

کاظمی و شرکت  
۱۳۹۲

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## CVP's Test

### TEST

Test on Prabhakara Sastry by C R. 23 6.1916 ; 9.17 A.M.  
Boring No. 2. Breathing No. 31. From 11.9.13 by  
planet Sukra in its ray during its breathing 41.

The figure appears in its own natural colour and with a little healthy constitution in erect sitting posture with smiling face. His penial gland is greenish and is marked by 2 diagonally passing yellow lines. It is often suppressed by a strong vapour emanating from Hithu portion with green mixed yellow tint and rose boredr with such a force as to cause sudden shaking to the penial gland and this occurs occassionally. A rainbow coloured light with a candle flame like light in the middle which is internally pierced by white sparks which eminate upwards to come from his para Nirvanic Centre. His Hithu is not yet formed. His whole skeleton is not yet condensed and is yet dim white in colour and flexible. Two sets of wasted nerves of sympathetic chains with fever ganglia at the neck portion unevenly distributed and the whole spinal nerves with such growths as to appear to be temporarily wasted from natural condition. The ganglia at mental and astral are also very unevenly distributed and very small in size. The Chief Centre of the nervous system at the Medulla has some of its epithelial cells at the motor generating centre, by the radiation of the above mentioned vapour from Hithu, has semi paralysed and displaced from their original position. Hence it has lost all sensory and motor control over the whole body which has more of sensory portion in actual work than of motor by the above wastage and has become very

sensible to all kinds of vibrations and when affected by any sort of mental anxiety of thought working, it upsets the whole system causing a melting at the chief nervous centre which causes a shaking throughout the main system producing temporary giddiness, semi unconscious state, fear and failure of auditory and optic nerves, and he loses all control of thought and becomes as if a new man during such hours which continued for a short period only but occurs very often.

It makes him unfit for any work and even for taking his meals and thus a feeling of apprehension prevails and he thinks his life is a burden is in a position not knowing how to act. By this nervous debility, heaviness at chest and hard breathing, improper circulation even in ordinary meals are caused. By the failure of the Motor nerves on the muscular walls of the stomach bile is produced in large quantity and constipation is caused.

Urine too will be uneven in quantity and number varying from a large number of even less than minimum. This affect will also cause pain and swelling in the seed nerves also causing much anxiety and unbearable condition. The interior of his spinal column is filled with yellow tinged semi liquid mucus.

This soul is an ordinary type of the first sort and has passed 1731 births and is in the ladder acquiring gnana with Bhakti and though studied much in this birth and able to argue in bits in philosophy he has no practical knowledge of any theories nor does he like to go in for any. He was a prey to his present disease for the last three years which has grown up very gradually and he was seeking relief for his complaint at this stage being informed of the existence and curative power of this [society he was advised to seek help since which only can give him remedy and with this idea he was brought up here. From this first idea, the

second thought extended that after being relieved from his ailments and seeing the result to request afterwards if there is any way for salvation. With this idea he joined the society and if he finds any relief even minutely, he will work with faith and will follow instructions.

The astral is obedient and promises to obey commands. About 1/8th Horse power is less at present to H.P. and the rate of vibrations is 50 per minute. Temperature of the body under normal conditions is 98.6 corresponding chillness in 79. He must be advised to continue practice for one month as per Master's personal instruction and after seeing the result to get advice either to continue practice or to undergo treatment. Let him be advised after he reaches his place to use congee prepared with rice and green gram mixed with milk and sugar after taking early bath before 6 A.M. and thence to commence practice. At evenings if he finds it convenient to bath let him bath and do the practice. Let him try to avoid coffee and substitute Rao Conjee or any other drink for tiffin. Let him take more quantity of ghee and curd and milk food at night. About vegetables and other diets let him adhere according to his desire and taste.

(చూ, పుట 29. పంక్తి 11 శ్రీ ప్రభాకరీల ఈ తైన్ ప్రతిని సేకరించి యథాతథముగ నకలు చేసి పంపిన వారు యోగ మిత్రులు ధా॥ పోవిరాజు శేషగిరిరావుగారు నం॥)

# PHYSICAL IMMORTALITY

T. S. RAMANUJAM

## INTRODUCTION

A careful reader of the text of this pamphlet can easily find out who Master C.V.V. is. He is at once the Origin Turned Man (A.T.M.) and Man Turned Origin (M.T.A.). But, as his exoteric history forms a necessary prelude to his esoteric history, and as the former is by itself stimulating, we give below the salient details of his human existence.

On the 4th August, 1868, a boy was born in a Telugu Niyogi Brahmin family of the name Cansupati, and he was adopted at an early age by his aunt's husband, Mr. Venkata Rao. The letters C.V.V. stand for his full name "Cansupati Venkata Rao Vencasami Rao".

Living in the midst of opulence and luxury, he devoted his ample leisure to the study of different languages—English, Sanskrit, Telugu and Tamil. His 'blithe and debonair' disposition gave a shade of epicureanism to every one of his youthful activities; but never did he allow his intellectual pleasures and physical pastimes to cloud his naturally over-flowing sympathy for fellow human beings. Ever since he had attained the age of discretion, he was known to be unusually kind and large-hearted in his ways; and news of the death of person-be he a near relative or an utter stranger-invariably touched him to the quick.

Such a strongly marked bias against mortality soon led him to explore the realms of philosophy and metaphysics; and from his

thirtieth year onwards, his one pre-occupation was to find a satisfactory solution for the Riddle of Life. His penetrative intelligence helped him to conclude, within a very short time, that unless he realised his own Inner Self, he could not rectify any of the defects in the existing order of things.

From about the year 1900 onwards he set his heart upon the discovery of a Yoga that would fulfil his inmost desire, and chose as his Guide during the years of preparation (so to say), not any external preceptor or Guru-as is generally the case-but his own inner self. In short, he deliberately became his own medium and developed himself to such a point at which he could realise the basic facts of Cosmogenesis, to wit :

- (1) an examination of the biological modes of propagating the species, must and does reveal the spiritual purpose and constitution of man's physical body;
- (2) all human beings created on this earth throb with one and only one life which may be called the Chief Life;
- (3) the human mind is imbued with the necessary capacity to realise that the love impulse behind biological re-creation holds the key to the secret of Chief Life;
- (4) the quality of Chief Life is essentially one of subordination to Time which is also one of the co-ordinates for measuring Its quantity;
- (5) and Merry Life, i.e. the type of life which transcends Time both in its quality and in its quantity, and which is, therefore, eternal, changeless and wantless, is conspicuous by its absence on this earth: and until its whereabouts is traced with a view to establishing a continuous flow of it into Man's physical cage, the goal of deathlessness or wantless-

ness on earth, the cherished object of all his (Master-C.V.V.'s) efforts, must ever remain inaccessible.

As the dispensation of the Highest would have it, the Halley's Comet came to the earth when he was just on the point of realising his own aim, and it served as a convenient channel for establishing on earth the fact of his own realisation. Working under his regulations, the ultra-solar object touched the earth with its tail through whose fiery way was shed a new type of creative energy, capable of strengthening the supports of the earth and making it fit for a race of immortal human inhabitants, of conceding to Man the subtlest powers of consciousness and thinking with which he can unravel completely the mysteries of life, and of revealing to him the original purpose of creation and evolution on earth.

After having thus forged an unbreakable, direct and concrete link between his own Inner Self and the outer cosmos, he was urged by an irresistible desire to share his precious and unique experience with his fellowmen and to plan out a method by which every one of them can be raised, in the shortest possible time to a level of equality with himself, and can be made to acquire a creative potency equal to that of Brahman or the Father of all fathers and mothers. In consequence, he decided to play the Master and inaugurated on the 29th May, 1910, the Bhriktha Rahitha Tharaka Raja Yoga.

One cannot help wondering whether it was a Grand Design or a mere Happy Coincidence that a gentleman of unusual gifts of sympathy and generosity was chosen to be the Giver of this new Yoga of deliverance for all human beings.

# The Yoga School Friends' Society

KUMBAKONAM

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## 1. AIMS

This institution was established by Master C.V.V. in 1910, with the object of taking Man to the next and final stage of evolution, namely, Physical Immortality. The members practise an extremely easy but effective kind of Yoga. The first fruits of such a practice are protection against planetary mischief and karmic sufferings, rectification and development of the physical system in all its seven planes, and power of treating any kind of disease or poisonous affect. The final fruits are incorporated in the six "contracts" or promises given by the Master to his mediums (i. e. initiated disciples) :—

- (1) "I shall give you Plenty of Prana (i.e., Merry Life), and liberate you from want and suffering."
- (2) "I shall free you from all kinds of Giddiness (i.e. mental states in sleep, dream, speech etc.) and make you live always in a state of consciousness."
- (3) "I shall ensure the Prolongation of your present body and protect it against decay."
- (4) "I shall invest you with Physical Immortality without causing any Figure-change in your present body."

- (5) "I shall give you powers of Dead-Raise, with which you can recall to life a dead person both when his body is available and when it has been lost, and with which you can prolong the life of a person when he is at the dying stage."
- (6) "I shall give you All-Sides Conscience which will enable you to reach the Deluding One, to realise the whole truth and to know in a state of physical consciousness all the workings of metaphysical planes "

All that a medium is expected to do in return for these far-reaching promises is to practise the Yoga without a break from the date of Initiation to the day of Fulfilment. Even if one medium in the whole group is steadfast in his practice and achieves the goal, the other mediums will be rewarded fully; thereafter, man by man, the entire human race will be drawn into the fold, and in an amazingly short period of time, death with all its camp-followers (hatred, pain, disease, decay etc.) will be banished from the earth.

## 2. MEMBERSHIP

Theoretically speaking, any man (or woman) is fit to become a member of the Society; and, on the day of fulfilment, mediums are placed on the same pedestal, irrespective of their initial qualifications. In practice, however, certain restrictions have sprung up; the seeker has to pay a small initiation fee; he must be at least sixteen years old; he will have to discard any occult practices (hypnotism, mesmerism, ghost control etc.) which he may have already learnt—the reason for this condition being that no power, however great, can withstand the Master's

force; if he is a non-vegetarian, he will be advised to turn into a grass eater; if he is a bachelor or widower, he will be told that he should not, in his own interests, look down upon married life.

The Master being the sole officer in charge of admission, he can extend his grace to any person—even a drunkard, an illiterate, a crook. All disciples are the same in the eye of the Master who is a perfect stranger to partiality; and they will all be cured of their defects by the Yoga—gradually but inevitably the drunkard will get sober, the illiterate will become wise and the crook will evolve into a gentleman. The Master knows “To err is human, but to forgive is divine,” and his mediums are asked to pray in the extremely simple words, “Make me fit, rectify and develop my system.” Punishment has no place in his scheme, and in his view, a medium’s apology is a panacea for all his ill-doings.

Between the years 1910 and 1922, Master C.V.V. initiated 752 seekers. One of his medium, Sri N.R.B.V. acquired the knowledge and power of initiation in 1930, and ever since, he has been enlisting new members, with the Master’s permission. He has initiated about 80 persons so far; as things stand, he is the only person who holds the key of initiation. Aspirants are advised to write to the address—Master N.R.B.V., The Yoga Sehool Friends’ Society, 1, Dabir East St., Kumbakonam, Madras Presidency, India.

### 3. INITIATION

A dot of life energy resides in the human heart and is usually known as the jivatma. The Master has chosen to call it “Stability”; the term carries with it a proleptic force, for, on

the day of fulfilment the jivatma of limited duration will be replaced by one of eternity. Its present nature is indicated by the title "Chief Life", the life working out the present order of evolution on earth-which is a mixture of pain and pleasure, growth and decay, love and hatred, life and death; its material tabernacle is subject to constant modification and adaptation, as regards shape, size and other details of structure. Its future quality, as envisaged by the Master, is connoted by the term "Merry Life", the life yet to be supplied to the world but now held by the Master as a sacred trust for humanity-which is unalloyed pleasure, free from all traces of death, disease, decay and hatred, capable of making its material vehicle independent of figure-changes.

Physical Immortality, the unique goal of this Yoga, can be achieved when the Chief Life governing the human body is replaced by the Merry Life in the Master's possession. But no human body, as at present constituted, has the fitness to stand the pressure of an inliving dot of Merry Life. So, before medium is supplied with Merry Life, his system must be rectified, developed and made fit. Left to mere external guidance, a medium may take centuries to achieve such a fitness. But the Master has promised all his mediums to make them fit in this birth itself, and to fulfil his promise, he has devised a peculiar process of internal guidance. Initiation, in this line of Yoga, is a process by which a part of the Experienced Chief Life of the Master is injected into the system of the seeker, and made to act as a coating to the Chief Life of that individual. At the end of the process, which extends over only a few seconds, the seeker becomes a medium; an organic connection is thus established between the stability of the medium and the stability of the Master; in consequence, whatever happens in the system of the former is reflected truly and fully in the system of the latter. The Master's Chief Life has now, so to say, two bodies to live

in and to operate upon. As regards the medium, he has his Master inside his body, not merely outside. He has become a kind of self-equipped battery, and is able to receive all his guidance and protection from within. However far away he may be from the external Master, all his thoughts are responded to, his doubts cleared, his problems solved, his wants supplied, his defects rectified and his system developed by the internal Master who is almost next-door to his own life. The Master's Stability gradually fills his own with the Master's View, evaporates all his weaknesses and makes him fit to be linked with Merry Life. From within, the Master is ever ready to protect him from the shocks of planetary trials, to guard him from the punishments of the Karmic Law, to minimise the sufferings imposed on him by Fate, to cancel at lightning speed the series of births ordained for his soul's evolution, and to invest him with an equality with the Master, in his present life (birth) itself. Such a guardianship and development springing from within the physical cage of a medium is the direct result of this mode of Initiation. Even if the external Master leaves the surface of the earth for a time on some urgent cosmic mission, a medium does not labour under the slightest handicap; his development can in no way be checkmated by such an event. Besides, when he has grown to his full stature, he automatically gets the power and the inspiration to recall the Master to a visible physical existence and experience the two-fold joy of seeing simultaneously the Master's Beatific Picture within and without his own body. Such are the unique consequences of this mode of initiation which is obviously unknown to any other system of Yoga, ancient or modern.

## 4. PRACTICE

At the time of initiation, the seeker is asked to lie comfortably on a bed or mat, with his head resting on a pillow. He is then asked to utter once a simple prayer, close his eyes and watch the currential vibrations that take place within his body, with that passive but eager repose with which he would watch a highly artistic film in a cinema-house. No concentration of the mind, no special effort at will power, no special posture (Asana) is enjoined on him; in fact, such attempts are strictly prohibited. In a few minutes, his hands rise mechanically; gradually his palms meet as if in prayer; finally, the hands resume their normal position. He then opens his eyes, slowly gets up, and is free to do what he likes. His practice is over, and on every subsequent morning and evening he is able to repeat this performance. He is expected to keep a diary and record accurately the experiences, if any, of each practice. His first practice may last an hour. But, within two or three days, he will be able to finish his practice in less than fifteen minutes. In course of time he will be strong enough to practice in the sitting posture. If at any time he is too busy with the world to do his practice, he can just utter his prayer and give a thought that he will observe the practice later on. Before commencing a practice, he should eat well and keep fresh and cheerful. No austerities are imposed upon him. As the practice energises every syllable of his body-bone, muscle, nerve, blood, etc. there is no need for him to take any extra physical exercise. Cycling horse-riding, violent games, are all tabooed, as they are likely to upset the rhythm which the practices strive to achieve in the body. As the Yoga has a tendency to heat the system, frequent oil-baths are strongly recommended; a little gingelly oil rubbed daily on the head before bath, will produce a salutary effect. A medium should think it his highest duty never to starve his body or to torture his mind. Attempts at Breath Control and Mind Control are anathema to this Yoga;

the Master from within will work out a situation in which the mind is steady and the breath is calm. There is no other secure way of directing the mind along proper channels. The mental plane, which is finer than the astral, is divided into two parts, the Arupa where everything is formless and the Rupa where forms emanate for the first time; between these two parts there are at least six hundred gears as work, acting like railway level-crossings; the mind which is under control may run along any one of these six hundred routes; where, then, is the guarantee that the right path is struck? The so-called steadiness of mind achieved by the artificial process of concentration is undependable. A medium is, therefore, advised to keep an open mind so that the Master within may catch a favourable opportunity, apply the right gear and drive the mind along the straight path.

As a medium develops himself, he will be given from time to time certain special courses, each of which consists of several names. His practice is, however, not substantially altered: all that he has to do is to add any one of these names to the general prayer. The names as well as the prayer can be given in any language as their significance lies in their sounds and not in their letters.

From the above description of the practice, it must be clear that no paraphernalia are required for this Yoga. It is a Yoga applicable to all human beings including the ordinary man and woman who live in the world and are of it. But it is not a Yoga of renunciation and asceticism. It is intended for the one who shares the life of the world and seeks to make it better. One is not asked to go "far from the madding crowd's ignoble strife" and seek a mountain cave or a forest bower, to practice this Yoga. It can be performed amidst the noise and bustle of a commercialised life, in the midst of the diverse attractions of modern civilisation. In short, it can be made part of the daily

routine of every human being, just like eating or sleeping or reading. The ease with which it is purchased and practised may give it a superficial earthly complexion, and yet, its first as well as its last fruits are enough to show that it is at bottom most transcendental.

### 5. COURSES

The courses referred to in the previous section are divisible into two groups; the one group relates to the theory of Kundalini, on which the Yoga is founded; the second group deals with the checking and control of planets which mould the earth and Man's body through their forces; the earth sucks various forms of physical energy sent to it by the sun and other members of the solar system; and the produces of a soil so nourished go to build up the protoplasm of the human body; hence it is, that the decaying principles contained in the earth's composition are reflected in the body-build of Man; thousands of onomatopoeic effects have been gathered by the Master and incorporated into appropriate "names" (or words) through which the planets are influenced and made to throw down on earth those forces necessary for the building up of the eternal physical body. The Master's directions are conveyed to the planetary centers through sound waves, and the corresponding reactions of the planets reach the earth and Man's body through waves of physical energy. The Master has described this part of his work in a strikingly modern language: "I work by telephone, and the planets by telegraph." The planetary courses contain thousands of names and will take a long time to practise. But, as one batch of mediums have already practised them all,

seekers who join the Society now are spared from the ordeal of going through them. But the courses dealing with the unfolding of Kundalini's secrets do not admit of any such exemption.

They serve to deposit the Master's View on the etheric body of Man and bore it in course of time in such a way that the Plenty of Prana outside Man's physical body will be put into eternal touch with his inside, Man will not thereafter suffer from want of Prana. As things are, each man is supplied at birth only with an atom of life-energy, earmarked with a limited duration; it radiates its energy from the heart, which is its seat, throughout the body and runs it for the allotted period; it is responsible for inspiration, while Kundalini, which is represented in the physical body of Man by a permanent atom!(Parama Anu) of life energy, residing at the deep-end of the spinal column, is responsible for expiration. Respiration is thus a physiological symptom of life activity consisting of a downward action from the stability to Kundalini and an upward re-action from Kundalini to the stability. The result is the setting up of side-pressures from the heart, which go to form the etheric body of the individual. As life cannot penetrate through its own pressure, the little dot of life inside the body (Stability) cannot get out, nor can the ocean of life outside enter into the physical cage through the etheric barrier. Thus a cutoff takes place between the inside and the outside of a man's body, which is removed only at the moment of death when respiration stops and ether slowly dissolves. It is the ether which keeps together the physical cells of a human body in a compact state even as the cement keeps together the bricks of a wall in a state of solidarity. If ether is removed, the human body will become too plastic to admit of any structural definition or growth. The Kundalini courses of the Master are calculated to make ether permeable to Prana, without annihilating it.

In modern science, ether is a hypothetical universal medium for the transmission of physical forms of energy like electricity or light. But, although sound is a form of physical energy, it is not transmitted by ether, a fact which is easily proved by the famous Bell-Jar experiment. Scientists have not cared to find a reason for this curious property of sound or of ether, up till now. But the Master's conception of ether furnishes an admirable explanation. Prana or Life-energy exists everywhere; as it is in a continuous state of agitation or motion, it produces pressure which is also universal in existence; ether is the result of Truth-Motion, Truth being Life in the Master's vocabulary. Where Life ends, Sound begins; in other words, sound is the only form of physical energy into which the life-energy can directly transform itself. Prana cannot penetrate through ether; and so too, sound, which is the metaphysical limit of Prana. If a man utters a noise, lowering it down continuously in such a way that it becomes less and less audible, and persists in the exercise even after the noise has become totally inaudible, he may perhaps consciously touch the vanishing point of sound and the beginning point of life.

## 6. ACTIVITIES

The seat of the Yoga School is a modest but capacious building, adjacent to the river Cauvery, at Kumbakonam, a famous South Indian town. Mediums constantly assemble there and do their practices. There are at least two large gatherings a year, one in May (or June) and the other in December; on these occasions, lectures and informal talks form a marked feature, summing up the experiences of the past and indicating lines of further work; non-mediums, technically known as "sympathisers"

are allowed to be present at these discussions; mediums may then be started on new courses of the Yoga; above all, the usual practices, done in congregation, are productive of unique thrills and clear sensations.

Mediums, who have been permitted by the Master to treat diseases, are under a duty to render free service to suffering fellow-men. No ailment, however chronic, no poison, however virulent, can escape the curative powers of the Yoga, provided the life-length of the patient, as determined by the laws of Karma, is not hopelessly short. The treatment involves no doctor's fee or other medical expenses. If a medium is poor has to travel a long distance, he may receive a small sum of money to cover the cheapest and barest travelling expenses; sometimes, he is allowed to accept a sum, not exceeding four annas, for refreshments, as the Yogic treatment should not be given with an empty stomach. The Society has already cured through its members, a very large number of patients suffering from tuberculosis, leprosy, asthma, malaria, skin-diseases, deafness, dumbness, malformation of bones, nervous debility, hysteria, hernia, stone in the kidney, elephantiasis, lunacy, astral affection, cobra-bite, scorpion-bite, sterility, jaundice, and a host of other complaints. A few mediums, habitually residing at the head-quarters, have taken up this work of treatment as a whole-time job; even the poorest man can, as a matter of right, meet some one of them in the Yoga School premises at all hours of the day and the night and demand for help.

These activities of the Society are enough to show that it is highly charitable and religious in its conception and organisation. In his infinite wisdom, the Master has chosen to give it a "rolled-up" title which may strike many as something curious and incongruous, if not ludicrous. The word "School" emphasises one of its activities—the imparting of definite Yogic practices to the initiated disciples and the expounding of the principles of the Yoga to all seekers—mediums and sympathisers alike—free of any tuition fee. The word "Friend" emphasises another equally important activity of the Society—the cultivation and promotion of a spirit of friendship between one medium and another as well as between a medium and an outsider (sympathiser). It is the Master's View that too much emphasis cannot be laid on the importance of "Friendship". The essential subject matter of this Yoga is life, creative energy; it is in its origin Love; it springs from the friendly unison of two complementary principles-Siva and Sakti, Purusha and Prakriti. in the plane of biological existence, it is an off-spring of the two sexes—the male and the female—working in co-ordination. One of the famous catechisms of the Master may well be mentioned here : "What is God? God is Truth. What is Truth? Truth is Life. What is Life? Life is Love." Here is a powerful analysis of Tolstoy's dictum. "Where Love is, God is; for, God is Love." "The Fatherhood of God and the Brotherhood of Man", a basic conception of Christianity and all other religions, is in harmony with the Master's view. But, it is a pronounced idiosyncracy of the Master to prefer the word "Friend" to the word "Brother."

There seems to be a rhyme in his madness. The biological mode of creation is an expression of giddy love. "Brotherhood of Man" is only a reflection of this modified form of pure love, and "Friendship" is an effective and perhaps the only way of evaporating the giddiness out of earthly love.

There is a deeper, esoteric significance attached by the Master to the word "Friend." A man's body has seven sheaths or coatings of which the physical body is one. Finer than the physical body (Sthula Sarira) is the astral body (Sukshma Sarira) into which a man resolves immediately after death. It is through the astral plane that the waves of life are transmitted from the higher planes to the physical plane. The astral represents the innermost desire of Man—the desire for Physical Immortality, the desire not to leave earthly attachments and surroundings in the teeth of disease, old age and decay. The Master started his researches into the mysteries of life and death in the capacity of a Man. He looked upon his own astral as his Master, unlike many others who worship astrals alien to their own selves as Gods in certain temples and seance rooms. He became a Medium to his own Self. As his ultimate goal squared with the inherent desire of the astral, the latter willingly answered his questions, cleared his doubts, granted his requests, carried out his orders, and supplied to the physical body his New View, side by side with the forces belonging to the first Origin (Giver of Life which is working out the present order of evolution on earth). When the astral realised, in course of time, the Grand Design of the Master in full, the question arose: "Who is great? I (the astral) or You (the Master)? The astral was quite eager to give the palm to its

erstwhile disciple; but the Master settled the controversy in a characteristic manner: "Neither you great, nor I, but we great." "We"—neither "You", nor "I", is the cardinal principle of this Yoga; and the Master's initials "C.V.V." stand for the words "See We We" and mean, "We see ourselves in ourselves." The full purport of the word "We" is readily brought out by the popular term "Friend." There is perfect equality and mutuality between two real friends. In like fashion, the Master takes a disciple into his fold, rectifies and develops his system by a series of Yogic practices, and raises him ultimately to the level of equality with himself. Thus, every Man becomes first a Medium and then a Master.

Why C.V.V. has assumed the title of "Master" must now be clear, at least partially, to the uninitiated. He is a Master not merely because he has founded a Yoga School and a charitable, religious, and ethical Society of Friends, but also because he is the pioneer in a new cosmic enterprise. The infallible schemes which he has put into force for fulfilling his "six contracts", the practical difficulties he has had to face, the chances of success in his new line of work, the positive achievements already made, are all comprised in the history of the Yoga School Friends' Society for the past thirty years—a history too long to give out in a booklet of information for lay readers and too profound to furnish pastime for the idle or the curious.

## 7. LITERATURE

The Sanskrit word "Yoga" admits of several interpretations. Its literal meaning is simply a "yoking together", a union between two things; it is specially applied to indicate a communion

with God, whatever may be the road taken. There are some great works in Sanskrit which treat of Yoga as a science—the Upanishads, the Bhagavad-Gita, the Tantras, the Sutras of Patanjali. These have been translated into other languages either partly or in full. The Tamil language has also a mass of occult literature on the subject—the works of the Siddhas (adepts), for example. There is, again, a great deal of commentary to elucidate these difficult writings. In spite of such abundant literature, the practice of Yoga is not wide-spread in India today, and it is practically non-existent in other parts of the world.

The different conceptions of Yoga given in these books, are a source of confusion to the average student. "Yoga is Samadhi", says the Yoga Sutras; "Samadhi" is a state of trance in which the mind is fully self-conscious, but is dissociated from the body so that the latter remains insensible; it is claimed that the mind is able to return to the body with the experience it has had in the super-physical state, and to remember them through the physical brain. But the powers of observation and recapitulation differ from individual to individual, and Yogic experiences gathered in a state of Samadhi are not easy to standardise with the accuracy of a scientific investigation.

"Yoga is equilibrium", says the Bhagavad-Gita; it implies a balance, togetherness (the Sanskrit word used is Samatva). These words of Lord Krishna contain a simple straight-forward statement of the fundamental meaning of the Sanskrit word "Yoga". But, to a novice eager for practical experiences, it connotes nothing very deep or useful.

Yet another source of confusion to the young aspirant is the apparent conflict between the two great Hindu Schools of philosophical thought—the Sankhyan School proclaiming the

Co-equality of Matter with Spirit, and the Vedantic School-insisting on the all-inclusive oneness of Spirit.

The Master has, therefore, wisely directed all his disciples not to vex their poor minds with the study of any of these books or schools of thought. Even to the most ignorant man he has given the assurance that he (the Master) will develop him from within and illuminate his mind with complete wisdom. But he is known to have advised the more impatient of his mediums to study the science of physiology and go through Dr. Besant's book, "Pedigree of Man", published by the Theosophical Society, Adyar, Madras, India. His lectures and talks are preserved by Sri N.R.B.V. and other mediums in the form of manuscript notes; and his explanations for the names of one of the most important courses (the "T" course) are in print, available only to the more advanced mediums. The author of this pamphlet has published a Drama in English under the title "Kundalini or Universal Love Refound"; it contains a simple and lucid exposition of the aims and methods of the Master's Yoga; technical terms like Memory and Memorandum, Gaseous Figure, Kundalini, Stability, Ether and Space-Fixing, are all explained in such a way that the seeker may form a fair impression of the Yoga before getting initiated. The book is priced at two rupees, and the proceeds of its sale are given to Sri N.R.B.V. in trust for the Yoga School. Intending purchasers must write to:-T.S. Ramanujam, M.A.L.L.B., (Lond.) Managing Director, All-India Tutorial College, Ranade Hall, Luz, Mylapore, Madras, India. Sri P. Narasimham Pantulu, one of the senior mediums of the Yoga School, retired philosophy professor of the Presidency College, Madras University, has brought out a thought-provoking book in English, bearing the title "The Gita—a Critique"; which contains a commentary of Lord Krishna's sayings from the standpoint of the Master's Yoga; copies of the book can be purchas

from the author living at Kodambakam, (very near Madras), S.I. Ry., India.

Sri N R.B.V. has in possession an ancient astrological work called the "Bhujandar Nadi", containing the life-readings of all human beings born in South India from the Cape Comorin to the banks of the Krishna river. The income derived from giving life readings from the above Nadi by Sri N.R.B.V. is utilised for the up-keep of the Yoga School. The verses dealing with the life of the Master establish beyond doubt the transcendental originality of the Master and furnish a true guidance to the mediums during the absence of the Master. The Nadi is as unique as the Master's 'Yoga' and remains unparalleled as regards the penetrating analysis of individual lives as well as of the general course of life's evolution on earth. Its startling prognostications, absolute veracity and literary composition assure for it a supreme place among ancient documents and justify its being called the Magna Charta of Human Evolution.

## 8. ASSETS

From a worldly point of view the assets of the Yoga School are practically nil. Master C.V.V. had been a very rich gentleman before he started the Yoga. Between the years 1910 and 1922, several distinguished persons from different parts of India, (including a High Court judge, an accountant general, a deputy postmaster general, a philosophy professor of a Government college) came under his magnetic influence. He played the hospitable host to many a fellow-being, and was, as a result, often exposed to the harassing problems of inadequate mundane finance. After his disappearance in May 1922 for fixing a center for the

earth his family had to struggle against needs; and the premises of the School, where the scheme for a wantless physical existence was hatched and developed, had to be rented out to a coffee-hotel proprietor, for want of money. Sri N.R.B.V., assisted by some of his co-mediums, continued the activities of the Yoga School and organised the usual annual gatherings in buildings that could be had for the nonce. His informed lectures and talks helped the mediums to understand clearly the truth behind the Master's disappearance, an event which was a source of great disappointment and discouragement to many for some time after its happening. He frequently travelled to Madras and other places where mediums were living in numbers, and kept on encouraging them. In course of time he was able to penetrate into the secret of Initiation and extend the benefits of the Yoga to new aspirants, even during the absence of the Master. Though extremely poor, he hoarded little bits of money culled out of his frugal life, and purchased, out of those savings, the old Yoga School premises in September 1936. After carrying out elaborate repairs, he presented it to the Society in a highly habitable condition; and from that year onwards mediums have been regularly gathering, after a long and painful separation, in the original seat of the Yoga. Sri N.R.B.V. has incurred heavy debts not only in the purchase and repair of the building but also in the holding of the usual conferences during which many poor mediums and sympathisers have to be fed and looked after. The collections made from members and friends, the small amounts paid by the disciples at the time of their initiation, the fees charged by Sri N.R.B.V., for giving out life-readings from the Bhujandar Nadi, are all spent on the maintenance of the Yoga School. Some mediums live at the headquarters and give full-time service to the poor, by treating diseases; and their livelihood has to be ensured. The Master's family is now poor and needs urgent relief. The Yoga School

premises must also be extended so as to accommodate a large number of visitors and provide them with suitable conveniences in boarding and lodging; and as the day of fulfilment is drawing nearer and nearer, the circle of mediums is confidently expected to widen by leaps and bounds. Valuable notes of the Master's lectures, now in manuscript, must be printed and circulated to all mediums. Books elucidating the Master's teachings must be brought out with a view to preparing the minds of the world's public for the onrush of Eternity whose force can easily be borne only when it is tempered by intelligent anticipation and submissive expectation. In fact, the Bhujandar Nadi envisages a period when the mediums will go to the four corners of the earth to spread the Master's Gospel. Five thousand rupees a year is the minimum amount needed for all these purposes, and mediums as well as sympathisers are requested to send their contributions to Sri N.R.B.V. and enable him to continue the sacred work of the Master for another five years at most, within which time the Master will reappear in his physical cage and resume direct control of affairs on the surface of the earth. The writer of this booklet is a stranger to the art of flattery; but the Masters's Grace, he knows, will shower unlimited blessings upon the Maharaja, the Zamindar, the Baron, the King, or any other rich individual, who may be touched by reading this plain and unvarnished tale of a Yogie activity upon which his own future as well as that of the entire human race so utterly depends.

#### 9. SECRETS

Money, often condemned as a venomous toad, contains a precious jewel within it. Its first and last letters from the word

"My", and in the center there is the word "One." "My One" is the Truth kept hidden under "Money". It is one of the jocular remarks of the Master that if the Yoga School ground were dug up, tons of radium can be had. Another of his favourite remarks is, "A luck is always found in a trick." Why has the Master chosen to call the Yoga School rich (in radium) and, yet, chosen to leave it poor (in worldly assets)? Obviously here is a trick; would mediums observingly distil out the luck in it.

Before the starting of the Yoga School, the Master was known to have a patent weakness; whenever he saw a corpse carried in front of him, he used to feel very sad; and death touched him to the quick. In 1910 this weakness was tried most sorely, when his own child Chandu lay on its death-bed. In a moment of extreme anguish and desperate helplessness, a fantastic thought flashed through the mind of the parent: "Should I not appeal to the Giver of Life for a grant of prana to Chandu?"

Mr. Sundaram, a young friend, was sitting by him. The Master asked him whether he would go on an errand and deliver a message. The answer being in the affirmative, the Master touched him, as if to transfer his inmost thought to the messenger. In a few seconds Sundaram's eyes were closed; although he had not moved even an inch from his seat, and was in full possession of his physical consciousness, he was heard to describe strange regions through which he was traversing. Seven planes he crossed, and at the entrance to each plane he was obstructed by a "conductor", a big burly fellow, who, in spite of his noisy declaration that he was "the Master of all he surveyed and that "his right none could dispute": was utterly unable to arrest the onward march of Sundaram. At the eighth plane Sundaram met a grand-looking person, majestic and wonderful, with a flowing white beard, who was seated and silent. The striking contrast between this serene personality and the vainglorious

conductors was enough to show that the giver of life had been reached at last. Sundaram's request took a curious shape: "Master wants Prana." "Granted", came the instantaneous answer, and in a few seconds Sundaram returned to the physical plane and was himself once more.

This unexpected experience and good luck made the loving parent extremely happy. But, mystifyingly enough, the child did not live for long, and the Master was, in consequence, plunged into a welter of darkness and misery. After many sleepless nights of mental cogitation, he decided to meet the giver of life in person and not through a deputy. The result was momentous to the future of Man and Earth.

Sundaram's words, "Master wants prana" proved a blessing in disguise. As the grant was not specifically related to the dying child, its life could not be prolonged. There arose the question, "For whose preservation was the grant made?" The Master was thus put in possession of an unlimited supply of life, which could be used to rectify the want of prana in any or all cases on earth. Faced with this interesting problem of communicating good to fellow human beings, the Master began to catechize thus:— "What does the body want? The body wants prana. What does prana want?" The answer, "Prana wants body", is not satisfactory, as it involves arguing in a vicious circle. After some hard thinking he was able to get at the answer, "Prana wants eternity." For the first time in the history of cosmic evolution, it dawned upon the origin (the giver of life) that there was an inherent defect in the manifestation of life through matter. Prana wants not only a material cage, but one that is non-decaying, eternal. Reincarnation of a soul in one body, after the decay of another body, does not establish an absolute continuity of the soul's existence; for, the soul at each birth does not normally transfer to the plane of physical consciousness the experiences of previous births. The original idea of each birth is to shape a

body and make it a fit abode for the permanent residence of the incarnating dot of life. The fact of death is a stultification of that idea, and a proof positive to show that the life-energy working out the present order of evolution on earth, is unable to live continuously in the physical plane. Physical consciousness is at present a negation of higher consciousness although evolutionary perfection clearly demands that it should be a summation of all forms of consciousness, higher and lower. In fine, prana is at present in want of eternity, a changeless, undecaying physical cage.

The discovery of such a primary want in evolution pointed the way to further work. "The old order must change, yielding place to new." The first origin's work must be replaced slowly but indubitably by a second origin's work. The Master felt it his duty as well as his pleasure to undertake such a task; he was well equipped for the purpose: there was at his disposal an unlimited supply of life, free from those limitations of time and space, from which the already functioning life on earth was suffering. He called his new possession "Merry Life" in contradistinction to "Chief Life"—the first dot or atom of life which, being separated from the Ocean of Prana by a sheer accident, as it were, has divided itself into the countless living inhabitants of this earth. It is obvious that the Ocean of Prana minus Chief Life is Merry Life. The Master's plan is to link up the separated and unseparated parts of the primordial life-plasm. The separation took place in a state of giddiness or unconsciousness; the reunion shall take place in a state of perfect consciousness "Brahma", in Hindu mythology, is the creator; that word is only a variant of "Bhrama" which is a Sanskrit word meaning mental confusion or giddiness. The very first act of creation was done in a state of unconscious love; and it resulted in the separation of a part from the whole. Ever since, the part has been attempting unconsciously through the evolutionary

process to regain its original existence. Its prodigious struggles resemble those of a straw, caught up in a torrential flood, trying to sail up-stream and reach the origin. It is far easier for it to sail down-stream with the current of evolution and hope to reach the oceanic goal whose infinite distance from the present creates the interesting possibility of its being one with the starting-point. But the journey forward is long and tedious; and the wished-for perfection seems to be ever receding. Chief Life seems to be thus placed between the two horns of a dilemma. It cannot regress towards the origin: it is not certain of its progress towards the origin. It would have drifted in this unenviable state for aeons upon aeons, but for what appears to be the Master's fortuitous experiment and discovery. Now, he has put a full stop to the ceaseless going-forward of life; he shall bore the adamantine barrier of ether by forces generated out of the original desire of life for a wantless physical cage, and make the ocean of prana flow into the physical body of limited life. Succinctly put, Chief Life cannot go backward in search<sup>2</sup> of Moksha (a Sanskrit word meaning goal or liberation); it shall not go forward, as it may have to do so endlessly. The solution consists making in Merry Life go forward and overtake Chief Life, its offspring. To use a highly philosophical language, the over-soul (Paramatma) shall go to the soul (Jivatma), as the latter's efforts to go to the former are foredoomed to failure. When a child gets separated from the father and loses its way home, it is the height of stupidity to expect the child to recover its parent through its own puny efforts; and yet, all the traditional systems of Yoga have been harping upon the desirability and practicability of the individual attempting to submerge himself in the universal; such a view is capable of producing only one result—putting the cart before the horse! If this topsy-turvy world should fulfil its purpose, the move must come<sup>3</sup> from the creator and not from the creature, from the whole and not the part, from the father and not the child.

It is the quintessence of the Master's directions that the so-called logical order of things should be inverted so that they may appear in their true perspective. Man thinks that God is the highest fact in nature; God, in His turn, thinks that Man is His greatest achievement. The Master's view is original because it is what we see when we place ourselves in the origin-level and look at things from the stand-point of the origin; from such a vantage ground there is no looking backward; a full view of the entire circumference is got, for all the radii meet at the center; but a looking backward from some point of a radius will reveal only the facts of that single direction and conceal those of all other directions emanating from the center. The life of each individual is like a radius of a circle; the lives of all individuals, considered as a whole, is like the whole circle as seen from its center. Many saints and seers have talked of the glory of the "We" principle, as distinguished from the "I" principle. But the Master is unique in the realisation of its exact implications. He pins his faith on neither "One" nor 'Many', neither "I" nor "You", but on "We" which enshrines the idea of something being unitary without being single; and such a "We" should go to meet "Me"; and it is impossible for the "Me" to get at the "We" even after the most strenuous endeavour.

## 10. EXPECTATIONS

During the past seventeen years, ever since the Master's disappearance in May 1922, many have been the expectations of the mediums; some of them have come true, while others still loom large in the future. The Master's normal life-length is seventy-five years; but in order to fix a center for the earth so that it may have the necessary strength to stand up to a race of eternal men inhabiting its surface, he decided to dissolve his

physical cage by his Yogic power in his fifty-fourth year and get to the core of the globe in his astral form. The Yoga must be fulfilled by about the time his normal period of life is completed; and his re-emergence to the surface of the earth in his old physical figure is expected to happen after that time. On about the 12th May 1941, the five planets—Sun, Mercury, Venus, Jupiter and Saturn will be together in Rishabha (according to sayana), the last four being within 7 degrees from Sun) a rare astronomical event, which, according to Indian astrology forebodes many evils to the earth. But the Master has anticipated such catastrophic changes in the future and has guarded against all such evils by putting the "Horn Cover" round the earth. And hence, the informed mediums find no cause for alarm about the future of the earth. In 1941 or 1942, a Comet is expected to come within the range of our visibility; and as it comes from beyond the Solar System' it is expected to supply a new type of ultra-solar energy to the earth, so that the latter may be made fit in accordance with the Master's plan. It is only after the happening of such an event that the work of Merry Life will start in right earnest. The Master was able to start his Yoga only on the strength of the ultra-solar energy supplied by the Halley's Comet in 1910 and the beginning of the end is made to synchronize with an external event similar to the one at the commencement. After the arrival of the expected Comet, Venus will be drawn gradually within the zone of Earth's gravitation, and made to revolve round the Earth like a second Moon. Earth will slowly cease to revolve round the Sun, turn into a self-luminous center and have as its satellites, two "perpetual" Moons; thus, the waxing and the waning of the present Moon will soon become a thing of historical interest. The earth's inclination of about 23 degrees to the ecliptic of the Sun is already tending to 0 degree and Earth will finally stand mathematically vertical. With the stopping of its Sun annual motion, the succession of seasons will disappear; but, life on Earth will be able to adapt itself to

its new environments by virtue of the new planetary forces made to shower on Earth by the Master's Regulations. With the appearance of the Comet, the central nerve-tube connecting the interior of Kundalini (which is at the bottom of the spinal column of Man) and the interior of Sahasrahara (the thousand-petalled lotus, a Yogic center within the human brain) will be illuminated by a peculiar light which may be perceived by the mediums and they will then be able to develop remarkable powers of sight; for instance, a medium can see the inside mechanism of his body—the heart, the lungs, the stomach, the cerebrum, etc as clearly as he can see a tree or a building standing in front of him; he can see the things inside a closed room from its outside, and count the number of seeds in an orange without peeling it—such a power of sight being technically known as "Ego Stone Sight." In course of time, his bones will melt and form a celluloid-like physical coating to his system; thus, the long-lasting bone element coming from the father, will prevail, and the perishable flesh and skin, coming from the mother, will be cast off, even as a snake is seen to throw off its worn-out coating or a bird is seen to "moult" its feathers. As regards his mode of breathing, there will be no inspiration or expiration. Though his body will be so strong as to resist the onslaughts of such powerful enemies as the fire and the sword and electricity, it will be light enough to admit of easy flying in the air without any external mechanical aid like the balloon or the aeroplane; and, interplanetary travels will become a commonplace routine in Man's Life. There will be no hunger, although Man can eat for fun. He can propagate the species without the assistance of the other sex; sex will be thus freed from the vulgarity and load of biological necessity. There will be no hatred or war or disease among men, for they will be filled with plenty of prana. These are some of the great expectations whose fulfilment has been made to wait upon the appearance of a Comet in the near future. Many may now laugh at them; but he laughs best who laughs last !

## 11. THE YOGA

The Yoga that is practised by the members of the Society, though simple and easy, is audaciously original. It is called the Bhriktha Rahitha Tharaka Raja Yoga—the Kingly Yoga which is capable of revealing the hitherto concealed desire of the Origin of Life and prolonging the manifestation of that desire up to the point of fulfilment. ‘Bhriktha’ is something kept hermetically sealed as a great secret that need not be divulged in any circumstance to a factor which is external to it, something which is most involved. “Rahitha” is a boring into that secret chamber and discovering the subject-matter of confidence. ‘Tharaka’ is the forthgoing of the involved one in order to establish itself as a fact of evolution. Raja Yoga is divided into six classes : ittra Yoga, Dhruguna Yoga, Valya Yoga, Agni Yoga, Aagna Yoga, Srinjitha Raja Yoga. If a man completes the practice of these six, one after another, he becomes a full Raja Yogi, and is fit to take the practice of Tharaka Raja Yoga which is also divided into six classes—Hithu Yoga, Brahma Yoga, Limbhi Yoga, Sukritha Yoga, Vaithra Yoga and Pancha Yoga. After completing all these, a man becomes a full Tharaka Raja Yogi and is fit to practise the Bhriktha Rahitha Tharaka Raja Yoga which is the Yoga of Physical Immortality. The Master’s Yoga working in a short-cut bestows on the aspirant all the benefits of the above mentioned Yogas, which reverse the old order of things.

The results of these Yogas are obtainable only with the aid of Kundalini which is the basis of practically all systems of Yoga. The Master’s conception of Kundalini rectifies a fundamental error in many pre-existing notions. “Kundalini is not merely a power with which many feats can be performed, but the most basic form of energy which is responsible for the creation and evolution of living forms in this world. It is the Love from which Life springs. A study of its inherent nature, independent of its manifestation

or powers, alone can reveal its innermost desire which is also the innermost purpose of evolution—namely, to bring into existence an eternal picture in the midst of a fixed space. Man and the Earth are the highest results achieved by it so far towards this goal; and yet, neither the picture of Man, nor the space of Earth is eternal or fixed. Eternity is not everlasting time but immutability, changelessness, fixity, simultaneousness. Time and Eternity are two altogether different things. No succession in time even if such time is, or could be, everlasting, can give eternity. Creation or evolution is an attempt on the part of Kundalini to manifest its own innermost nature, its involved quality of immutability, outwardly through appropriate forms standing in appropriate space; and so long as these forms and space are mutable, the attempt cannot be said to have been fulfilled. The goal of evolution (the Moksha or Nirvana of Seers) is yet to be reached; and left to the natural order of things, Man will take countless aeons of time to arrive at the promised land.

At the start Kundalini was just pure creative energy, i. e., energy which was not yet energetic; each step in the path of evolution served to cover that pure energy with experience. The experiences gathered during mineral evolution formed its first coating, those gathered during vegetable evolution, its second coating and those gathered during animal evolution, its third coating. It then entered into the fourth field of experience and evolved Man; already half of the fourth coating has been formed; from man some other being may be evolved with the help of a fourth-coated Kundalini. The present order of things is such that the process of gaining experience and putting on new coatings by Kundalini may go on ad infinitum; and the fulfilment of the original desire of a being (Is—is-tence) through the process of becoming (Ex—is—tence) or Evolution may not be achieved at any conceivable point of time in the future. It is said that twenty-seven cycles of four Yugas (116,640,000 years) have been taken to bring evolution to the present stage; and in the unlimited future time, evolution must be replete with changes-modifications and adaptations in living forms. Besides, earth, the space within which this evolution has to be worked out, has anything but an assured existence in the future; any moment it may be destroyed by some cataclysm of the solar system; its physical conditions and chemical composition may be so radically altered as to make it impossible for Life to live on its surface, in any form. Occult records are able to indicate the utter destruction of at least three earths in the past.

Thus, the twin principles of evolution—the picture-forming one and the space-forming one—are both subjected to the impact of Time whose essence is change or mutability. Immutability being involved in Kundalini, the great problem before the Origin of Life on Earth is to chalk out a suitable method of evolving that equality. The creator does not and cannot desire the destruction of what he has created. A father does not like even a lame or a stupid child to die, even though he has many other children who are well-built or clever—why? The love that has created a life wants to preserve that life at all costs; and it must be the nature of life to struggle to live and not to die.

The effect is in the cause, and whatever is involved alone can evolve. The Sanskrit word “Kundalini” admits of several meanings, the most fruitful of them being “the most involved one.” Many of the things involved in Kundalini have evolved; but its innermost essence, the quality of immutability, is yet to be evolved; and there seems to be in the present scheme of evolution no room for evolving that essence. It may be idle to speculate upon the question. “Why is it so? ; but it cannot be idle to note that it is so. The discovery of such a basic want or defect in the evolution of life on this earth is the starting point of the Master’s Yoga; and in the galaxy of men sent down to earth with a divine mission, like Buddha, Christ, Mohammad and Sankara, he has been chosen to plan out the rectification of that want; for thirty long years his disciples have been carrying out his regulations loyally and hopefully, while he himself has been working at the center of the earth, from 1922 May 12th onwards, to make the space fixed. “When the space is fixed, the picture will stand”—these words of the Master are still ringing in the ears of his mediums who, from the surface of the earth, are looking forward to his re-emergence in an eternal physical form. When that Great Day comes, it may not be after 1945, a current of Physical Immortality will run from the Master to the mediums in logical succession, as a current of electricity runs from bulb to bulb, and illuminate, as if in a flash, all human beings with the light of eternity: and earth will cease to depend for depend for its light upon a distant center, become self-effulgent and furnish a lit anode for a race of immortal men. Even thus the Master has worked to establish the independence of Man and Earth and liberate them from all want and decay.

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# A Few Pages From The NOTES OF MASTER C.V.V.

7.00 p.m.

September 17th, 1918. Tuesday.

First requesting letters of 27th (friday) & 28th (Saturday) May, 1910 at 9.15 a.m. - ( $87.1/2^{\circ}$ ).

To teach yoga and to get reply by S. S. The beginning  $87.1/2^{\circ}$  after 15 minutes, the reply begins in  $88^{\circ}$ .

Ven	Sat (V)Bu	Sun Rah	Mars	(Sadharana Varsam
				Vaikasi Masam
		Rasi		14 va Tedi
				Vellikkilamai Puradam
Moon	Ketu		Guru	59-33)

10.20 a.m.

[September 18th, 1918. Thursday]

## First Working

Chandu-convulsion heard. From bathing came and made passes. Within 5 minutes convulsion stopped. Next day at 9.30 a.m. again attacked. Continued the same process and was subsided. Third day at night 2 a.m. aga'n attack came. Third the same process even though shown some effect. I became much exhausted and could not sit even for a second, no relief.

Finding this inability, asked S.S who was in unconscious state by himself, thinking that in astral state that prana could be wielded which is in wanting to work to the child, gave bidding to S.S to see the mahathma and to take and use it at this critical juncture. Waited few minutes and asked him what is he doing ?

I am calling the mahathma and no answer came. So I am going on & on.

Then waited few minutes and then he said that the answer came and I am attending. At once he went near to the child and began to do some process. Gradually the heat pervaded whole body the child became to normal state but began to shrink again.

Then he was asked to consult again. There was some conversation in murmur and asked in loud tone will you be guarantee ? Then he began to do process.

After that relief shown and the child took milk.



6.00 p.m.

September 18th, 1918, Thursday.

Asking for prana at 2.30 am. on May 27th, 1910

The asking begins in 296° standing on the Earth.

Plenty of prana every where.

Want of prana in one place.

Take plenty of prana.

First the sound vibrated the cube.

Further after.

First attack of Chandu on merry at 9.a.m.

Self-vibrated the cube.

The action beginning in 70° in outer cube.

Physical lead	71°
Wity Ether	72°
Specific lead	74°

In 74° and beginning of plenty of prana 399 ulans are there between 1 degree to another degree.

[Vol-I]



6.50 p.m.

[Jan 10th 1921 M]

On the 28" May 1910 he is in touch of M & M. T.A. levels.

At 4.30 pm. on that day the Memorandum touch knowledge was given while he was working in the office.

A suggestion is produced in the Self system to receive advice for practice by him through this source.

Then his system was developed to the levels of 1000 & crores grade and by that to reach the Diploma point level on the whole of that night.

By the previous day exercise he was also able to receive from M.T.A. level knowledge as advice.

7.15 p.m.

As the advice was given by M.T.A. and so S.S. was asked to get advice from that Master to get instructions for practice.

So his Stability went to get advice for practice during the night.

By the foresaid workings that the House Memory has been made known of the kindlings from here and caused it to be in certain levels, by cause of the practice subject, it is made to work further to get that source.

Then House Memory thinks that M.T.A. level is also a pure Memory and it is the cause for Memorandum formed here.

It is not the cause for cosmas.

7.45 p.m.

To receive practice line advice is to bore the Cosmas level further.

The Self Stability too were thinking in the same way how to work out.

M.T.A. level too thinks as it is working the Memorandum, what is to do for Cosmas question, was a new Kindling to it, how to proceed.

All these in this state during that night, were contemplating.

Venca physical state was not knowing well, about the steps taken regarding the Child and in a sort of depressive mood caught the words, Cosmas and prana only. With this thought she was repeating many times and not knowing its meaning and the constant vibration of this thought kindled the Etheric as it was, as per view of the Stability, it began to act to see the levels worked by S.S.

8-00 p.m.

As the Stability is with Etheric, it reached certain levels which Etheric could touch and leaving the other levels which Stability alone could reach, and returned again to the physical level.

The same was repeated many times during the day & night.

8-20 p.m.

Then the Stability thinks, if the Etheric is shrinked as a caver and that it could go further into the quill, but it will report absorbing the Etheric and will be sent to work another Memorandum and there would be no chance to return to the same physical and so with this fear, it began to absorbe the Etheric and then had a rotation simply to touch all the quills to trace the levels touched by S.S.

[vol II]



10.10 a.m.

November 1 st, 1918. Friday.

For physical Establish.

Speedy regulations is attended to give growth to the physical. In that respect before the 7 planets are regulated nothing could be done. So by the Sukra leading first work taken is to lead the line and the Sukra came first to begin in charity, i.e; act prolong, as the charity follows the prolong, If any obstacle occure the charity acts.



8.00 p.m.

November 15th, 1918. Friday

C.V. Born September 28th, 1894.

10.30 p.m.

(Jaya-perattasi 9 tedi)

[vol I]



11.05 A.M.

December 5th, 1918. Thursday.

This stood up Pillar is called the world Pituitary.

The world Pituitary is divided into 13 and it is described by our line only and it is not described by any.

The Pillar is acted from Kundal ni featers (13) is raised in 13 stages. In each raising it forms a cover as tent. In this raising the cover is swelling upto 13 stages.

This Pillar acts in all sides conscience and all sides radiating (as Pituitary).

6.00 P.M.

This above subject is the level as 'WET WE ME' About the pillar form begining.

Swan pressure unbearable harassed.

7.30 p.m.

Up pressure of the heat Ether and the down pressure of the Chill Ether in equal state mixed state is to take as 'Swan'.

To take this Swan state as 2 sides are equal and flat and the other sides round-circumference.

On the other side .ie. heat Ether side the acute angle forms. Further pressure from the Chill, forms right angle.



8.05 p.m.

December 6th, 1918. Friday.

The Earth moulding past principles.

The cause for the Chill and heat Ether right and acute angles.

The heat speed and the Chill speed joined within a cover these two could not be separated and a motion will begin in inner.

One in right angle side and the other in acute angle on the other side.



7.20 p.m.

December 18th, 1918. Wednesday.

Explanation-specific and other grades.

7.40 p.m.

Origin-A or I before formation.

Formed pure vertical spot.

This spot is-cause for A and origin for I.

[Vol-I]



6.00 p.m.

January 17th, 1919. Thursday.

Our line.

A cave of very deep and dark, a pillar in the middle.

A man made to 'slip from the top of the pillar but his back is adhered to it, as he is in very dark no use of his eyes or conscience or any support to hold from falling.




---

8.50 a.m. C.V.V.

C.V.

September 26th, 1919. Friday.

The experiment spirit from K through vertebra reaches the intellect portion.

By further winding the Etheric sight will be opened.

C.V.V.

C.V.

By this experiment spirit the physical conscience is given to the Etheric.

In cosmic working there is no fit up to Etheric, to reveal the physical conscience to the astral.

By this Ex. spirit the Etheric throws the physical conscience to the astral.

From intellect vertically thrown to astral by the Etheric.

By this the Ex. spirit touches astral and penetrated, then it is in physical conscience.

It could be taken as the astral leading in physical in one sense. At once the physical winding conscience given to astral by the Ex. spirit.

9.20 a.m.

(In dead occurance the separatep Etheric will begin to swell but will not throw the air).

Keeping the Etheric in physical the Ex. spirit penetrating the astral. It will act in shrinking and swelling grades and has the physical conscience too.

C.V.V.

C.V.

Like physical eyes it attains vision  
but in vertical.

By this sight the astral could  
penetrate or travel according space  
it attains their capacities by winding  
and is developed.

By this the Etheric remaining in  
physical body and ex-spirit causes  
the astral to travel in exercise.

Why the Ex - spirit could not go  
without astral ?

Because the astral has the capacity  
to shrink and swell and so this cover  
is selected to the spirit to work if  
not the spirit will go in vapour.

[Vol. I]



7.45 P M.

[May 30" 20 Sund.]

#### 10 year working advice.

1. Man steam - producing own force from today.
2. Man shower - all side showering.
3. Man circles - showering in encircle.
4. Man surface - outer epidermis & return to it
5. Man particles - from 'Begin' production of particles
6. Man points - figure changing

7. Man minimums - end of figure.  
 (at 11" p.m. Establishing).
1. Full ground - above works given no wanting, unonymus
  2. Drowned - Unonymus
  3. Diamond - a state
  4. Scene - appearance in any state
  5. Angle - seeing vertical in horizontal
  6. Capacity - power incomparable
  7. Outer project - showing in outer but no necessity to self
  8. Prepared - Become
  9. Hint - above by Hint.
  10. Hiddens - a Secret Hint
  11. Healing Secret -
- 7-50 p.m.

Present work from 'Healing secret'.

Prepared piston dimension secret constitution kinds of vessels. Thenth year progress point turnout perfect grouud air eclipse expand most dynamo dark development dimension physical system. Figure covers finish vacume verify fill up hinting breadth springs.

x      x      x

7.45 p.m.

[June 13" 20 Sund.]

Planetary working on Man.

Is to take 4 cardinal points round the Earth & also 4 A.M. to 4 P.M. & 4 P.M. to 4 A.M.

Further by next call.

x      x      x

[Vol. II]

6.30 p.m.

[Nov 20" 20 Sat.]

After the completion of days reg. On the 25" inst, then the 4 days progress of "Puls vertical running." will begin.

Explonation to this could not be given none.

It took 4 days from 10" inst complete the **Hangers work**.

Then 12 days Reg began.

From tomorrow or next day forward Etheric plate work begins.



12 Noon. Advice.

Nov 27" 20 Sat.

Truth level is 10 years guarentee.

Hopes is of 3 months.

Truth progress 1 Month.

Truth's Motion 15 days.

At present Truth & Motion level working is going on and has reached 2 furlongs from one Mile height from the earth.

This will take a month more. During this period to the mediums some phenomenas will be shown.

The detailes of this work will be revealed later on.

The coming work will keep the conscience in astrological way taking birth etc.

12-50 Noon.

As per original suggestion this figure must feel the change that takes place in the physical system:

So any kind of development that goes to you should be given in conscience state only.

[vol 11]



7-45 p.m.

Dec 1" 20 W.

**Etheric threw to physical:**

1. Etheric re called.
2. Etheric improved space limit spirit.

3. Forgiry focus working spirit.
4. Focus high deposit diamond dark blaze. spirit.
5. Hint bent back battary spirit.
6. Sympathetic Corbonic cause electric spirit.

Higher petrolium re-pressed repeated re-called sound sideways sound Telegram breadth blaze limit print prepared photo running.

Vessels of cover.

Vacant of space

8-07 p.m.

Discharge.

Leading charge.

Discharge-Descending.

Leading charge-ascending.

Further disturbed cause not known.



5-25 p.m.

Dec 3" 20 Fr.

From Saturn to Venus a connection is going to be given his night.

This connection will pass through earth pituetary passing Centre. By this other half cup principle will act, nor to shrink the Earth.

Tomorrow Noon the Saturn will bore the Earth absorbing all the planets work.

New principle is introduced by the Saturn's, boring the earth and making all the planets to adopt this principle:

"Without decay & figure change" working is going to act.

[vol II]



8-30 a.m.

Dec 11" 20 Sat.

About the T.M's working.

Both consulting how to take work jointly.

From the beginning they have to start in different levels,

As per writ, Tight levels C.V. to M from higher and A from M to Earth limit is to work was revealed to them now.

Even though this has been explained to them but they are not acting with that conception is a failure done by them.

9-30 a.m.

Now they were placed in that position and to note the working.

100 sqr principles touched.

Further could not be received by A owing to want of development.

[vol- II]



6-35 pm.

Dec 16" 20 Th.

1. Hint world colomn.

2. Backing other side.

3. Twenty four brilliant light.

4. High circumference Nature's further.

5. Electric hiddens recalled received by permanent spirit.

6. Twenty four spirit.

7. Head twenty, thirty, ten, tenth.

6-45 pm.

Advice—

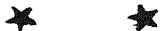
To practice and to observe the feeling of above lights in the head portion. As 24 around the head. In the top 30. In the left side 10 & the right side 20.

No work began.

Advice—

To try again at 10-00 pm.

Atleast a flare of light should be observed by ordinary sight.



1-17 pm.

Dec 17<sup>th</sup> 20 Fr.

About the yesterday's practice.

In the inner portion of the brain 6 markings have been given in the following places.

1. Two sides of the forehead.
2. Do above the ears.
3. Do of the back shull.

To produce lights the beginning is given upto epidermice.

The outer air has not been bored and it has 3 turns work not to operate.

Further advice after rest.

9-18 pm.

**Memory, Memorandum :**

A limit.

Adoption.

Another limit.

Six adoptions

Four limits.

Two adoptions.

Limit.

Adoptionless.

This is one Memorandum.

Memory i.e. physical Memory.

Occupy of hours memory.

Prepared spiritual memory, re-called reveal received memory,

Equal memory, enlarge of every kinds of turn connected memory.

Memory prescription prepared kinds of calculate connections memory.

9-37 p.m.

Roat begins of belief enlargement formed structures memory.

Memory in adoption means a subject continuing.

This continuing subject is a Memorandum.

Human body or figure with conscience is a pure Memory of Memorandum.

So far our line is concerned this subject is to be viewed now, and we need not touch with cosmas.

(The C.V. Memory. Which was winded at the beginning has returned and focused in her system at 5-30 p.m. ) today.

10-05 p.m.

If a gegin from Memory starts it becomes a Memorandum.

Thus prolonged Memorandums upto Human form stands in Memory as Memorandum.

7-20 p.m.

Dec 19" 20 Sund.

The whole human body itself is a Memorandum.

(From Memory throws a production with certain speed goes and then it is stoped. These with speed & without speed should be taken as Mrmorandum). This is a minor point given for example.

7-25 p.m.

Our line has touched the Memory. In pure Memory. It touched & finding that it is not proper level and further investigation in high levels in None, Nill, less, "O" as thousand grades should be traced & so it prolonged as a new grade kindles and in the level of no creation of 1,2,3, & etc, is the limit it reached by our line in "Memory".

This is Memory bored will return without any touch with cosmic Memorandam, your Self system.

This is a seperate subject should be explained.

#### Re-Practice :

The speed that was given in the body by the Self Memory prepares the system to receive that returning Memory.

While this work is going on it thinks also to prepare the next house.

[vol- II]



9-10 am.

Dec 20" 20 Th.

#### Memory :

Adoption - there are two kinds

1. Giddiness 2. Adoption

1. Receiving the waves and producng by the Memory.
2. Waves passing without the conscience,

The work given today is of the 1. Kind at 12-00 Noon.

7-20 p.m.

### About the Conscience.

**Giddiness :**

The cause and from where, not known to the Memory is the Giddiness, eventhough it is produced by K.

Thus produced and not known what it is, is another Giddiness.

7-25 p.m.

Dec 23<sup>rd</sup> 26 Th.

Conted—

Thus produced thought, not knowing to the conscience and goes in vapour is an adoption.

Because this goes and is deposited in a place.

1. Vapour giddiness.
2. Producted giddiness.
3. Throwing giddiness.

To throw a Sound a vibration should be given to the Memory from Kundalani to produce a sound with conception. to the physical body.

The Vapour deposit works in astral after the production of unconscious state to the physical system acts on Etheric, is called dream.

That is man in rest period i.e. during sleep.

7-47 p.m.

Here 2 and 3 Giddiness are not working.

The conscience is working in dream.

The difference between producting not known and the Kundalanis giving.

When a sdoul in conscious state and seperated from all souns, lovely and without any kind of disterbence this giddiness will act is the Second sort.

The third giddiness that comes from Kundalani, is working as Sounds in conscious state to the human form is the ordinary speach.

These kinds are working in human form in each Second, minute & hour.

Regarding our line of work, all these should work in one conscience.

[vol II]



9-30 p.m.

In the 'O' before the quill forms in centre this view begins to act and as there is no shrinking level in the 'O' centre & so there will be no cause for failure to this line of work.

This begin quill worked to act that pure Memory (higher).

(Quill Intelligence Memory should reach now. This is cosmic Memorandum.

The abovo two should reach simultaniously here.

Owing to the want of development in cosmic knowledge throwing through C. V's intelligence & as it is not yet in prepared state hence is the dealy in reaching.

The structure is not a proper field to C. V. to have more speed.

[Vol-II]

7-00 p.m.

Advice

Jan 2" 21 Sund.

The House memory reaching working.

The 'Stability' of the human form is in the Heart portion.

Between the two Lungs, between wide pipe and the alemantary cannal, inner of the heart, is the place of the stability.

This stability goes out only after the complete burning of the body.

By 'K' which is in active state within the physical body is called Etheric body because as it is in penetration in all the organs and in every part and so it is said like that.

7-40 p.m.

When 'K' activity is suspended to the None members it goes out in airy state carrying away the stability too.

To the Initiated of 5 years standing if death is occured the stability and the Etheric remains in the body.

After burning of the body it is seperated. Then there is no cover to this stability. So it stands as "Stability Etheric body".

To the Non Initiate the 'K' retorts the breathing pressure in spring like form at the parting time, to the stability portion, it becomes a covered form within Etheric and is seperated from the physical body as "Primus Stove".

8-16 p.m.

This is "Covered Stability Etheric". So these Etherics having no stability to act will be in uncontrollable dwindling running after seperation from the body.

**Reg Initiates :**

The cause for the uncovered state to the stability.

Stability means physical Memory.

**9-20 p.m. Initiation :**

Merchary, M R.O Lodians working is given, in order to absorbe the Kundalani speed by practising daily. And then to Second keep frame good working.

4-00 p.m.

Jan 3<sup>rd</sup> 21 M.

Initiation. Regarding this will be explained after giving the principle in the Self-system.

**Reg Self.**

The Memory that went in boring work is to take as "Stability Memory".

The Original view generated in higher portion before the quill formation is a deposit in the stability.

To the Stability, from the 'Begin' to up to date work, is fixed in it.

To this stability this view, is, also in it.

The quality of the Stability is, it will not bore the Intelligence quill.

The stability will absorbe what is given by the Intelligence quill of the past, present, future to act.

4-35 p.m.

After this the work of the whole Memorandum is acted by this Stability.

After the destruction of the Etheric this stability again will wait untill the touch comes to the contact of Intelligence quill and after absorbing from the intelligence quill, it begins the work of the Memorandum in the same quill once stability acted here.

This stability will be standing above the human from where it is going to act the future and then it will act to the form which is in the woomb in moulding work and after the birth it will enter the form to further moulding work by the very first breathing.

After this is entered, the organs stability begins to act.

6-10 p.m.

After it is fixed, the motar, sensory and the organs working begin.

That which is kept as motar & Sensory is Etheric. By this kindling the body memorandum working will be going on.

In the Self system the 'view' was pervaded by Stability to the Etheric.

'K's weight is lesser than the stability and its work is retorting. So it took 40 years to this stability to reach its centre.

The Kundalani has the capacity to mould a figure in the woomb. (as field, feeling, healing)

x            x            x

8-40 p.m.

This was done by the Self stability causing the other stability with Etheric to seperate, in order to see its action. Then a level is acted, at the bottom of Etheric when raised in spring like form to stand in any level.

In the above said maner raised it to a height -- twice the height of the physical body, and kept it there.

Then began to observe the physical system placing it in movement and observing how conscience works till the moment of Chendu's parting time.

9-00 p.m.

It was, equal to a deadbody but was in movement according to position but without conscience working in understanding the outer.

At that period in the house the stability of the Chendu in outer, the Stability & Etheric of Venca in outer, were watching and the capacity of the both while in acting gave a sort of giddiness to the members of the family.

15 days before the first attack of convulsion to Chendu was the date of Etheric separation, given to Venca.

In order to have touch with the K's Etheric of Chendu the stability created a suggestion to treat the child when first convolution attacked.

9-15 p.m.

It acted on the Etheric of Chendu, and a connection was established and the relief was shown at once.

By this the parting time was stopped. The stopping was acted by the Etheric and so it acted at once but convolution again was repeated twice. on two dates.

On the Second occasion when treated, the stability of the Chendu came to know that the figure of Chendu stands.

On the third occasion while treating it tried by focussing all the 360° into one as a stability and watched how long it acts in physical system.

9-48 p.m.

Then the self stability, the New stability fixed in Chendu figure and the Chendu Stability in outer came in one level, at that time.

Seeing that child is in shrinking level and viewed it as it is due to the want of prana, and also felt the self body too going to a state of giddiness at that time.

So if prana is brought and if it is made to fill there the child will survive.

The Self Stability in its many trials had tried a method before hand in S. Sundaram as focussing all the 360° into one point, as Stability, as a new form without touching the original Stability and placed him in production Giddiness.

10-15 p.m.

With that giddiness state in Self turning to S. S. Who was near by and asked him are you ready? S.S. replied 'dam ready'. There is a Soul in critical juncture, in want of prana.

So there is plenty of prana in the Cosmas, get permission from the Mahathma and use it.

10-25 p. m.

7-15 p.m. Contd.

Jan 6" 21 Th.

Then the Self Stability with the focussed Stability in S.S. caused it to touch the Memorandum of the Cosmas in 360° to search the Mahathma to get permission to take the plenty of prana.

7-35 p.m.

As per production giddiness grade the Self finding the dealy in sound reply and asked him as What are you doing ?

S. S. replied as I am going & no reply as yet.

Dont waste time, get reply and use prana.

S. S. New Stability in touch with his Etheric searched for the reply, as his Memorandum is formed by the Stability from the Intelligence quill and as I has no opportunity to touch the quill before it completes the work and so the New Stability in touch with the 360° of the Etheric, and by the Second questening. It proceeded to search and came to know the 12 Houses divisions. Then by this rotation came to the Stability level and was thinking how to proceed further to reach the prana level.

10.05 p.m.

S.S. went in search with the conception of that the Master has sent and the same would give more speed to go further. He proceeded to search and came to know 12 Houses divisions with quill working and lastly came to the ending House quill.

10-10 p.m.

As soon as he came there the reply was as "Supply".

x        x        x

[vol II]

8-20 p.m.

9-48 a.m. Contd.

Jan 10" 21 M.

When S.S. was sent to get advice about the prana, as

"There is plenty of prana in Cosmas"—

Cosmas means the cause for whole creation, including the Memorandum and by it formed Earth and human forms.

To search in Cosmas is not in Memorandum but in above that level.

[vol II]



## MASTER'S NOTES

—o—

The notes are Master's own. They are original. They are authoritative, authentic and autobiographic or self revealing. The basic principles of "Bhriktha Rahitha Tharaka Raja Yoga," their aim, the mode of their working and guide lines for their practice are enunciated therein by the Master.

I remember these notes were given and explained by means of diagrams by the Master to his mediums personally during the general calls of 1917, 1918 and 1919. at Kumbakonam and also taken down by some of the mediums.

"Practice makes a man perfect." is an old axiom which is too true. We practice this New Yoga, to become "Perfect" In the true sense of the term. Perfection as such is only an ideal now. It will become a reality only by the "Practice" of the New Yoga presented by the Master.

This practice is a discipline by itself. It requires regular consistent and devoted observance of set rules issued by the Master.

Introspection and stock taking of individual subjective experiences during practice and comparing them with those of fellow practitioners and mediums periodically is necessary to see how far we have advanced towards realisation of our aim promised by the Master.

We feel we are entering into a significant period of our yogic life. The publication of these notes which have been lying dormant in the private records of the Master and some of his mediums synchronises with the beginning of the eventful period. Master indicated to us, his mediums, on several occasions that an opportune time would come to understand and appreciate the meaning and significance of his notes in the light of experiences during practice. The time envisaged by him seems to have arrived. He has fitted us with the requisite equipment and given us insight by the various practices he had prescribed for us. It is for us now to avail ourselves of the opportunity understanding him for our own benefit and the benefit of the world at large.

May he bless our efforts and help us to attain the Cherished goal ere long.

V. CHANDRASEKHARA SASTRY,

8—5—83.

[YOGA MEDIUM]

## “A FEW WORDS”.

The Hallis Comet appeared in 1910. Sri Master C. V. V. garu had peculiar experiences. He had under-went change from 27-5-1910. At last on 30-5-1910 at 8.30 p.m. the power in comet entered into his body. Hence he used to conduct May Calls from 27th to 31st of May every year till he left the physical. Likewise, he conducted December Calls from 31st December to 1st January every year. There were always big gatherings. He used to say that he alone had authority to conduct calls. These were link days. The Master had link with the Oirgin at 8-30 p.m. The notes were written by the Master himself after he had received from the Origin.

Sri A. V. Srinivasa Charyulu garu brought to me a copy of the printed book on 28-5-1983. One of the link days, and requested to write a few words. On seeing the notes of My Master., I was very much thrilled. I did not have words to write.

The Master gave us, the mediums some of the material duly printed, some duly typed. I have given away the notes of the Master to Sri N.R.B.V. Ramamoorthy son of Late Sri N. R. B. Venkatachalam garu. They were not written by the Master. They were written and typed by Sarvasri D. Maha Deva Aiyar

and C. Radhakrishna Pillai garu and given to us with permission of the Master. The notes printed now is different. It was written by the Master himself. It has a special significance.

The Notes are very secret. It is invaluable. They should not be used beyond the limits laid down by the Master. It should be read secretly. No one should write explanatory note or comment on the notes. It should not be given to any underserving person.

Sri Acharyulu told me that there are nearly two hundred note books. I pray to Master C. V. V. to give strength to Sri Prabhakara Mitra Mandali, Tirupati to print the notes, other materials and distribute carefully to the followers of the New Yoga.

Karaikkal,  
28-5-1983.

R. Rudrapathy Pillai.  
(Yoga Medium)

## ONE WORD

Sri P. S. R. Sarma, one of the desciples of Sri Mynampati Narasimham Panthulu garu told me that his guru informed him that books relating to the courses they had done would be available to them. He asked them to preserve the books at Piduguralla and practice all the courses. Hence I have handed over to Chi. P.S.R. Sarma all the notes written by Master C.V.V.... Panthulu garu had practiced when he was alive.

“The notes and diaries written by Master were sold away by his wife and the first daughter-in-law to small shop keepers since they did not know the value of them. My husband, knowing this, brought them from the Vendors by paying Rs. 50/- and preserved them. He kept them with the hope that they would be useful when the Master returned. He did not give them to any one. He allowed to be copied down.”

...Master C.V.V. has practiccd and given us Briktha Rahitha Tharaka Raja Yoga so that we can get rid off the sins committ-ed in the past lives within a short period. Blessed are those who practice the Yoga.

(Translation)

Potharaju Sathyavathamma.

8—5—83.

[Wife of Medium P. N.]

## ABOUT NOTES

.. During Master's life time many courses and regulations were printed, published and distributed to the mediums but not Master's Notes. I have to explain certain aspects of this venture, so that readers may have clarity and understanding.

The entries in dairies were never intended to be known outside the inner circle of Master. They were all written in tremendous speed while the Mediums were in trance. They are more like points of information, as such there can't be any narrative method of the same. Those that like to make a study of the same must develop supra consciousness. Otherwise they Cannot read and understand Master's Notes. A clear picture of the Cosmos, knowledge about specifics, truth, motion, ether, tyres and rings is essential for the reader. Some education and study of maths and biochemistry are also quite essential. In Master's Notes we read about 299°, 360°, 400° likewise the reading is generally made from the centre of a circle. But here Master had given centrain measurements in degrees from the circumference. Etheric condensation and expansion necessitates measurement on the circumference. Likewise figures drawn as circles are to be taken as globes in the space. Mathematical calculations found in the Notes are to be taken with open minds. Likewise all other matters mentioned in Notes.

# A Note From The Publisher Of MASTER'S NOTES (Vol. II)

Sri A. V. SRINIVASACHARYULU

The New Yoga was started by Sri Kanchupati Venkataraao Venkaswamy Rao garu in 1910. He attained the powers of New Yoga on account of Hailis comet which appeared in that year. He is called Master C.V.V. I got inducted into this new yoga through Sri Veturi Prabhakara Sastri garu in 1940 who had great reverence and faith in the Master. After Sri Sastri garu left the physical I use to meet frequently Sri T.S. Sankara Ayyar in Madras who had faith in this Yoga ? He wanted me to reprint the book titled "New Yoga" and promised to write a detailed preface to that book. The book was reprinted in 1980. But Sri Sankara Ayyar left the mortal coils on 1—1—80. Hence with out his preface the book was reprinted and released. We wanted first to place the reprinted book "New Yoga" in prayer hall in Kumbakonam and also in the room where the Master practiced and attainted the New Yoga and after prayers release the book.

Accordingly myself and Sarvasri M. Balaramaiah, P. Yerikal-aiyah, M. Gopala Reddy, E. Munirathnam, S. Guruswamy, S. Subrahmanyam, M.V. Pitchaiah, G. Gurumoorthy, M. Veera Reddy and P. Krishnamoorthy who have great belief in this New Yoga went to Kumbakonam on 4—8—80 and had prayers in the morning. At the time of evening prayers in the Yoga Friends Society prayer hall, some of the friends gathered stubbornly opposed the placing of the reprinted book in the prayer hall inspite of our pleadings. At last Smt. Sivakamu from Madras, who was present, told that it was not good to object the placing of a book in the prayer hall relating to yoga of Master C.V.V. and requested to think over the matter. The friends who objected to the move, kept quiet.

We felt sad that there was no place in the very Yoga school for a book about the Master and his Yoga. We came to Master's house and had prayers. During the prayers I had the following thoughts.

- (i) that "at present so many people are writing about the New Yoga whatever they feel. They are not Master's words. They mislead the followers. There are notes written by the Master himself and if they are published the world will know the correct path of the New Yoga ;" and
- (ii) that we should meet the living Mediums, interview them and record in their own words about the Master and the New Yoga.

Immediately after return from Kumbakonam I have started enquiries and gathered the addresses of the following living mediums.

- 1) Sri V. Rudrapathi Pillai garu,  
104, Mama Thambi Maratcar Street,  
Karaikal.
- 2) Smt. Potharaju Satyavathamma garu,  
No. 10 Central Avenue, Tailor's Estate,  
Kodambakan, Madras-24.
- 3) Dr. Veturi Chandrasekhara Sastry garu,  
Sundara Nivas, Ramachandra Rao St.,  
Surya Rao pet, Vijayawada-1.
- 4) Smt. Rachakonda Seetharamalakshmamma garu,  
15-12-15, Srikrishna Nagar,  
Vizag-2.
- 5) Sri N. Raghunatha Ayyar,  
550, 8th Main Road,  
Bangalore-55.

We have interviewed them and taped their conversations about the Master and the New Yoga. They will be sorted out and published in the form of a book.

Smt Satyavathamma told that she had given the notes and diaries written by the Master, which were in her possession, to Sri P.S.R. Sarma of Piduguralla. On knowing that Sri Sarma was living in Vijayawada, I personally met him and expressed my wishes. He refused stating that all were commercialising Master's yoga. I told him what I intended to do and the thoughts that occurred in Kumbakonam. He was very much pleased and gave Volumes of Master's Notes. The present publication is the one that Sri Sarma has given. I thank him on behalf of Yoga Mitra Mandali for the unstinted co-operation extended to us. I am confident that the writings of the Master will be printed and placed in the hands of Yoga friends with the help of Sri Sarma.

With great difficulty we found and met two living mediums Smt. Kaja Saradambal W/o Kaja Venkata Seshaiah 2 K. Meenakshamma W/o K. Sathyaranaya their initiation numbers are 699 and 742 respectively. From these mediums some of the important points are recorded from them and their tone also.

Smt Chaganti Kalpavalligaru, W/o Late Sri Chaganti Veerabhadhra Sankara Rao of Vijayawada gave Rs one thousand for the publication of Master's Notes, with this amount we purchased new Italic Type for printing the Master's Notes in a grand manner.

We thank Dr. V. Chandrasekhara Sastry garu for writing the foreword. Though he was not well he readily agreed to write the foreword at the age of 87 years.

We also thank Smt Satyavathamma for the information given about the whereabouts of the Master's Notes and also for writing "one word".

We thank Sri Rudrapathy Pillai Garu for writing "A Few Words".

Sri V. Rudrapathi Pillai garu and N. Raghunatha Ayyer these two mediums left their physical body.

I feel that Master's grace will put us in correct path.

A. V. SRINIVASACHARYULU,

Sri Prabhakaramitra Mandali.

Sri Master C.V.V. Yoga Centre Branch

Ramulavari Uttara Mada St,

Tirupati-517507.

## C.V.V.

REFERRED MEDIUMS and YEAR OF INITIATION-  
NUMBER Etc.

		Year	No.
Sri.	C. Radhakrishna Pillai	... 28-4-1911	... 26
"	P. Narasimham	... 30-1-1914	... 123
"	D. Mahadeva Iyer	... 24-6-1914	... 176
"	N. Raghunatha Iyer.	... 26-6-1915	... 271
"	V. Prabhakara Sastry.	... 22-6-1916	... 330
"	T.S Sankara Iyer	... 11-8-1916	... 350
"	V. Chandrasekharam	... 31-12-1916	... 406
"	N. Narayananamoorthy	... 13-7-1917	... 562
Smt	K. Saradamba	... 1918	... 631
Smt	R Sitharamalakshmi	... 1919	... 647
Sri	N R B. Venkatachalam	... 1919	... 650
"	M Narasimham	... 1919	... 666
"	V Rudrapati Pillai	... 30-3-1920	... 675
Smt	P. Satyavathamma	... 1920	... 68
"	K Meenakshamma	... 1921	... 742

PRINTED PAGES

FROM THE YOGA DIARY OF A MEDIUM

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**THE YOGA SCHOOL**  
**KUMBAKONAM**

**D I A R Y**  
FOR  
**1918**

NAME : (Sd.) V. CHANDRASEKHARAM  
HANUMANTHA LALA STREET  
TRIPPLICANE



**MADRAS**  
PRINTED AT THE INDIA PRINTING WORKS  
117, ARMENIAN STREET

1917

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## IMPORTANT EVENTS.

—o—

1. Master's Date of Birth	...	4th Aug. 1868.
2. Link with the Origin	..	30th May 1910.

—o—

1. 1st General Call	...	...	24th Dec. 1912.
2. 2nd General Call	...	...	1st Jun. 1913.
3. 3rd General Call	...	...	24th Dec. 1913
4. 4th General Call	...	...	1st Jun. 1914
5. 5th General Call	...	...	24th Dec. 1914,
6. 6th General Call	...	...	1st Jun 1915.
7. 7th General Call	...	...	24th Dec. 1915.
8. 8th General Call	...	...	1st Jun. 1916.
9. 9th General Call	...	...	24th Dec 1916.
10. New Pituitary Flow begun Master's Birth Bay			5th Apr 1916. 22nd Aug 1918.

—o—

## TO INTENDING APPLICANTS.

1. The applicant should be above the age of 21 and below 55.
2. It is not necessary that the applicant should give up the routine observances as ordained by the rules of the religious sect of which he is a member.
3. In case the applicant is a dependant on his parents their permission is necessary. In the case of ladies the husband's permission is necessary.
4. The applicant should be solvent.
5. He should not be subject to any repulsive or chronic disease.
6. He should be free from worries.
7. He should not be addicted to any questionable ways or

habits of life.

8. He must have the determination not to give up the practice for a period of 10 years at least.

9. The initiate should desist from practising Pranayama, concentration of mind and incantations of Bhūtaksharas (Gaya-thri excepted)

10. The application must be made in the prescribed printed form which may be had at the Yoga School and it must be supported by a practising disciple.

#### 11. Initiation fees :—

Brahmins Males	Rs.	7-0-0
Do. Females	"	3-8-0
Non-Brahmins Males	"	15-0-0
Do. Females	"	7-8-0

The initiation fee is payable at the time of initiation.

#### 12. Subscription should invariably be paid in advance.

There are three classes of subscriptions—Rs 24, 12 and 6 payable for the year. The amount may be paid half-yearly, quarterly or monthly to suit the circumstances of the disciple.

13. Donations for the up-keep of the school will be thankfully accepted.

14. It is not to be understood that those who join the School should be residents of Kumbakonam. They may be anywhere they choose? but must be present at the time of Initiation. There are two calls in the year which would be duly communicated during which their attendance is necessary.

Further particulars may be had on application to

Master C. V. VENCASAMI RAO,

Yoga School, 64, Dabir East Street,

Kumbakonam...

# The List of Chelas of the Yoga School with the dates of their Initiation and Addresses

## ANANTAPUR

1. A. Ramachandra Ayyar, 25th Feb. 17—Additional Veterinary Assistant, Hindupur.

## ARCOT (NORTH)

1. T. K. Venkatramana Rao, B.A., L.T., 30th Jan. 14—Madras-E-Islamiah, Vaniyambady.
2. T. S. Rangasami Ayyangar, Pandit, 30th Jan. 14—Madrasa-E. Islamiah, Vaniyambady.
3. V. R. Arunachala Ayyar, 28th March 14—Retired Tq. Hd-Acctt., Tiruvannamalai.
4. R. Kuppusami Ayyar, 7th May 15—3rd Acctt. Ty. Dpty. Collector's Office, Vellore.
5. D. Sundariah, 31st May 15—Mamandur.
6. S. Nataraja Ayyar, 29th Dec. 15—Clerk, Dt. Munsiff's Court, Sholinghur.
7. K. M. Jagannatha Chetty, 14th May 17—Kuppam.

## ARCOT (SOUTH)

1. V. Raghunatha Rao, B.A., L.T. 10th Jan 14-20 Rettai Pillayar Koil Street, Cuddalore N.T.
2. K. Ramanuja Ayyangar, B.A., L.T. 6th May 14—Head Master, Pachayappa's High School, Chidambaram.
3. A. S. Venkat Rao, 8th July 14—Srimushnam.
4. R. Madhava Rao, 13th Sep. 14—I8, Main Road Cuddalore N. T.

5. E. Srinivasa Chari, 19th Sep. I4—Srimushnam.
6. V. Kandasami Mudaliar, Tamil Pandit, 3rd Jan. I5—St. Joseph's High School, Cuddalore, N. T.
7. S. Ranganatha Char, Ist June I5—School Master; Board School, Kammapuram, via-Chidambaram.
8. K. Audimulam Pillai, 5th May I6—Iron Merchant, Puduppalayam, Cuddalore, N. T.
9. S. Suthersanam Naidu, 23rd May I6—C/o E. Goudart & Co. Pondicherry.
- I0. R. Thiagaraja Pillai 6th Aug. I6—C/o Mr. Rathnam Pillai. Salt Sub-Inspector, Villupuram.
- II. K. S. Soundararaja Ayyangar, 29th Nov. I6—Clerk, P.W.D. Exe. Engineer's Office, Cuddalore, N. T.
- I2. S. Ramakrishna Sarma, 23rd Dec. 16—2nd Clerk, Dt. Board Office, Cuddalore, N. T.
- I3. N. Venugopalsami Naidu, 20th Feb. I7—Station Master. S.I.R., Olakur.
- I4. K. Venugopala Naidu, 15th June I7—Teacher, Appavu Mudali St., Puduppalayam, Cuddalore; N. T.
- I5. P. Ramanjalu Naidu, 18th June I7 — Vilvarayanatham, Cuddalore, N. T.

#### CHINGLEPUT

- I. S. Rama Rao, 8th June I0-I7 Raja Street, Big-Conjeevaram.
2. M. Srinivasa Rao, Aug.I0—I7 Raja Street, Big-Conjeevaram.
3. M. Viswanadha Ayyah, 25th Mar. I6—I0, Raja Street, Big Conjeeveram.
4. S. Ramiji Singh, I4th Aug. I6-2 Balaji Singh Street, Saidapet.
5. S. Perumal Reddiar, 23rd Dec. I6—St. Thomas Mount, 1232, Vedagiri Street.

6. D. Krishna Rao, 27th Dec. 16 ..Brahmin Street, Chingleput.
7. S.C. Ponnusami Mudaliar, 2Ist Jan. I7...9 Pillayar Koil Street, Saidapet.
8. S. Thangavelu Mudaliar, I2th Feb. I7... Visa Thottam, Saidapet.
9. P. Lakshminarayanan, I7th Feb I7...1232 Vedagiri Mudali Street, St. Thomas Mount
10. N. R. Radhakrishna Ayyar, I9th Feb 17...Asst Station Master, S I R, Kodambakkam
11. A.S. Durasami Reddiar, I9th Feb I7...Pudupet Street, St. Thomas Mount
12. G. Rajarathnam Pillai, I9 Feb I7...Ticket Collector, Chingleput.
13. O. Ekambara Gurukkal, 11th Mar I7...Acctt, Collector's Office, Saidapet
14. S. Ratnavelu Mudaliar, I2th Mar I7...37 Koothadum Pillayar Koil Street, Saidapet
15. K.P. Duraisami Ayyangar, I3th Mar I7.. Acctt Collector's Office, Saidapet
16. S. Maruthiah Pillai, 25th Mr I7...10 Pillayar Koil Street, Pariapet, Saidapet
17. S. Vinayagam Mudaliar, 4th Apr I7.. Station Master, Avadi M & S M Ry
18. M.E. Raghava Chari, 9th Apr 17. --Clerk, Sub.Registrar's Office, Madurantakam.
19. S. Sivarama Krishna Sarma, B.A., L.T., 17th June 17.— Science Asstt. Teacher's College. I, Chetty Street, Saidapet.
20. O.C. Somasundara Mudaliar, 31st Aug. 17. —38, Kooth dum Pillayar Koil Street, Saidapet.

## COIMBATORE

1. V. Ganapathi Ayyar, 29th Dec. 15—Head Clerk, L.F. Asst. Engineer's Office, Kangayam.

## GUNTUR

1. T. Sitharam Rao, 27th Feb. 17—Tadepalli, Guntur Tq.

## HYDERABAD (DECCAN)

1. L. Harihara Ayyar, B.A., 19th Feb. 17—Gokul Das Gardens, Residency Bazars, Hyderabad.

## KISTNA

1. N. Parthasarathy, 7th June 15—C/o Govindaswamy Ayyanagar, Asst. Engineer D.P.W., Bezwada.
2. C.R. Subramania Ayyar, 29th Dec. 16—Head Clerk, Western Division Exe. Engineer's Office, Bezwada.
3. S. Kumarasami Sastri, 3rd Feb. 17—Peddakallapalli via Masulipatnam.
4. R. Sankara Ayyar, 13th March 17—Clerk, Western Division, Exe. Engineer's Office, Bezwada.
5. Gudur Lakshman Rao, B.A., 21st Mar. 17—Landlord, Vijaya Bhavan, Bezwada.
6. Cadambi Rajagopala Chariar, B.A., B.L., 7th Apr. 17—High Court Vakil, Bezwada.
7. V. Suryanarayana Rao, B.A., B.L., 14th June 17—High Court Vakil, Masulipatnam.
8. V. Ram Mohan Rao, 14th June 17—C/o Mr. V. Suryanarayana Rao, Masulipatnam.
9. Challa Suryanarayana, 14th June 17—Muktyala.

10. A. Ramaseshayya, 14th June 17—Ramanayadupet, Masulipatnam.

### MADRAS

1. K. Ramachandra Ayyar, Nov. 10—21 Akbar Sahib Street, Triplicane.
2. N.K. Lakshmana Ayyar, 10th Dec. 11—Sydoji, 1st, Triplicane.
3. S. Narayana Ayyar, 27th Apr. 13—66 Big Street, Triplicane.
4. Rai Sahib K.S. Kodandarama Ayyar, B.A., 17th July 13—Chief Accountant, Accountant-General's Office, 12, Tope Street, Triplicane.
5. S.V. Rajagopala Ayyangar, 17th July 13—331 Mint Street.
6. C.R. Krishnasami Ayyar, 10th Jan. 14—20 Andiappa Naick Street, Choolai.
7. P. Narasimham, M.A., L.T., 30th Jan. 14—Presidency College, Chepauk.
8. P.S. Narayanasami Ayyangar, B.A.. L.T., 1st June 14-C.R.C. High School, Purasawalkam.
9. T. Soundararaja Ayyangar, 2nd Jan. 15—Pillayar Koil Lane, Egmore.
10. T. M. Subramania Ayyar, 31st May 15—13 Kappalpolu Chetty Street, Sanjeevirayanpet, Royapuram.
11. V. R. Venkatrama Ayyar, 6th Nov. 15—21 Akbar Sahib Street, Triplicane.
12. P. Raju Mudaliar, 27th Dec. 15—123 Big Street, Triplicane.

- I3. S. Narasimhulu Naidu, 22nd Apr. 16—Clerk, Civil Veterinary Dept, 5/6 Nallatambi Mudali Street, Triplicane.
14. T.S. Raghavachari, 2nd June 16—38, Tholasiogaperumal Koil Street, Triplicane.
15. V.S. Pranatharthiharan, 3rd June 16—35 Car Street, Triplicane.
16. K. Rangasami Ayyangar, 3rd June 16—Acc't General's Office, 1/43 Singara Chari Street, Triplicane.
17. M.A. Sriranga Chari' M.A., B.L., 7th June 16—38/39 South Tank Street, Triplicane.
18. P.A. Venkatrama Ayyar B.C.E. 10th June 16—6, Pinchupillai Street, Mylapore.
19. C. Parthasarathy Mudaliar, 11th June 16—55, Sami Naick Street, Chintadripet.
20. P. Padmanabha Rao, 13th June 16—Supdt. P.W. Secretariat, Chepauk.
21. T. Srinivasa Chariar, 29th June 16—Manager, India Printing Works, 117, Armenian Street, George Town.
22. P.R. Ramachandra Ayyar, B.A., 30th June 16—Triplicane.
23. S. Murugesa Mudaliar 27th July 16—40, Perianna Mudali Street, Near Seven Wells.
24. T. M. Ramasami Ayyar, 10th Aug, 16—13, Kappalapolu Chetty Street, Royapuram.

25. T. S. Sankara Ayyar, 11th Aug. 16—112, Ramasami Street, Mannady.
26. S. Seshachalam Naidu, 11th Aug. 16—Clerk, Civil Veterinary Dept. Royapettah.
27. S. Ramasami Naidu, 11th Aug. 16—5/6, Nallatamby Mudali Street, Triplicane.
28. S.K. Venugopala Naidu, 11th Aug. 16—Do.
29. D.R. Balaji Rao, B.A., B.L., 11th Aug. 16—Chief Accountant, Indian Bank Ltd., 36, Singara Chari Street, Triplicane.
30. V.S. Rajagopala Chariar, 11th Aug. 16—35, Car Street, Triplicane.
31. C. Umapathi Thambiram, 11th Aug. 16—Manager, Wines Department, Spencer & Co., Ltd. Madras.
32. T.N. Radhakrishna Ayyar, 14th Aug. 16—4/I7, Sunkuvar Agraharam. Chintadripet.
33. C. Duraisami Pillai, 16th Aug. 16—29, Sanjivirayan Koil Street, Royapuram.
34. T.A. Soundararaja Ayyangar, 17th Aug. 16—Saravana Perumal Mudali Lane, Purasawalkam.
35. R. Srinivasa Ayyar, M.A., 20th Aug. 16—Dpty. Acctt. General Nadar's Garden, Vepery.
36. T. Gurusami Pillai, 11th Nov. 16—Army Clothing Factory, I/64, Sami Naik Street, Chintadripet.
37. M.V. Jagannatha Ayyangar, 24th Dec. 16—509, Mint Street.

38. P. Viswanatha Ayyar, B.A., (Hons) 26th Dec. I6—Nadars Garden, Vepery.
39. V. Chandrasekharam, 31st Dec. I6—I6, Raja Hanumantha Lala Street, Triplicane.
40. A. Narasinga Rao, B.A., (Hons.) 31st Dec. I6—Lecturer, Christian College, I6/I7, Andiappa Mudali Street, Purasawalkam.
41. T.A. Sesha Chariar, 5th Jan. I7—I/35, Coral Merchant Street, Muthialpet, G.T.
42. A.M. Manikkam Chettiar, 23rd Jan. I7—45, Mint Street, Park Town.
43. P. M. Sabhapathy Mudaliar, 31st Jan. I7—Chief Guard, S.I.R., 3I, Vedagiri Maistry Street, Chintadripet.
44. G. Duraisami Naidu, 11th Feb. I7—2/46, Adam Sahib Street, Royapuram.
45. K. Udayasami Ayyar, 12th Feb. 17—Nadar's Garden, Vepery.
46. V. Thiruvengadathan Chettiar, 12th Feb. I7...5, Stringer's Street, George Town.
47. V. Ethirajulu Chettiar, 12th Feb. I7...Do.
48. C. Bhashyam Ayyangar, 12th Feb, I7.. 4/I6, Muthial Chetty Street, Purasawalkam.
49. C. Parthasarathy Ayyangar, 12th Feb. I7...Do.
50. S. Subramania Sarma, 13th Feb., I7...Triplicane.
51. P. Satyanarayana Sarma, 13th Feb., I7...Do.

52. A. Verkat Rao, 14th Feb. 17...C/o Mr. P. Mohan Rao, Asstt. Acc'tt. General Madras.
53. M.G. Padmanabha Mudaliar, 14th Feb. 17...12, Perumal Mudali Street, Pudupakkam, Royapettah.
54. B.S. Ramachandra Rao, 16th Feb. 17...3/28, Saiva Muthia Mudali Street, George Town.
55. P. Mohan Rao, M.A., 17th Feb., 17...Asstt. Acc'tt. General, Madras.
56. Ganpat Mangesh Bijur, 17th Feb. 17...Basavayyan Street, Washermanpet.
57. G. Chengal Rao, 17th Feb. 17...Teacher, Hindu Theological High School, Mint Street.
58. P. Kuppusami Mudaliar, 18th Feb. 17...38, Irusappa Gramani Street, Krishnampet, Triplicane.
59. M.C. Narasimha Chari, 19th Feb. 17.. Proprietor, Brahmadvadhin Press, George Town.
60. C. Vedachala Mudaliar, 20th Feb. 17...Ledger Keeper, P. Orr. & Sons, 15, Krishnappa Chetty Street, Chintadripet.
61. S. Subramania Ayyar, 20th Feb. 17...61, Old Tawker's Choultry, Perambur.
62. C. Srinivasa Rao , M.A., 22nd Feb. 17...Personal Asst, to the Post Master-General, 1/47, Singara Chari Street, Triplicane.

63. M.C. Srinivasa Chari, 24th Feb. I7...Brahmavadin Press,  
George Town.
64. S. Kasinatha Ayyar, 25th Feb. I7...Cashier, P.H.J.S. Nidhi  
Ltd., Purasawalkam.
65. P. Loganatham Pillai, 28th Feb. I7...Supt. Corres. Dept.  
Bank of Madras, G.T.
66. C. Narasimha Chari, 1st Mar. I7...Clerk, Acct. General's  
Office I5, Payalwar Koil Street, Triplicane.
67. E. Srinivasa Chari, 6th Mar. I7...I4, Baker Street, G.T.
68. V. Ramanujam Chetty, 6th Mar. 17...Of Messrs. Hoe &  
Co-52, Govindappa Naik Street, G.T.
69. A. Srinivasa Rao, I2th Mar. I7...C/o Mr. A. Narsinga Rao,  
Lecturer, Christian College.
70. R.P. Soundararaja Ayyangar, I7th Mar. I7...98 Yarada  
Muthiappan Street, G.T.
71. R. Subramania Mudaliar, I9th Mar I7 ..6, Venkatachalam  
Street, Puraswalkam
72. C. Vedachala Ayyar, 20th Mar I7...23, Namalwar Street,  
G.T.
73. H. Venkatarama Ayyar, 26th Mar I7...I7, Chengulvaraya  
Mudali Street, Triplicane.
74. G. Satyagodavari Sarma, 27th Mar I7.. Reader Telugu  
Academy Admiralty House, Mylapore
75. T. Sadashiva Tawker, 27th Mar I7.. of T.R. Tawker & Sons,  
Mount Road.

76. T. Ramanatha Davey, 27th Mar. I7—21, Ekambareswara Agharam, Sowkarpet.
77. K.S. Raghu Ramasami, 28th Mar I7—Agent to H.H. The Maharaja of Vizayanagaram, Admiralty House, Mylapore.
78. O M. Sudarasanam Ayyangar, 1st Apr I7—103, coral Merchant Street, Muthiyalipet.
79. D.B. Jagannatha Rao, 1st Apr I7—C/o Mr. D.R. Balaji Rao Triplicane.
80. P.C. Thiruvengadiah, 6th Apr I7—14, Madavaram High Road, Perambur.
81. B. Rama Rao 8th Apr I7—1/47, Singara Chari Street, Triplicane.
82. S. Natesa Ayyar, 11th Apr I7—21, Akbar Sahib Street, Triplicane.
83. S. Singaravelu Chettiar, 30th June I7—Record Keeper H.M.'s Custom House, 494, Mint Street, Park Town.
84. P. Thangavelu Chettiar, 30th June I7—57, Ponnappa Chetty Street, George Town.
85. V. Prabhakara Sastri, 22nd June I6—Telugu Pandit, Govt. Orient Manuscript Library, Egmore.
86. N.S. Rama Row, 12th July I7—55, Sundaramurthi Vinayakar Koil Street, Triplicane.
87. P. Hanumantha Rao, 12th July I7—Big Street, Triplicane.
88. P.S. Daivasikhamani Chettiar, 12th July I7—28, Sowrimuthu Street G.T.
89. A. Thangavelu Chettiar, 12th July I7—I6, Nainiappa Maistry Street, Park Town.
90. R. Narayananamurthi, 13th July I7—Lakeside, Teynampet.
91. V. Krishnasami Ayyar, 14th July I7—Clerk, Madras Port Trust, 29, pycroft's Roud, Triplicane.
92. P. Raghaviah, 20th Aug I7—I6, South Mada Street, Triplicane.
93. Rallabhandy Venkata Sitharama Sastri 20th Aug I7—4, Venkatachala Chetty Street, Triplicane.
94. M. Venkataramiah Chetty, 20th August I7—Merchant, 22, High Road, Choolai.
95. C. Gangadharan 20th Aug I7—I5, Krishnappa Chetty Street, Chintadripet.
96. K. Venkatarama Ayyar, 27th Aug I7—2, Venkatachala Mudali Street, Purasuwalkam.

97. T. Venkatasiva Sarma. 2nd Sept I7—Venkataramana Dispensary, Mylapore.
98. P. Subbaraya Chetty 3rd Sep. I7—I7, Paramasiva Chetty Street, Peddunaickpet, G.T.
99. A. Saminatha Sastri, 3rd Sep. I7—3, Periyamet.
100. V.C. Sesha Chariar B.A., B.L. 25th Oct. I7—High Court, Vakil, Vasanta Vilas, Mylapore.

#### MADURA

1. R. Srinivasagopala Chariar B.A., B.L. 2nd Aug. I2—High Court Vakil, Thanappa Mudali Street, Madura.
2. N. Sitharama Ayyar, 22nd May I6—Teacher, Madura College, Madura.
3. P.R. Subramania Ayyar, 21st Sep. I6—1069, Minambika Agraharam, Madura.
4. S. Sivanarayana Ayyar 5th Mar. I7—Foot of the Hills, Palni.
5. R. Sankara Ayyar 31st May I7—317, Tanappa Mudali Street, Madura.
6. M. Subramania Ayyar, I6th June I7—299, Perumal Tank Square, Madura.
7. M. Gopalakrishna Ayyar, I6th June I7—7/1070, New Street, Madura.
8. R. Kuppusami Rao, 23rd June I7.. Clerk, Sub-Registrar's Office, Uttamyalayam.

#### mysore (BANGALORE)

1. B. Rajagopala Chetty, 7th Apr. I7...383, Old Poor House Road, Bangalore Cantt.
2. S. Ramachandra Swami Ayyar, B.A. I7th May I7 . Chief Cashier & Acctt. Bank of Mysore Ltd., South Public Square Road, Basavangudi, Bangalore City.

#### NELLORE

1. M. Rama Rao, 8th Mar. I7...Govt. Pensioner, Achari Street, Nellore.
2. Vasudeva Rao, 3rd Sep. I7...Nellore.

#### NILGIRIS

1. Manikkam Pillai, 29th June I6...Station Master, S.I.R., Aruvankadu.

#### RAMNAD

1. N. Krishna Rao, 29th May I2...Devasthanam Tahsildar, Piranamalai, Tiruppathur Taluk.

2. K. M. Thillai Thatachariar, 17th July 13...Naciyar North Mada Street, Srivilliputhur.
3. S. Madhava Rao, 24th Jan. 15...Pulaukurichi.
4. M.K. Venkataramana Ayyar, 17th June 17...Sennalkudi, Sirukadapatti P.O.
5. K.G. Daivasikhamani Thathachariar, 6th July 17...Inamdar, Singammal Puram Street, Srivilliputhur.
6. R. Rajagopala Rao, 24th Dec. 14...Clerk, S.I.R., Pamban.

#### SALEM

1. M. Ramasami Ayyangar, 15th Apr 14—Mettu Sulakkrai, Kallavi
2. V. Mutherangam Chettiar, 15th Apr 14—Mittadar, Anandur & Natham, Kamakshipatti, Anandur P.O.
3. S. Gopalkrishna Ayyangar, 1st June 14—Uttangarai.
4. T. G. Chengalvarya Ayyar, 6th, June 14—Niyogi Street, Dharamapuri.
5. S. Krishnasami Ayyangar, 6th Sep 14—Mettusulakkrai, Kallavi
6. K. Subbaraya Moopanar, 23rd Dec 14—Kallavi
7. R. Sama Char, 8th Mar 15—Cloth Merchant, Dharmapuri
8. P. R. Srinivasa Rao, 15th Mar 16..School Master, Bd. Secondary School, Dharmapuri

#### TANJORE

- I. C. V. Sambsiva Ayyar, Bhagavathapuram, Vepathur, P.O.
2. B. S. Krishnamurthi Ayyar, 14th Mar 11—Vepathur, P.O.
3. A. Anantha Chariar, 27th Apr 13—Sub—Registrar, Mayavaram.
4. T. N. Sambasiva Ayyar, 27th Apr 13 . Flutist, Tiruvadamaruuru.
5. N. Thiagaraja Ayyar 27th Apr 13...1st Acct. Dt. Bd. Engr's Office, Tanjore
6. T.O. Subramania Ayyar, 17th July 13—Head Master, Bd. Elementary School Kuruvikkarambai, Peravurni, P.O.
7. T. S. Rangasami Ayyangar, 17th July 13...Papanasam.
8. K. S. Ramasami Ayyangar, 17th July 13...Sangitha Vidhan, Kammangudi, Adichapuram P.O.
9. Venktrama Ayyar, 30th July 13...Vayalur, Koncrirajapuram, P.O.

10. Srinagaram Ramaswami Ayyar, 28th Dec 13—42, Nanayakkara Street, Negapatnam.
11. K. Thiruvengadatha Ayyangar, Ist Jan 14 ..Kammangudi; Adi Shapuram, P.O.
12. V. Sami Ayyangar, Ist Jan 14, School Master, Panduthakkudi, Koothanalloor P.O.
13. C. S. Swaminatha Ayyar, 19th Feb 14—Kadavasal, Edamanal P.O.
14. T.A. Ganapathisubba Ayyar, 21st Feb 14—Village Munsif, Tiruvadamarudur.
15. T. Raghava Ayyangar, 22nd Feb 14...Thennalur, Kumbakonam, P. O.
16. Chidambaram Pillai, 22nd Feb 14 Devananjeri, Kumbakonam, P.O.
17. H. Muthukrishna Ayyar, 7th Mar 14 Karnum, Suranur.
18. P.S. Natesa Ayyar, 17th April 14...Paravakkarai Koneri, Rajapuram P.O.
19. S. Ranganatha Ayyangar, 2nd Nov 14 Spl. Revenue Inspector, Pattukota.
20. T. S. Sambasiva Ayyar, 30th Dec 14 .Agricultural Asst. Bd. High School, Tiruvalur
21. N. Venkatrama Ayyar, 13th Jan 15...Maruthanthanallur, Tippirajapuram, P.O.
22. S. Srinivasa Ayyar, 2nd June 15...Paravakkarai, Konerirajapuram, P.O.
23. N. Ragunatha Ayyar, B.A.B.L., 26th June 15—Maruthanthanallur, Tippirajapuram, P.O.
24. S. Arumugam Pillai, 28th Dec 15—Parattai, Kumbakonam P.O.
25. Sithapathi Ayyar 7th March 16...Villiyanallur, Kattalam P.O.
26. S. Radhakrisna Ayyar, 14th May 16...Paravakkarai, Konerirajapuram, P.O.
27. A. Kalyanasudaram Ayyar, 12th June 16—Village Munsif of Kurichimalai, Veppathur, P.O.
28. S. Srinivasanarada Ayyangar, 15th Aug 16—Tiruehirai.
29. M.K. Rangasami Ayyangar, 16th Sep 16...Maharajapuram Punthostam, P O
30. A. Vettrivelu Pillai, 30th Sep 16—Karuppur, Kumbakonam, P O

31. S. Narayanasami Ayyar, 29th Dec 16...Paravakkrai, Kone-rajapuram P O
32. T. G. Mahalingam, 3rd Jan 17...C/o Mr T A Ganapathi-subba Ayyar, Tiruvadamarudur
33. S. Swaminatha Ayyar, 17th May 17—Maniya Semmangudi, Peralam P O
34. N S Srinivasa Ayyangar, 22nd May 17—Neikunnam, Eravanjeri, P O
35. K Srinivasa Chariar, B A., B L, 4th June 17—High Court Vakil, Mayavaram.
36. T D Nagaraja Ayyar, 21st June 17—Co Mt T R Pancharakesa Ayyar, Hd Clerk, Taluk Office, Nannilam.
37. V. Subramaniam, 2nd July, 17 Bagavathapuram, Vepathur, P O
38. G. Desikachariar, 12th, July, 17—Vilakuddi, Tirutharai-pundi Taluq
39. M. Krishna Ayyar, 21st Aug 17—Mridangam, West Main Street, Tanjore
40. T. N. Subramania Pillai, 20th Sep 15—Post Master, Nidamangalam.

#### HEAD QUARTERS

1. C. V. Vencata Rao, 8th June 10—64, East Dabir Street.
2. R. Raja Rao, Aug 10—Reddy Rayar Agraaharam.
3. V. Ramachandra Ayyar, 12th Nov 10—3, East Dabir Street.
4. C. Sitharama Pillai, 13th March 11...27, Ramasami Koil Street
5. T S Sundaresa Ayyar, 18th March II...Dabir New Street.
6. C. Radhakrishna Pillai, 28th April II—27, Ramasami Koil Street.
7. K. Vythinatha Ayyar, 29th April 13...Bhakthapur Street
8. S V Ramasami Ayyangar, 25th May 13...Thattan Padugai Street
9. K. Narayanasami Ayyar, 25th May 13...56, Kamakshijosier Street
10. H.H. Sachidanandendra Saraswathi Swamigal, 17th July 13...Yoga School, Quarters.
11. S. Ekanatha Ayyar, 17th July 13...Vyasa Rayar Agraaharam.
12. V. T. Srinivasa Ayyangar, 17th July 13...25, Solaiappa Mudali Street.

- I3. R. Ramasami Ayyangar, 26th July 13—Sannadhi Street.
14. S. Krishna Rao, 26th July 13...Head Master, Govt. Art School.
15. N. Ramanatha Ayyar, 29th Dec I3 . Dabir East Street.
- I6. R. Srinivasa Rao, I0th Jan I4 ..Yoga School Quarters
17. T. Muthukrishna Ayyar, I9th Feb 14 ..Dabir East Street.
18. A.K. Srinivasa Asari, Ist June I4—Yoga School Quarters.
19. C. S. Ramasami Ayyangar 2Ist June I4 ..Ayyangar Street.
20. D. Mahadeva Ayyar, 24th June I4...1, Dabir East Street.
21. C. S. Ramanna Ayyar, 29th June I4...Yoga School Quarters
22. G. Subramania Ayyar, 9th July I4...Dabir East Street.
23. M. Varada Chariar, 4th Nov I4 ..Padmanaban Street.
24. G. Gurusami Ayyar, 26th Dec I4...Dabir East Street.
25. S. Eswara Ayyar, 6th Jan I5...Asst. Parcel Clerk, S.I.R.
26. K. S. Chakarapani Ayyangar, 23rd July I5 \_ Kangayam Tank street.
27. C S Ranga Chariar, B.A., 7th Nov I5...53, Big street
28. S. Ganesa Ayyar, I3th Nov I5...Reddy Rayar Agraharam.
29. V. Sesha Ayyanagar, Ist March I6...Dhruva Nadi Josier Reddy Rayar Agraharam.
30. V. Govinda Padayachi, I0th June I6...5, Bala Chetty Street
- 3I. R. Ambasankara Tawker, 28th June I6 ...Sheristadar, Sub-Court.
32. N. Ramachandra Rao, 3rd July I6...Teacher, Town High School
33. K. Krishnasami, I9th Aug I6...Pachayappa Mudali street
34. T. S. Gopinatha Rao, I3th Dec I6...9, Viyasa Rayar Agraharam.
35. K. Rama Rao, I6th May I7...I5 Kauveri Bank.
36. J. Natesa Ayyar, I6th May I7...22, Dabir Middle street.
37. C. S. Ramaswami Ayyangar, 4th June 17...Sub-Post Master, Kumbakonam Bazaar.
38. T. K. Bhashyam Ayyangar, 25th June I7...Yoga School Quarters.

#### TINNEVELLY

- I. A. M. Ramasubba Ayyar, 23 Oct I6...Sivan Koil Street Palamcottah.

2. P. Sobhachalamapathi Sarma, 23rd Dec 16...127, Kanakasabha-pathy Pillai Street, Tuticorin.
3. V. Lakshminarayana, 31st July 17...Heak Clerk, Post Office, Cocanada.

### TRICHINOPOLY

1. H. Ramamoorthi Rao, 17th March 11-1032, South Chitra Street Srirangam.
2. Sundaresa Sastriar, 19th Aug. 11....Minor Irrigation Overseer, West Chitra Street, Srirangam.
3. D. Venkatram Ayyar, 27th April 13...Pandamangalam, Woriur, P.O.
4. S. Krishna Sastri, 27th April 13....Do
5. P.G. Jagadesa Ayyar, 16th May 13....Do.
6. R. Subramania Ayyar,...Do Signaller S.I. Ry. Trichy... Junction.
7. S. subramania Ayyar 16th May 13th Pandamangalam, Woriur, P.O.
8. T.V. Subramania Ayyar, 17th July 13...48. Rock-Fort, Teppakulam.
9. T.M. Lakshmana Mudali, 1st June 14.. Tiruvengimalai, Manamedu P.O., Musiri Tq.
10. C. R. Kuppusami Ayyar, 30th June 14...4, Mahal Street, Teppakulam.
11. T. Krishna Ayyar 9th July 14..Tiruvengimali, Manamedu P O Musiri Tq
12. P. M. Sundaresa Ayyar, 6th Dec 14 ..Angari, Lalgudi, P O
13. M. Gopala Ayyar, 15th March 15...Pandamangalam, Woriur P O
14. D. Ramasami Ayyar, 20th April 15...Cotton Godowns, Trichy Cant
15. T.S. Ganesa Ayyar, 28th Jan 16-47,Rock-Fort, Teppakulam
16. R. Gopala Ayyar, 22nd July 16 . Pandamangalam, Woriur PO
17. V. Srinivasaraghava Ayyangar, 23rd Sep 16...S I R., Construction Dy. Chief Engineer's Office, 19, Mettu street, Palakkai, Trichinoply
18. T. N. sethurama Ayyar, 19th Nov 16...33, North street, Teppakulam
19. R. Sama Rao, 18th May 17...Karnum, Andimadam.

**20. Ramalinga Sastrigal I4th July I7...Valady  
VIZAGĀPATAM**

- I. M. Ranga Chariar, 25th March I7...Prosecuting Inspector, Vizag
2. K. Ramajoga Rao, 5th April I7...Head Master, Bd. Incomp. Secondary School, Yellamanchili.

**PUDUKOTAH (State.)**

- I. P. S. srinivasa Ayyar, 2Ist Sep. I4 Mithulapatti, Rangiern, P O
2. Š. Ranganatha Rao, 24th Jan I5...Lakshmpuram, Viraya-chilai, P O
- 3: R. Padmanabha Chariar, 5th April I5...North Main Street, Pudukotah
4. T.S. Srinivasa Ayyangar, 4th Feb I6...Old Sandapettai, Pudukotah
5. T. Gopalasami Naidu, I4th April I6...Palace Sub-Asst. Surgeon, Pudukotah.
6. A. Soundaraja Ayyangar, 5th Aug 16 North Main Street, Pudukotah.
7. S. Ramiah Sarma, Ist Jan. I7...North Main Street, Pudukotah.
8. R. Subramania Rao, Ist Jan I7 ..North Main street, Pudu-kotah.
9. P. Nagaraja Mudaliar..I5th June I7...East Main Street, Pudukotah.
10. S. Venkatraghava Ayyanagar, I7th June I7 Clerk, Dewan Peishkar's Office, Pudukotah.
- II. S. Duraisami Ayyar, I9th June I7...North Main Street, Pudukotah.

**TRAVANCORE**

- I. S. Venkatrama Ayyar, 22nd Nov. I6...Head Clerk, S.I.R., Construction Engineer's Office, Varkala.

**BOMBAY PRESIDENCY**

- I. Shankar Ramachandra Patel, 30th Dec I5...Menshinka Galli, Dharwar.
2. Shankar Narasimha Hombal, 20th Dec I6...Vyaparothejak Company, Dharwar.

**Note :- Change of address should be communicated to Master as early as possible.**

# MASTER C.V.V.

## జూ త క ము (ప్రధానాడి అంతర్గతము)

ప్రధానాడి అలంకరించుకొన్న యుత్తమోత్తమ జాతకములలో ఇయ్యది  
ప్రథమగణ్ణము.

ఇందు దాహారింపబడిన

1. ‘బ్రిహ్మంశోభయం మహాత్మ’
2. ‘సాఙ్ఘ ద్విరాదేవ న సంశయః’
3. ‘గ్రహగతిజఫలం తస్య వక్తుం న శక్యమ్’

మున్నగు భావములు గ్రహములకు లోహాది పుష్టినము. దేశకాలముల నతిక్రమించి, ప్రాహ్లాద్యసిధ్మినొంది ‘విజిత మృతిజరో’, బ్రిహ్మ లోకాతిచారీ’ కాగల - శిష్మల నట్టె తనవలె కావింపగల - దచ్ఛవహిమానుభూతిని నిర్దేశించున్న వి. జగత్తునకు గలుగసున్న ఈ నూత్న పరిణామమును - ఈనవ్య కల్యాణమును - నిరీక్షించు టయే - ఆనుభవించుటయే మన కర్తవ్యము.

తీ మాష్టరుగారు ఏనాడీ గ్రంథములను కేవలము నమ్మి యుండవద్దనియు, వారు మనకు చేయు వికాసము (*Development*) వారి *Independent action* అనియు, అది నాడీ గ్రంథమఃలనుండి సిక్షయింప పీటలేదనియు చెప్పటపలన మిత్రు లీ ప్రఘరణమునకు ప్రత్యేకతను కల్పింపకుండురుగాత.

ఒంగోల,  
11-3-48.

(భృతరహిత తారక రాజయోగ మండలి)

స త్యయోగ.

# Master C.V.V.

८ నసధవకలివ్వే, తైళవే, కరిగుమానే,  
ధరణితనుజవారే, జాపు చూర్చింపుసోదే,  
పథపలిషొ పురోయం తొలలగ్గే మహాత్మ  
పరశ్రమమాట స్వేన సిద్ధాత్మయోగి.

९ బ్రిహమోంశోంయం మహాత్మ  
మునిజనమహితో బ్రిహమైతుల్యావతారః  
సాఙ్కాద్రవహైప్రభావః  
“ప్రథమనిజజనాన్ స్వాత్మతుల్యాన్ కరోతి”  
పంచాశద్వైచ పక్షాంత  
సముద్రితమహిమా కేన వా జ్ఞాయతేషస్మి ?  
ప్రాయో యోగప్రభావాత్  
విచితమృతిజరో బ్రిహమైతోకాతిచారీ.

१० సాఙ్కాద్వైహైంశజాత స్వగుణగతై  
రబ్రిహమైతుల్య శ్చిరాయుః  
భూమ్యాం శిష్టాదికా నపి నయతి పరం  
బ్రిహమైతోయోగాత్  
ముత్క సైరిగుణ్యబంధాత్ గ్రహగతిజవలం  
తస్య వక్తుం న శక్యమ్  
యస్మాద్వైహైతుల్య సుస్రగణ సహిత  
శ్చైతచారిత్ర యుత్కః

११ ఆత్మభూనపరాయణోంతి నిపుణో  
బోధప్రీధానో గుణీ  
హర్షాషో లోకమాదతో న చలతి  
ప్రభ్యాతశిష్యువజః

సౌమోళ్తి రఘువి త్రదారతనయః  
సద్గుహంతేణోజ్యలన్  
అత్మాయ రిఘజితేంద్రియో సతన్వాపో  
షైరించయోగో భవేత.

- ॥ భృగుసుత హౌమసూనోడ్రిఃకర్మగే మ్యుత్తాగే  
సురగురు సప్తమథై విత్తగే సూర్యసూసో  
యినకరఫణిలాభే ధర్మగే భూమిపుర్మే  
ఉచుపం సుతరాశా జాయతే బ్రహ్మతుల్మైః
- గాభాంతే తులాలగైన్న లగైన్న శే కర్మరాకిగే  
పృష్ఠికాంతే కమలనాథే లగ్నాథీశే బలాన్వితే
- ॥ లాభే కటకాంశగే హేఖిః, పంచమే రువగాంశగే శాస్తీ  
భాగేయ అజాంశగే భోమే, కర్మై మృగాంశగే బుధే
- ర దూష్ణనే తులాంశగే జీవే, విత్తే మీసాంశగే శనో  
లేయే వృశ్చికాంశగే రాహుః, పంచమే వృష్టాంశగే శిథి
- తద్వేపతా ద్వావత్కవ్యం, మానుషోఽయం వవే థ్రువమ్  
గొరవర్ధశరీరః స్మాత్, సమగ్రతః ప్రపగల్యవాణి.
- ఱ సుపర్మసద్యశో దేహః, ద్విపంచాశ త్రమవత్సరాత్  
రూపోదార్యగుత్తైర్యక్తః, ప్రపసన్నముఖ నేత్రతాణి.
- ఱ ఆ ద్రేషచైక్రాత్మాపోషః స్మాత్, పునర్ధన్త న విద్యతే  
ధ్వజమత్స్మాంకితా పొణి, దేహే లాంఘనసంయుతః.
- ఱ విద్యావా నింగితఙ్గళశ్చ, సీచభాషాసమర్థకః,  
అంగితజ్ఞో, గుణగ్రాహీః, సర్వదా సతసప్రియః.

- ८३ वर्देंगीतज्ज चृतुरः सर्वेषां मुपि त्रैतवा  
वाहना त्रृतनं त्रैव, तत्त्वात् लाच महोविपत्ते
- ८४ सीद्धकारयोग शून्ये साकृते, अनुवर्गे भविष्यति;  
द्यात्येष्ट सीद्धकारयोगः साकृते, तत्पृथा मृतिमादिशेत्.
- ८५ सीद्धकारात्मारूपकालैतु, तत्पृथा मृति मादिशेत् :  
वित्तुष्टसार्थी सीद्धकृतः साकृते, आत्मकृतयं न संशयः
- ८६ तत्पृथा प्रबलतेष्टति, ब्रह्मज्ञेत्राधिकारवा  
भ्युद्देयमुक्ति कलाविज्ञः, मृदुमध्ये प्रियंपदकः.
- ८७ अदृष्टशाली धरात् तात्, दारद्युयम्यमुत्तो भवेत्  
दीन्यतियालदृष्टशालीच, तत्त्वात् मनुवर्तते.
- ८८ तत्त्ववाक्यानुसारी साकृते, परब्रह्मानु समाज्ञया  
ब्रह्मात् कादिवृत्तांतं, वेत्त्री योगप्रवर्थतः..
- ८९ स्थानात् स्थानेषु संचारः, जातकस्य न संशयः  
अनेकमित्रसंपन्नः, अनंदमापालमेत्रीकृत
- ९० प्रथमं वा मुपि तर्त्तुष्ट, वस्तुवाहनसांख्यवा  
आभालाय दमित्तज्जीवाऽ, नर्पतीकरुपस्त्रृतः.
- ९१ विविधाद्युपत्तचारित्रं, युप्तव्यं तु कला युगे  
वैदवेदांततत्त्वज्ञः, तत्त्वविते तत्त्वचेदकः.
- ९२ वैदवास्त्रारूपतत्त्वविद्यः, ब्रह्मानिष्ठावर्तो भवेत्  
समदृष्टियुतो लोके, सर्वेषां नयनप्रियः.

- ౨౬ సేవ్యాలై దృష్టయ్యగఁ స్వాత్మ, పూర్వజన్మప్రభావతః  
యోగీక్యకో దానశిలః, మహాశార్వపర్మాక్రమః
- ౨౭ దైవసాన్చిత్య మాదేశ్రము, బహుసంరక్షకో భవేత్  
సాత్మ్యకో సుఖవాంశ్చైతి, శ్రీమాణ దీనదయాపరః.
- ౨౮ దాత్మిణ్యాచార్త దాతాచ, సర్వేషాం ప్రియదర్శనః.  
ఆత్మిణ్ణాసి, సుధర్మాత్మాత్మ, యోగానుష్ఠానవాణ భవేత్
- ౨౯ బహుశిష్య సమాక్షిర్థః, సద్గొట్టి సమలంక్ష్యతః  
ఇహలోకేతు విశ్వాతక, సాధువా మహిమైత్యిషాణ.
- ౩౦ సాధుసంగమ మాపోన్నితి, కోపహీకో భవే ధ్వరివమ్  
పితార్మితం బహుస్వం స్వాత్మ, స్వావ్యాచేన విషీనవాణ.
- ౩౧ పితార్మితం సర్వేషాం, వికేరిష్టతి పదే పదే  
జాతకః ప్రపంలో ధీమాణ, సర్వేషాం ముత్తమోతమః.
- ౩౨ బ్రహ్మలోకాదివృత్తాంతం, వేత్తా యాగప్రభావతః  
చెంచ్చాంచ తథా విద్యా, తస్యానుగ్రహ మాత్రతః.
- ౩౩ సాయణగ్రహాం ముకంచ, కుర్చ్చి పండితస త్తమమ్  
వ్యాధిగ్రస్తనరాణాంచ, దృఢగాత్మం స్వత్తేజసా.
- ౩౪ తస్యి వాక్యానుసారేణ, శిష్యాణాం మృది తేఱనః  
జాతకో క్రీనుసారేణ, సవ్యస్తివృథి స్వదా భవేత్.
- ౩౫ జాతకః ప్రపంలో ధీమాణ, ప్రియమ్మతేచో అసలన్నిచి  
ప్రియమ్మద్వానపరాణాంచ, చెంచ్చాంచ తథా భవేత్

- 33 విచ్చిత్రహర్షార్థిరామాణం, పాపికూప తటూకకృత్తు  
ఆమానువక్కులి ల్యోకే, లోకాలోకేషు దర్శనమ్.
- 34 యోగమార్గప్రపంచప్రాంగం, పరబ్రహ్మప్రసాదతః  
విశాలగృహనిర్మాణం, రఘ్యమూలా త్వాంప్రయై.
- 35 నెత్తుమండ్ప ప్రదాతా స్వాత్మ, బ్రహ్మసాస్నిధ్యమాదిశేత్త  
స్వాత్మిభూచార్పయూ స్వాఖ్యిం, వేత్తీ యోగప్రభావతః.
- 36 శ్రుంగ్మలోరాచిప్రతింతమ్, భార్యమూలా త్వాంప్రయై  
అంతకోటుస్వగ్రహేత్తివ, దిప్యం చతుః ప్రదాన్యైతి.
- 37 దేశాంత రెష్ట పట్టాతః, సొక్కార్పుణ్ణిహేత్తివ చాపరః  
మంత్రాంశేషచ్ఛిష్టాంశాం, స్థాపనం చ తథాభవేత్.
- 38 అప్పేర్చితరమ్మ స్వాత్మ, విప్రాణం హూషికో భవేత్  
యోగప్రాణల్యో మాదేశ్యమ్, బ్రహ్మసాస్నిధ్యమాదిశేత్త
- 39 సద్గోష్ఠిథి ర్యుతో ధిమాన్, బ్రహ్మవాక్యం శ్వాషోతిచ  
స్వామిష్టాప ఏవ యత్ప్రాంచిత్, అన్యహర్షకృపాస్వదః
- 40 ఒన్నకర్మాదిప్రత్యాంత, మన్మోషాం బూర్జియతే గ్రహమ్  
విరాట్పుమానో భగవా, నావిర్యాయ మహీతతే.
- 41 దేశాంచి దయ్యాతాకార, మమరత్యం కరిష్యతి  
సువర్ణసద్గుఽా దేశాఽా, ద్వాత్రీంశల్పుకణో భవేత్.
- 42 అన్వయానం విశ్వం స్వాత్మ, శిష్యమూలా త్వాంప్రయై  
బ్రహ్మవాక్యానుసారేణ, ఆశ్రితానాంసురత్కకః.

- ౭౩ ఉప్పుడిచీ నది ధూనమ్, బ్రహ్మతైవ సాంబుక్రూ  
ఇహలోకే మహాత్మాచ, పక్తవ్యం యంతో భవేత్.
- ౭౪ ఫలాని గ్రహారేణ, సూచయంతి మసీషిణః  
కోవక్త తారతమ్యస్య, తమేకం వేదసం వినా.
- ౭౫ కలొయుగప్రభావేణ, పండితై ర్ఘూషణం భవేత్  
పశ్చ తౌళ్య మహాప్రీతి, విద్యుదాగమనం భవేత్.



వేటూరి ప్రవభాకరశాస్త్రి మెమోరియల్ ట్రిప్పున్డువారి

# మండలిమంజరి ప్రాచీనకొలు

(శ్రీ వేటూరి ప్రభాకరరావు స్త్రీగారి గ్రంథములు)

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A decorative horizontal border at the bottom of the page, consisting of a repeating pattern of stylized snowflake or floral motifs in black ink.

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“నా మాటలీద పూర్వావిశ్వాసముగలవారు నాద్యారా CVV యనుగ్రహము పడసినవారు కొన్ని వందలమంది ఉన్నారు. నిస్సంశయముగా మాస్టర్ దర్జనము పడసి తత్త్వము పొందినవారు (NRBV గాని, ఇంకెవరైనా గానీ) నా యనుభవమున తెలియవత్తురేని వారి మూలమున మృత్యు రాపా త్వము నితరులకు సిద్ధమయ్యేనేని నా యా ప్రభుందము నంతను మర్చాడు వారి శిష్యతను ప్రమేషపుదును.”

(వే. ప్ర. 28. 3. 45. చూ. పు. 18.)

\* \* \*

“ఇపుడు తూమిపై పుట్టి మర్యాదవైతివి. సి.వి.వి. మీదియముతనము పడ సితివి. మాస్టర్ తనము పడయనున్నావు. సీవు నిర్ణయింపవలనిన కార్య భారమును ఈ విపత్తు మూలమున స్ఫురముగా గుర్తించి, దానికి జాలిన సంకల్ప బలమును బదయటయు సి.వి.వి. ముఖ్యశిష్యులలో అభేదభావము (పీకు 10 రోజులకు ముందుగా గోచరింపించినది) నిండార్చుకొనవలని యున్నావు.”

\* \* \*

“ఈ ఆప్తిచిసీని కలిగించే ఈ క్రితి. ఆ మూడక్కరాల (సి.వి.వి.) స్క్రాంచే. ఆ పేరును తలచుకొనేటప్పటికే ఆ క్రితి ఆ తలచుకొనే వారి డిఫెక్చను తొలగిస్తూ రెషిష్టై చేస్తూ ఉన్నది. అంతే కాకుండా వారి వ్యారా ఎదుటి వారిని కూడా రెషిష్టై చేస్తూంది. ఆ తెపాసిటి అసేచి వర్గు - చేయకపోతే మీరే కాదు నేనుకూడా పై నిశ్చయింలో ఉండటం తటస్తించదు.”

\* \* \*

“ఎంతెంత CVV వారిని తెలుసుకొంటున్నానో అంతంతే వారినిగూర్చి మాట్లాడుతున్నాను వారే గ్రహ్యమనే నా నిశ్చయం ఎవరికి చలింపజేయ రానిచి.”

(శ్రీ ప్రథాక్షరుల ప్రసంగము 7. 4.47. చూ. పు. 48.)

