the combined evil powers. Unable to reply to the queries effectively, they use pressure tactics to choke the questioner. They ban such ideas and books, ostracize such persons, expatriate them and even exterminate them; thus being detractors of human society. Dharma is choking in the iron grip of adharma. Minds have become too blind to distinguish dharma from adharma.

Time is never stagnant water. It is the flowing water. What was being followed as dharma in one time may change in another time. The determining point of dharma is its capacity to adapt itself and be appropriately beneficial to the human society in different times. That which is acceptable to all, capable of giving peace and happiness to all, may become dharma. There should not be selfishness and deceit in dharma. At one time, sati, child marriage, bigamy etc were dharma. Because, those were the reigns of kings. With the avarice of expanding kingdoms and of becoming emperors, countries were being

attacked. Due to these wars, ratios of men were reducing considerably. Remarriage of widows was a day dream. The victorious king used to loot not only the wealth of the defeated king, but also the womenfolk. This used to push some to immorality. At the time when chastity was held in high esteem, widows were voluntarily committing 'sati sahaamana'. Times have changed. We too have discarded many bad practices.

But some scholars still stick to old practices and propagate the same obsolete things. Though the intelligent know what the truth is, they also keep quiet as they want to increase their population and make their religion the only religion in this world. They simply say –"our holy books say so. Men, women, their happiness, nation, righteousness etc, are not important to us. Our ancient books are important to us. Prophets and saints have told so." They do not say what those prophets would have told today in the changed environments. Due to craze for name and fame, majority dances to their tune. They think the majority is a herd of sheep and only they are intelligent and burn Dharma and propagate Adharma in the guise of Dharma.

Some societies treat men and women on equal footing. Some treat women as Goddesses and give adoration and importance. While some societies treat them lower than animals. For them they are only robots that cook food and deliver children. Man can marry any number of times. If not required he can discard his wife any time. He can retain her as a wife for a year or even for 6 months. If the father-in-law rapes a daughter-in-law, it is not a crime nor is it punishable; instead she becomes the wife of father in law! Previous husband is to be treated as son. Father-in-law can become husband!!

If the lady is not willing, she can remain away from father in law for 7months 10days and can remarry her earlier husband. What does that period of 7months 10days represent? Even the youth (?) of 80 and 90 years with one foot already in coffin can marry a minor girl. Ladies may get married any number of times, but if they remain 7months 10days away from their husband they become chaste!!

Adharma is tantamount to demon, the true picture is terrific. The other one is the calm face –giving happiness to eyes and mind. At the outset itself it appears to be dharma. But only at the end it proves to be bitter poison. It is the mystic Ravana who come to lift Seetha. But Seetha truly believed him to be a sanyasi.

We have learnt about these two faces of Adharma long back. Even today we see them in the length and breadth of the world. In North India the genocides by terrorists continue unabated. Innocents are pushed to the door ways of death. There are no doves there. Air is full of creepy crowing of crows. Only hawks are there, in the heights of sky. Places that were once heterogeneous have become the communes of community that harbinger terrorism. All the worshipping places of other communities are razed to the ground. But whatever be the religion, God is conceived in idols, but he is really cherished in the hearts. They know not this yet. Never will they understand it. Because the task they do is tantamount to searching in the street light in front of the house, for a pin that has fallen in the darkness of the house.

The religious states of some countries terrorise the minorities. Rapes, atrocities, treating them worse than animals, destroying their places of worship, forcefully converting their faith etc. are prevalent. Fearing this majority of cruel animals, the minorities worship their faith in the darkness of night. That is why as the years role by the minority population is dwindling down fast in such countries.

Another face of Adharma is akin to the mask of Dharma. They fulfill all our desires and requirements. By spoiling our minds through hypnotism and mesmerism they convert our faith. This is not change of Dharma. Dharma is same for the entire humanity. There is no separate Dharma for each caste. Instead of the word 'religion', we use Dharma as Hindu Dharma, Muslim dharma, Christian dharma etc. Veda, shastra , purana, kuran or bible all tell the same. The Atma within all of us is same. Dharma also is one with the internal and external purity considering others also equal to them. Doing good deeds may be Dharma. But if the poison of selfishness creeps in there, it becomes like adding lemon to the milk.

It is but natural for man to be attracted by dame, dime and fame. But it is a tragedy that it is permitted to a community and to the people who join that community to misuse dame as they deem fit. Is it not due to the covert permission and pampering of the government? Because, for another community the prisons of government are always open on mere suspicion. [Charges need not be framed, proofs need not be given!] Under the same umbrella of the government we see step motherly treatment. Majority community, minority community, reservation for education, reservation for job- all are perverted justice. Today the concept of global village is emerging. Who is the minority

community? Only economic conditions can be criteria for reservation. Can the refugees from foreign countries be our citizens? Suppose, only their body is here, but mind is still there? Even foreigners can come here, marry and enjoy here and go for good. Then ration card and voting rights can easily be obtained.

In democracy people have the right to point out mistakes. That is why it is a model. Whatever be the government, when Adharma struts in the guise of Dharma, every one has the right to know the truth. Doubts can neither be cleared through clubs and swords, nor through guns and explosives, nor by sacrificing innocent lives. Let the sleeping humanity be awakened. Let us select virtues and discard evils and march ahead. Lest humanity be destroyed by these men who tread the path of Adharma.

Ramdas. [translation ..Mohan] [TOP](#)

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Arka chikitsa Part-II

11) Constipation:

- a) one dose each in the morning and evening.
- b) 30 minutes after supper drink warm water with 10 drops of castor oil
- c) Include in your food, papaya, tender coconut, butter milk, green vegetables, musumbi, guava fruit, fenugreek, turmeric, dates, resins & ginger.
- d) Avoid hot (chilies) and sour food.

12) Skin diseases, boils etc

- a) One dose in the early morning.
- b) Take 2 spoons of juice of Neem and Tulasi, mix it with 2 spoons of arka and consume it before supper. Apply the some mixture all over the body and expose the body to the evening sun.
- c) Include in your food more of bitter gourd, green gram, horse gram, tulasi, honey and garlic.
- d) Avoid hot, salty and sour food, oil and maida. Continue this treatment for 6 months.

13) Acidity:

- a) Take one dose of arka along with ½ tea spoon of honey, twice a day.
- b) Take your food with regularity. (Stomach should not be kept empty for more than 3 hours during day time). Complete your supper before the sunset.
- c) After breakfast, lunch and supper, drink one glass of milk along with ghee.
- d) Use more tender coconut, resin, radish, onion, fenugreek, papaya and orange.
- e) Avoid too much salty, hot and sour food and cold drinks.

14) Spondilites and sciatic pain:

- a) One dose in the early morning.
- b) Get soft massages through experts and have hot water treatment.

c) Take the juice of 10 Dhurva grass, 4 Tulasi dala, 4 Pudina leaves, one Bilva leaf and 4 Brahmi leaves and bottle gourd, add ginger, pepper and jaggery or candy sugar. Take it 2 or 3 times a day.

d) Add to your daily food pomegranate, cow ghee and garlic.

e) Avoid too much hot, salty and sour food. Continue this treatment for 6 months.

15) Piles:

a) One dose of Arka each in morning and evening.

b) Daily take curds and butter milk.

c) 3 times after meals, take a small glass of milk with one spoon of pure ghee.

d) Before going to bed, apply to the piles the ointment prepared by crushing Dhatura leaves with ekke and leaves of drumstick.

e) Before going to bed consume one tea spoon of ghee.

f) Eat more papaya daily along with skin and seeds.

g) Try to eat raw vegetables, fruits, bottle gourd, banana along with skin.

h) Avoid too much hot. & sour food and deep fried food.

,,,,,, To be continued.

.....Yogacharya.

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A Blissful Decade for Ashram

Sri Devadas Rao having worked in many branches of Vijaya Bank comes to Mulki as principal of staff training college in 1985. With his coming the aroma of Yoga started percolating the environment of Mulki. His loving and captivating method of teaching Yoga attracted many a people in the initial years. As the encouragement from the spiritual aspirants gathered momentum on 21-02-1992, twenty aspirants gathered and discussed establishing an ashram. As they were in the look out for a suitable place, Sri T. Balakrishna Shastry, a retired teacher donated the two acres of land in the serene environment of Yelathur. Sri Shastry having conviction in Gandhian philosophy, as per the wish of his 92 years old mother not only got the land registered in the name of Ashram on 23-04-1992 but even started the preliminary construction works.

As the master plan of the Ashram with all necessary amenities unfolding, the project that was the dream child of many pious people showed an estimate of Rs 20 lakhs. There were no funds available but the optimism, conviction and the incessant efforts of Yogacharya Devadas rao, fondly called by all as "Guruji" has effloresced into a veritable temple, an embodiment of spirituality and meditation worth over a crore of rupees.

Without the help of any institutions, merely by pooling the contributions collected from the aspirants of meditation and the pious people this Ashram came into being and the ground floor was inaugurated by Sri Vidya Bhushan on 06-10-1995. There after anniversaries are being commemorated in the first week of October.

From 1994 to 1997 there was a lull in the activity of Ashram as Guruji was away in Trivandrum. During those days it was Sri Govindacharya who was managing all the activities of the Ashram. We should certainly recollect the arduous work done by Smt Sarita Pai also, in pooling resources. In 1997 Guruji obtained voluntary retirement and came over here to take up the mantle of entire activities of Ashram. Thereafter the very nature of activities of Ashram changed. One day's Inner travel in meditation course, five days Atma Vidya course, five days Kriya Yoga course and 10 days Brahma Vidya course are being conducted almost every month. As the number of visitors to Ashram and candidates for the various courses was ever increasing, to cater to

the need of people from far away places, Guruji has started over 60 satsangas throughout the length and breadth of India. By visiting these satsangas frequently and giving appropriate guidance Guruji has been keeping the flame of meditation shining well. There are hardly 7 to 8 people permanently staying in Ashram and they also voluntarily contribute their mite in the routine work of Ashram.

A cave is constructed in the underground of the Ashram with eleven cubicles. In the North east of the Ashram a specially shaped building with a big Pyramid is constructed for Guruji to meditate. Near by that there are 7 small pyramids where seekers can sit and meditate.

There is a small library in the Ashram. There are various cassettes and C.D's available here containing messages and music composed by Guruji. Since January 2001 monthly Magazine with the title of Sri Shakti Darshan' has been coming-out in Kannada and English containing the activities of Ashram and articles on Yoga, meditation health etc. recently in Malayalam also the magazine has come up. Magazines in Tamil and Hindi are in the pipeline.

Some senior Yoga bandhus who have been well trained by Guruji are assisting him for conducting various courses. Adjacent to the Ashram for the sake of Dhyana bandhus, in their own expenses, Ashrama has got constructed tiny houses and this layout is named as "Yoga Nagara". There are at present 6 houses in this complex and some more houses are yet to be constructed. There is a full fledged kitchen, cowshed and machan for the use of Devraha Hans Baba whenever he comes. Now the second floor and the third floor of the main building of Ashram is under construction with an estimate of over Rs30 lakhs.

Patients suffering from physical ailments such as wheezing, diabetes, hypertension, allergy etc. and mental diseases like depressions are being treated with a combination of Yogic treatment and naturopathy. There is ample scope for attaining spiritual heights and realization through practice of Raja Yoga, Hatha Yoga, Nada Yoga, Kundalini Yoga and Bhakti Yoga. In such serene atmosphere "Shri Shakti Darshan Yogashram" has been standing tall in the service of humanity and beckoning the seekers and quenching the thirst of spiritual aspirants.

On this auspicious occasion of 10th anniversary it is but essential to recollect the contribution given by many Dhyana bandhus in many fields. Above all these, it is the untiring perpetual endeavor of Pujya Guruji, the heart and soul of the Ashram, that enabled it to complete

blissful decade, and Ashrama is marching ahead towards more glory. Words do not suffice to extol the love and guidance being given by Guruji. We can only pray God to ensure the perpetuity of Guruji's silent efforts in propagating meditation. Let Guruji's words "through meditation human life can have its worth" reach the minds of all.

— Siddhartha.—

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Question and answers

Q.No. 1:- Can you please explain in detail what is Guru Seva?

- Kumai Vanitha, Mangalore.

Ans No.1:- Guru Seva is participating with full dedication and helping in implementing whatever plans and programmes made by Guru for the progressive development of the meditators and Ashram. It is Ashram Seva , too.

OUR ASHRAM'S LATEST PLANS AND SCHEMES: -

1. Our monthly magazines are published in three languages- Kannada, English, & Malayalam. Try to enroll more subscribers for these magazines. Guruji is requesting every Satsanga to enroll 100 subscribers. How many you have done? Are you encouraging your satsanga members to become subscribers? Think about it.
2. Go- Arka, Go-maya fertilizer, Go-pesticide and other products from cows are available in the Ashram. What is your effort in these? Are you prepared to do any work in connection with this?
3. Mrs. Vasanthi from Kulai [Mangalore] is striving to maintain and improve Ashram's gardens. Have you helped her anytime?

Carry out all the above work with love. That itself is Guru-Seva. Falling at Guru's feet, doing Aarti, giving fruits and clothes etc are just examples of Guru Bhakti. But working for Ashram is greater and superior than all the above. Come forward to do the real Guru Seva from today. By next Guru- Poornima you will understand yourself how close you have come to Guru by doing this seva.

Q. No.2: - What is the importance of Guru- Poornima?

A. No.2: - It is paying obeisance to all the great Gurus of the past. It is also lending our helping hand to those people who are carrying out the work left incomplete by those Gurus. It is also participating fully in the work of our present Guru as written in the answer to question No. 1 above.

Q. No.3: - What should I do to get proximity to Guru?

G. Shankar, Bangalore.

Ans. No. 3: - Try to be with total and complete love with Guru. One can get the experience of total and complete love only with Gurus and saints. It includes 1. Bhakti, 2. Tyag and 3. Sharanagati. These must be within you and let them be expressed outside through your actions. Let them not be for "Show". But let them come out from deep within. Then Guru will come running only towards you. You need not wait anxiously for Guru to come.

Q. No. 4:- Can you please tell us how the first living being came to our earth?
-Seethalaxmi, Mysore.

A. No. 4:- The first ever living being which came upon our earth was of microscopic nature, through the tail of a COMET. We see a white smoke like cloud.. In the opinion of scientists it is melting of ice, but in that cloud crores and crores of living beings live safely inside shells. This can withstand temperatures upto 10000c and similarly it can withstand very cold conditions. When comet nears the earth, these living cells fall on earth. This was later called- single cell being- Amoeba/ Parmesan. Later in the course of time it got evolved and can be said that it is the reason for all the living beings on this earth.

Q. No.5: - Can the Shakti Darshan Kriya Yoga be done by persons who are ill and unwell?
-Ranganath,
Tumkur.

A.No.5:- Kriya Yoga should be done only after getting guidance and advice from Guruji. Patients must never do this Kriya Yoga without Guru's guidance.

Q.No. 6 :- No matter how hard I try my "Aham" has not got reduced?

A. no.6:- That you are aware of your "AHAM" itself is a sign that it is getting reduced. Go on saying that what you got in life was a – "Prasad" from God. Say that 'nothing belongs to me'. Slowly and surely your "AHAM" will get reduced.

Q. No.7:- I am using Go- Arka prepared by your Ashram. It is very good. It is keeping away my health problems quite effectively. Can we use it for all diseases?- Pradip Vincent, Kinnigoli

A. No.7:- Native cow's- i.e. Indian breed cow's- Go- Arka can definitely be used for all diseases. But it is better and proper that you give full details of the diseases to the Ashram and get guidance about the quantity of "Go- Arka" to be taken along with herbs.

Q. No.8:- For general public cow- medicines and other items are very useful. Since the price is also less it can be used quite easily. Please let us know whether other cow- medicines and items are available in the Ashram
- Ananth Pai, Mangalore.

A.no.8:- Full utilization of cows is yet to begin in our Ashram. At present four items are being prepared in the Ashram in small quantities. They are 1. Go- Arka, 2. Pesticide, 3. Good quality organic fertilizer & 4. Tooth Powder. Ashram has intention to further develop this field of activities.

Q. no. 9:- I am always living with peace and satisfaction. Is there any need for me to do meditation?
-Srividya, Mangalore.

A.No.9:- What is meditation? First understand and ruminate over the meaning of meditation. Living with peace and satisfaction 'today, here and now' is real meditation. If you always live with peace and happiness that itself is meditation. Your peace must not be temporary but continuous. The correct way of testing this is- whether all those who live in your house start loving you. Are you distributing your love and peace to every body? Have you seen all the members of your

crossing a lot of waterfalls. It is a small village with few two storied houses which has carved doors and windows.

June 30

After drinking bed coffee we started our trek at 5 O' Clock. That day there was only 5 km. trek. But the climb was very steep and difficult. We had to cross mountains after mountains. Then we reached Chiyalekh valley. The valley was fully covered with beautiful and colourful small flowers. So many butterflies were also seen on the flowers. I took a few snaps there. Then we reached ITBP camp. They served us tea and snacks and explained the trek route and advised us to take precautions in the time of natural calamities. They took our group photo. There I met a Kannada speaking ITBP officer. I was very happy that at last I met someone who knows my language. Again we started walking. On the way I met Swami Yajnananda of Ongole Chinmaya Mission and Brahmachari Vedachaitanya of Chennai Chinmaya Mission. They were returning after KMY through Nepal. The mountains were full of Pine and Devadaru trees. Resin is collected from pine trees. As it is highly inflammable, lower portion of most of the trees were burnt. We reached Gunji at 2 O'clock. We took rest that day. Next day we had a medical check up in ITBP camp. If we were given OK in medical check up, then only we could continue our journey. A small temple was there in ITBP camp. We did Bhajan and Puja there.

July 1

It was really eye catching to see the rising sun surrounded with golden rays behind snow clad mountains. We could also see the full moon on the other side as it was "purnima". After breakfast, we went for medical check up. We all got through. Two of our batch mates had little problem at the medical check up in Delhi. As per the advice of L.O. they had taken some medicine before going to sleep. In the medical test they also passed. All of us returned to our rooms happily. As we had nothing to do we all gathered in a place for entertainment. Praveena sang Lata's old film songs. Our guide sang Talat's and K.L.Saigal's songs, Sarvesh sang Mukesh's songs. Then after antakshari we returned to our rooms. In the evening our L.O. Shaleen

briefed us about next day's trek and immigration at Kalapani. Next, we went to the ITBP temple. It was Gurupurnima and we performed special pooja. Then we returned to our rooms.

July 2

We started our trek after worshipping at the ITBP temple. From today armed ITBP jawans will lead us in our trek upto Lipu lekh pass. One doctor will also accompany us. At the Indo-Nepal border, during that time, there was Maoists threat. They had kidnapped some Indian merchants. So the ITBP jawans were extremely careful. Whenever anyone was little late in their trek they would stop others till he reached the group. Then only they resumed the trek. Our next camp was at Kalapani. This is the place where Kali River starts. On the way we saw Vyasa guha at the top most point of a large mountain. The red flag which was kept there by an ITBP jawan seemed like a red dot. Bhagawan Vedavyas did Tapas there for many years. After 4 hours of trek we reached Kalapani camp. After immigration check up our passports were stamped. Then we went to our rooms. After lunch and a little rest I went to hot water spring with Sudha Gupta. To reach the hot water spring we had to get down a steep mountain. Others felt it was very dangerous, so only two of us took bath. It was very soothing to take hot bath in extremely cold climate. After such a difficult and tiresome trek, I felt fresh after the hot bath. Then we went to the Kali temple. Kali River originates from under the Sanctum Sanctorum of the temple. The temple priest showed us the water after removing a plank inside the temple. This small temple and its courtyard were designed very beautifully and were decorated with thousands of bells of different sizes and shapes. From the gate, up to the temple, rows of bells are tied to plastic ropes on both sides. They made beautiful sounds in the breeze and when we touched at one end the whole row would make jingling sound. After evening Bhajan and Puja we returned to our rooms. ITBP jawans sang very beautiful Bhajans. The weather was severely cold.

July 3

Today we started for Nabhidang. Distance was 9km but the trek was very steep climb. As we climbed and reached higher the Kali River

seemed like a thin line. In between mountains we had to cross valleys covered by beautiful flowers. Weather was very windy and trek was very difficult and dangerous. We had breathing problem as the oxygen in air decreases as we go up. At that time we have to smell camphor which is tied to our neck with a string. One is tied to our wrist like watch. It seemed that God was leading us with ITBP jawans, so there were no mishaps. We reached Nabhidhang in the evening. It got its name because there is a mountain in the shape of navel. Whatever be the climate that mountain remains in the same shape. If we are lucky and weather is normal we can see Om Mountain from the camp. It is called Om Parvat because the snow covered in the valley resembled the letter Om in devanagari. It remains the same for whole year. But due to clouds we could not see it. As this was the last camp on Indian side we were told to keep all films of our cameras in the camp for the defense security reasons. This was also the last place to contact our relatives. So I rang and contacted my husband, father and other relatives and bid them good bye.

--to be continued--

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Saints and Saintliness. WORDS OF MA ANANDAMAYEE

Ma Anandamayee is the most shining diamond in the luminous Crown of Contemporary Indian spiritual life. "Born in Fort Bengal {now, Bangladesh}, She is known as the miraculous compassionate MATA Anandamayee". Her ashram is at Vanarasi, North India. She travelled length and breadth of India spreading the message of love, infinite peace and happiness.

1) In the first stage to sit for meditation causes uneasiness or pain in one's limbs. When small children start to learn reading they cannot concentrate. How many books they destroy, how many they tear to pieces and throw away. They do not understand their value. But slowly & gradually, as they acquire fluency in reading, it gives them joy. At first people study in the hope of becoming rich, but later they come to understand the value of knowledge. By labouring hard, practise is required. With how much zeal do you learn in order to pass, your examinations, finally you become B.A s and M.A s. But

here we are concerned with supreme knowledge (Brahmavidya). At first mind does not become steady and one cannot find any delight in the repetition in the Name of god or in meditation. The mind is concerned with bodily comforts, just as children spoil their books. By japa, meditation or other spiritual exercises, one's thinking has to be brought under control. By practise, the mind becomes steady.

2) Wherever God may keep you at any time, from there itself you must undertake the pilgrimage to God- realization. In all forms, in action and non-action it is He, the one Himself.

While attending to your work with your hands, keep yourself bound to Him by sustaining japa, the constant remembrance of Him in your heart & mind. In God's Empire, it is forgetfulness of Him that is detrimental. The way to face life is the remembrance of Him and Him alone.

A traveller on the path to God-realization has to obey his Guru's instructions so that his journey may be crowned with success, however, in case where there are no such instructions, one should, according to the dictates of one's heart, keep one self occupied in calling out to God in prayer or meditation, if someone prays to him with a sincere and a simple heart, God will fulfil his cherished desire. To yearn for him with his whole being is men's duty.

3. When mind is full of worldly desires, it is their very nature to make the mind confused; this is why effort is necessary. So long as you do not become absorbed in dhyana and japa, effort is to be done by constant endeavour. To be moderate in eating, sleeping and the like is imperative. Look, when you go on a journey, you take with you only as much as you need. You don't carry all that is in your home. Similarly you should take only as much food and supply as will help you to live always in the presence of God. There is a saying, "As one eats, so one becomes." Thus, withdraw the mind from outer things and make it turn within.

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“Jeevan Phal Pavae”

“Aur Manorath Jo Koyi Lave

Soyi Amith Jeevan Phal Pave”

This is a verse from, Hanuman chalisa, the boon of Sri Tulasidasji, where it says, even if the chalisa is recited for getting fulfilled some trivial desire of the mundane world, ultimately it will so happen that the inner being will get awakened to its glory. Sri Ram Krishna Paramahansa states “God is like the kalpataru, the celestial tree, which gives whatever one asks of it. So one should be careful to give up all worldly desires, when one’s mind has been purified by spiritual practices.”

This also is truthfully applicable to sadgurus. So many come to our Ashram to get some physical ailment cured by doing Yoga. Still others come to get the mental equilibrium through Pranayama and meditations. The other day somebody told me, “I come to Ashram, but I don’t know what I get, still I keep coming.” I said “Every time you come here, you are taking with you a tiny Jewel tucked in some where, quite unaware and it keeps you going joyful for sometime. Again when you want recharging you comeback to Sri Guruji!”. She immediately agreed. Again another person told me a couple of years back, “I started going to Ashram with an intention of curing my headaches and not for Moksha or sadhana. Now see I have taken a U turn and I am going to the inner realms with the help of Sri Guruji.”

So many come....so many go away. But a good number of blessed ones, the gifted children of God who get the grace of God, toil and toil, put in hard efforts, feeling the presence of Sri Guruji in them, seeking his grace achieve and still march forward blissfully....

Human life itself is a sheer blessing from God, got out of his supreme compassion. Smother this precious life in bliss so that we can distribute bliss where ever we are. This life is an opportunity extended

to us to do Purnsharth sadhana, just to get our "Soyi Amith Jeevan Phal."

-Hari Om Sharanam.

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DEVA VANI - A manana.

PARCHED FOR LOVE –Part 1.

[In one Atma Vidya Shibir, Guruji gave us a case study for discussion. It was about the love affairs of a young boy, which tortured the parents and made them to come to Guruji for solution. Let us study Guruji's views on the cause and remedy for such ever increasing events in our society.]

Love affairs among the youngsters are increasing, and this has become a head ache for many a parents. Every month 20 to 40 people come to me for consultation and in majority of the cases this is the problem.

Why is this happening? Whose mistake is it? Can we avoid it?

For human being, the most essential requirement for happiness is love. From birth to death he craves for it. God has given man emotion and intelligence. Emotions to instigate actions; and intelligence to work out the means to achieve happiness. And love is the most effective instrument to give happiness. It gives a sense of security, a feeling of recognition and a feeling of happiness. When love is received, it kindles more love in reciprocation and degree of happiness multiplies. So always he is after love. And when he does not get it at home, he goes out where he gets it.

By the word 'LOVE', I don't mean the filmy love, but the pure love which does not have any expectations in return. It is the real love,

giving which one gets happiness. Even if it is not reciprocated his happiness will not reduce. Now the meaning of the word love itself is reduced to filmy love.

[Sanskrit language categorizes the emotion of love in to four types.

Vatsalya is the love parents give to their infants. It comes from heart, without any expectation in return, rather as a duty. It is to guide, protect, teach values of life and make the child fit to face the world.

In the childhood one gets 'Sneha' from colleagues of the same age. In this there is expectation of reciprocation and frankness. It is propelled by intellect.

In the adolescence the physical attraction of the opposite sex infuses 'Prema', which is propelled by mind. Hence this has more emotional bondage and less of reasoning of the intellect.

When a person reaches old age, he gets the bondage of 'Mamata' with his grown up children. Here, he is only a well wisher and advisor to keep his children happy.

'Preeti' is the general terminology for all these. As the English word 'love' denotes, preeti can be used everywhere. In spiritualism 'love' means 'preeti', but again, untainted love without any expectation of reciprocation. One should get all these types of love during the four stages of his life. Then only he becomes completely satisfied. If not, he craves for what he has not received and goes out to obtain it.

Now, how much vatsalya do we give to our children? What is the sneha being obtained by today's students, over burdened with books, coaching and home works?]

.....to be continued

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Hrudaya Vani.

The valley of humility.

The seekers' journey is towards the valley of humility

From the lofty tops of the mountains

Of pomp, show and ego

The seeker has to slip down,

Tumble down along the slopes of ego

Into the deep valleys of humility.

The grace of God flows down into the valley

Of the heart meek and innocent,

Considerate and understanding

Where there is moment to shed a silent tear

For the unfortunate brethren.

In the valley of humility

There is a unique feeling of simple and joyful living.

Humility breeds no contempt.

Humility offers acceptance.

Humility gives endurance.

Humility ushers in an unconditioned vision

Of universality,

Which simply overflows with spiritual transparency.

-Hari Om Sharanam.-

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Yuva Darpan- Youth, know thyself.

-Ambition

Ambition is the child of Iccha shakti (initiatives), that is why ambition drives one to acquire knowledge and means to reach the target. It is the driving force behind a successful life. A man without ambition is like a boat without a rudder - like a kite with a broken line.

Ambition, youngsters ought to have. But what type of ambition is the million dollar question. Let us discuss some necessary aspects.

1. Aptitude:- the ambition should be in tune with your aptitude. You should have interest in that work. It is found out that for doing the work which one likes; one takes only 17% of the energy of doing the same act if one does not like it.

2. Capacity:- one should ascertain whether one has the capacity to reach the target, or at least can acquire or develop the capacity within the available time. Target should be reachable.

I know a boy who drew a picture of a long ladder directed to the sky with the tiding "sky is the limit". He was very ambitious, intelligent and enterprising too. By dint of his own efforts he got selected for computer science in a reputed college, got selected for M.S in the U.S.A. with freeship, but by the time he completed M.S, the software boom had the first burst and he had to spend 3 months in US searching for job. Though he got a job, it never gave him job satisfaction. Then he went inwards, took to meditation. Now he is a different person.

3. Targets & ambitions should be specific but supported by alternatives. This being such a competitive age, we cannot always have what we want. Things will not always reach deserving hands.

4. One should stop at optimum; not go for maximum. Theory of optimum utility lays down that after a particular time, the satisfaction derived from each further unit of thing consumed, reduces. Hence target to earn wealth should be fixed at optimum level. A level at which comfortable life could be lived with all necessities, comforts and a bit of luxuries. Amassing of any further wealth leads to more headaches through bad habits.

5. Live for yourselves: - Don't be a workaholic professional like today's software engineers who work for 12-15 hours and have no time to do any other actions even domestic duties. Select any job but ensure that you can spend at least 2 hours a day for yourselves for doing meditation, for spending jocularly with your family, or for pursuing your hobbies. When you get a family, to ensure love and happiness, it is a must that you spend some time exclusively with them.

Sri Krishna in Bhagwad Gita says " Moodha is a person who spends his life time just working and earning food like the bull tied to the oil mill. He does not have time to think of me, hence he does not reach me". So don't be a Moodha. Have some hobbies and spend daily some hours peacefully, and do meditation.

Your life will be worth living.

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BALIKA SAMVADA.

Ammu : Anu, tell me more about lamps.

Anu : How many types of lamps have you seen? Some have one flame, some two, some seven but majority of them five. In temples there will be cluster lamps.

Ammu : Yes, I have seen in one temple the Deepastambha had eleven steps and in each steps there were ten to twenty lamps. With hundreds of flames, it was a beautiful sight in the night.

Anu : Mainly there are five types of 'Agni' in our body. The five flames represent these.

Ammu : Is there any specific method in which lamps are to be lighted?

Anu : Of course. I shall tell you some. There should be two cotton wicks for each flame. They represent 'jeevatma' and 'paramatma' which stand as one and illuminates our mind and give us knowledge and bliss. There is a scientific reason also for this. When two wicks are soaked in oil and kept side by side, more oil comes up due to the surface tension between the two. And the flame will be brighter and without any smoke.

One should start lighting the lamp from the east direction clockwise. Never use a candle to light lamp. Use a tail lamp or an aarati. The flames should not be too small that it appears dull and blue. Not too big that smoke appears at the top of the flame. It should be bright, blue in the bottom and yellow in the top and it should not fickle. One should ensure that dead flies, ants, beetles etc are not there in the oil.

During Brahma muhurt in the temples of Kerala. [48 minutes prior to sunrise] and during Go dhuuli muhurta [48 minutes after sunset.] many poisonous germs enter the atmosphere. Hence lamp should be burning during this time. Lamp should be placed on a wooden Peeta. When you want to extinguish the flame, do it by fanning it with a cloth or your hand. Do not blow it out by mouth. Now I shall show you some pictures of cute lamps. You can see variety of lamps i

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Kriya Yoga ...Pratikriya.

Pujya Guruji and dear Govindmama

I bow down yearning for your blessings.

I would like to share my little experiences with you. I returned from AVS to Mumbai. Highly charged with positivity and happiness, I was (and am) determined to carry on the path towards oneness with the

Divine Supreme. As I boarded the bus, I decided I wanted to sleep. But to my surprise, there was not an ounce of sleep.

Prior I had complained to Guruji that I sleep a lot. But now with his blessings, NO SLEEP at all. I am active and happy, there are lots of Bhajans that keep rolling on in my thought process. I am observing

this change. I am practising Kriya Yoga early every morning for nearly an hour. I am not able to make it exactly one hour. I stop after every 20 mins of meditation. That itself charges me up. I feel a huge wave of happiness flowing within me which I cannot keep it to myself. I share this with the rising sun and my family and plants and whatever I can love around me. As Guruji mentioned, I am having difficulty in my throat, I cough very often. I believe this is part of the purification process. Every moment of emptiness, I surge into meditation unknowingly. I love it. Prior, I did not have time for meditation and now, it seems like that is all I do the whole day through.

THANK YOU GURUJI for this wonderful gift. Yearning for blessings at your feet

Renuka

2. I came to Kriya Yoga course accidentally. While doing Kriya, I used to see the faces of Hamsa Baba and his Guru. I also experienced violet rays entering my body through the head. The severe pain in loins and legs reduced considerably in 4 days. An experience of having cleaned the mind and happiness

-Sakku Hegde

3. The Kriya Yoga has enlightened me regarding who am I and the path to attain the goal in my life. It has also taught me how one can live blissfully. During these five days I could experience inexplicable happiness which I want to retain with me throughout the life.

-Amita r. nayak

.4. I came to the course to know what is Kriya Yoga. What are its benefits. Now I am convinced that it is an art which should be

mastered by all.
Revati

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5. While doing Kriya Yoga I had many happy experiences. I experienced the flow of Prana Shakti in my entire body.

-Harish

kumar.

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ACTIVITIES IN ASHRAM FOR THE MONTH OF SEPTEMBER 2005.

One day course 'Antar yatre' was conducted from 10th evening to 11th evening. There were 19 candidates.

11 to 23 was the 'AVS-Teachers Training Course'. This was conducted for the first time to train experienced sadhaks of this Ashram to shoulder the responsibilities of taking Kriya Yoga and other classes. Now, our various satsangas from distant places also can arrange for

AVS or Kriya Yoga classes at their place itself and Ashram will be sending our trained teachers to take classes. This will reduce much pressure on Guruji and devotees can get the training at their place itself instead of coming to Kinnigoli. We could create a group of 12 teachers.

17-23 AVS course was conducted for 14 candidates including one from Germany. Some classes were conducted by the trainee teachers and hence this served as the practical training course for them.

24 and 26 were earmarked for public consultation.

On 25th evening Guruji attended a satsang at Udupi where 250 people derived the benefit of Guruji's answers to various questions on meditation.

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