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Suddha Dharma Mandala Pamphlets—No. 3



THE
AVATARA
OF
BHAGAVAN MITRA DEVA

WITH A FOREWORD

BY
DR. S. SUBRAMANI IYER, LL.D.

PUBLISHED AT
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AB

SUDDHA DHARMA MANDALAM

I. Under the direction of Bhagavan Narayana, the great Hierarchs of our race, ever watchful of its needs, have during remote ages emerged from the sacred seclusion of Visala Badari, Their mystic headquarters among the Himalayas, and from time to time have rendered help and happiness to suffering humanity. During the early period of Kaliyuga, now about twelve thousand years ago, They constituted Themselves anew, at His divine command, with the sole avowed aim of enabling humanity to advance more speedily than before on the path to its final realisation. 'Suddha Dharma Mandalam' is the name of this august Assemblage of the Elders. Although of most ancient origin, it was thus established in view of the critical world-epoch which humanity had reached at the time of the Mandala's organisation. Since its present constitution on the Vishaka Purnima of the year Nala, five hundred *sankalpas* or cycles, of twenty-four years each, have elapsed down to the Vishakha Purnima of the last Nala year, *i.e.*, in May 1916. The fact of its existence and of its constitution as such was known till recently to the few advanced initiates among men; it was, however, in 1915 that wide publicity was permitted to be given to it, and Dr. S. Subramani Iyer was chosen to make the first public announcement of this ancient Esoteric Organisation with its constitution, its tenets and its objects.

II. Suddha Dharma is the pre-eminent system of thought which inculcates the most vital principles and rules of life and conduct conducive, to the material and spiritual progress of society. That the world is directed to its high destiny by the Supreme Director, Bhagavan Narayana who, through the aid of the great Occult Hierarchy by Him constituted, so directs its children, is the basic truth which Suddha Dharma embodies; that each one of us, according to his light, is the recipient of particular initiations bestowed by the Hierarchy, which enable the aspirant to combat the root evil of self-interest and thus gradually but surely to overcome it, is the leading inspiration of its philosophy; that, by thus living the life universal, is secured to all the blessed companionship with the Hierarchy, which companionship alone augments our capacity and strength to serve increasingly the race, is the hope which it bears; and that such life of love gives the insight into the synthesis of the Spirit—an insight which directly reveals to the vision the most profound reality of the Divinity enshrined in the heart of each one of us, which is even of Him who is the Director—is the great message which it vouchsafes to humanity; its theme is the sum of man's aspiration, and its purpose is the fulfilment of human destiny.

III. The principal objects of Suddha Dharma Mandala are to enable every aspirant—

- (i) To study the nature of man and the universe;
- (ii) To feel his relative position in cosmic existence;
- (iii) To co-ordinate the life within and without; and thus
- (iv) To realise through *synthesis* or *Yoga* the omnipresent Divinity, by the aid of initiations bestowed by the Hierarchy under the direction of Bhagavan Narayana.

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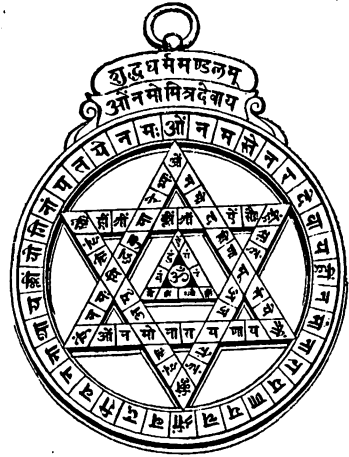
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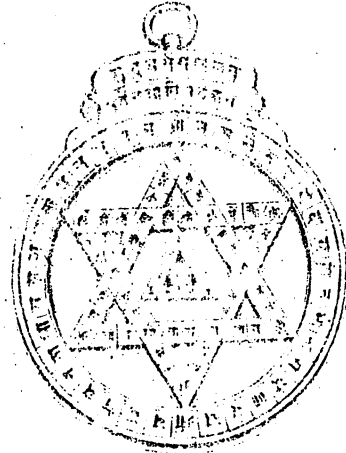
THE YANTRA OF THE MITRA BRINDA OR THE ORDER
OF BHAGAVAN MITRA DEVA.

[This yantra must always be worn on the persons of the members of the
order and they must offer pooja to it every day].



SWAMI SUBRAHMANYANANDA

THE (Sri) S. Subrahmanyananda (S.C.L.E.), F.F.D.,
Sometime Acting Chief Justice of the High Court of Judicature, Madras.



THE YANTRA OF THE MITRA FRIENDS OR THE ORDER
OF BHAGAVAN MITRA DEVA

[This yantra must always be worn on the person of the members of the
order and they must offer puja to it daily.]



SWAMI SUBRAHMANYĀNANDA

[Dr. (Sir) S. Subramanier (K.C.I.E.), LL.D.,
Sometime Acting Chief Justice of the High Court of Judicature, Madras]



॥ शुभमस्तु सर्वजगताम् ॥

॥ ओं नमः श्रीपरमर्षिभ्यो योगिम्यः ॥

THE
AVATARA
OF
BHAGAVAN MITRA DEVA
SUDDHA DHARMA TEACHER AND
REFORMER

FOREWORD

IN the course of the English Introduction to Hamsa-Yogi's Upodghatha (Introduction to the study of the Bhagvat Geeta), which has been published as one of the Volumes of the Suddha Dharma Mandala series, allusion is made (page 155) to the birth of Bhagavan Mitra Deva as a great Teacher.

At the time of this publication, little was known about Him, save to a select few members of the Mandalam who occupy a high rank in the Organisation. Since

then, we are informed that an elaborate work in Sanskrit has been composed, (which will make a volume of five hundred pages, double crown), dealing with His Advent as a Teacher of Suddha Dharma, and His mission. This is to serve as an authentic history on the subject for preservation in the archives of the Mandala. Whether this history will, in the near future, be published, so as to be accessible to the general reader, is more than what one can predict at present. Such readers, however, would find in the following pages a translation of a brief Memorandum on the subject, compiled for ready reference, by the members of the Mandala who look upon Bhagavan Mitra Deva as the coming World Teacher. The said summary concludes with the return of the Deva to Brahma Vanam, one of the secluded retreats of the Suddha Dharma Mandalam, on the borders of Kashmir to the south. No information is as yet forthcoming as to the subsequent movements of the Infant Teacher who is now nearly six years of age. This is presumably due to its being considered premature to enter into such matters now.

I trust, that in bringing these very few lines to a close, I may add a word as to what may be regarded as the first tangible outcome of the events narrated in the summary here translated; it is that the enthusiasm created among the members of the Mandala by these events has been so strong as to make many of the members of the Mandala, who have hitherto devoted themselves to silent spiritual work, to resolve to go forth into the world to preach Suddha Dharma, and try to bring about reforms in the life of the people in general, not only in India, but also in other countries, and thus materially conduce to their well-being. And it appears that four very highly advanced members of the Mandala—Swami Sivananda,

Swami Atreyananda and two others, well conversant with the English Language—have already reached the United States of America, and are studying the conditions there, before commencing their work as pioneers in this line. Considering how well qualified these ascetics are for the noble work undertaken by them, it is sincerely wished, that such a contingent of workers of unsullied character will give an impetus to the cause of reconstruction now so urgent everywhere. May their selfless labour, through the grace of Bhagavan Narayana, in whose name they ever act, contribute its legitimate share towards the realisation of those high hopes, that the new dispensation, universally believed to be near at hand, will bring with it—fundamental and salutary changes in the social, national and racial life throughout the world, which cannot but put an end to the many evils that now affect humanity, and thereby ameliorate its conditions in every way for centuries to come.

'GUINDY HOUSE'
MADRAS,
December, 1923.

(Sd.) S. SUBRAMANIAM.



। शुभमस्तु सर्वजगताम् ।

। ॐ नमः श्रीपरमर्षिभ्यो योगिभ्यः ।

TRANSLATION

The Prophecy

Knowers realise that when, as proclaimed in the Bhagavat Geeta, righteousness waneth in the world and the righteous are subjected to misery, the Supreme Lord of true and pure Will and Determination, who has undertaken the onerous duty of the governance of the world, which none but He can adequately perform, does, in the discharge of such duty, appear Himself, or take Avatars in the persons of the Hierarchs and, by putting an end to all suffering, restores and protects righteousness in the world.(1)

On the Vaisākh Full Moon day of every year, the Elders of the Suddha Dharma Mandala, consisting of Siddhas, Mahayogins, Yogins, Maharishis and Rishis assemble

WESAK { together in the region of Badareevana known as Visala-Badari, and they, being ever intent on the welfare of the world, hold the great celebration in the course of which they invoke and offer blessings to the world. According to this custom, during the celebration which took place on the Vaisākh Full Moon of the First Parva of the Five Hundredth Sankalpa⁽²⁾ (corresponding to 11th May, 1892), after the usual prayers and blessings were over, a mighty meeting of the assembled great Ones took place. Vajradeva,⁽³⁾ a Siddha, who was present in the assembly, arose, and with joined palms addressed it to the following effect. He said that since the beginning of the Four hundred and seventy-sixth Sankalpa (about 1450 A.D.) there had been Avatars and other manifestations, for the propagation of Suddha Dharma and for the teaching of Yoga Brahma Vidya or Synthetic Science of the Absolute. He mentioned to the audience that, for the purpose of reviving this Ancient Santana Dharma, and placing it on a firm basis, as many as forty-three Beings who were overshadowed by the Lord, as many as twenty-four great Beings who were actually inspired by Him, and as many as seven⁽⁴⁾ Avatars of the Lord Himself in the persons of the seven great Siddhas—Tepāna, Badara, Nandabhadra, Daśanatha, Reenkhana, Pandara and Nāka-yogi—had appeared since the said Sankalpa. All these Manifestations were in various places and climes. The object in view of these mighty manifestations and Avatars having been accomplished, the great Beings concerned reverted to their own places and spheres. Since then, owing to the lapse of time and other causes, the influence and practice of Suddha Dharma having waned, the speaker urged that, in accordance to the Lord's wish, it was the duty of the Elders to do what was necessary for the revival of this Ancient Dharma.

When Vajradeva concluded his speech, the great Mukhtadeva,⁽⁵⁾ overshadowed by the Lord, addressed the audience. He endorsed all what the previous speaker had said and added that some one, of well-known position in the Outer World, should be chosen and efforts made through him, so far as possible, to reestablish the practice of Suddha Dharma among the people and this was the course to be adopted to give effect to the Will of the Lord. He further stated that such revival would commence about the end of the Five Hundredth Sankalpa (about 1916 A.D.) and proceed apace from and after the said Sankalpa; and that during the second Parva of the Five Hundred and first Sankalpa (1918-1919 A.D.) there would be a fragment or an *amsā* (7/100) of the Lord Narayana working through a Siddha, spreading far and wide the principles of Suddha Dharma, and that all should endeavour to do what was necessary to prepare for this Great Event. He concluded by saying that, on each Vaisākh Full Moon day, special blessings should be invoked with reference to this Avatāra and for the proper fulfilment of its object. This announcement was received with acclamations of joy by the Mahatmas there present, who were overshadowed by Lord Narayana, Nara, Yoga Devi, Dakshinamoorty and the Kumaras. Thirteen years after the said meeting at Visala Badari, that is in the thirteenth Parva of the Five Hundredth Sankalpa (about 1905) an Assembly of some of the Elders took place at the Suddha Dharma Mandala Peetta in the Kolli Range of hills. The meeting was under the presidency of Yagnanandana Siddha, the Elder in charge of the Peetta or Seat. Mahatma Dharmadeva, in addressing the audience, reminded it about the said Visala Badari meeting, and observed that the time had come to select the person in the Outer World who was to be the channel for the propagation of Suddha Dharma, and that the Elders would with the

help of their yogic powers do the needful; that, in view of the imminence of the Avatara, the introduction of certain changes in relation to the work of the Mandala was necessary, and that many reforms in the life of the people had to be brought about to ensure their well-being. When Dharmadeva finished his speech, seven of the Mahatmas present there undertook to labour for the cause with the aid of their mystic powers.

The Avatara

It may be mentioned that during the Vaisākh Full Moon celebrations at Visala Badari, already referred to, in the presence of Thirty-Two Great Siddhas, the Sapta Rishis (6) or the Lords of the Seven Rays, and other Mahatmas, when the question was raised as to the matter or the subtle elements needed for the formation of the inner vestures round which the physical body to be occupied and used by the Avatar was to grow, Reenkhana had offered to supply the same from, and out of, his own Devi Prakriti (7) vesture, created by his Tapas, and this offer had been accepted. In pursuance thereof, a portion of the Devi Prakriti of the great Siddha united itself, in due course, with the foetus which formed itself in the womb of a saintly lady, the wife of a Maharastra gentleman of noble qualities belonging to the Kshatriya caste and resident in one of the villages of the Maharastra country, and became the vehicle of the Lord's fragment, or an amsa. This formation in the mother's womb had its own peculiar, pure, and admirable growth, unlike that of ordinary ones. It was in such pure body that Bhagavan Mitra Deva, born to be the World Teacher, saw the light of the day on the Pushya Full Moon of the Kalayukti year (16th January 1919).

The Change of Abode and Celebration of His Birth

On the Vaisākh Full Moon day, (14-5-19) the Divine Babe along with His mother, (whose husband in the meantime passed away), was removed under the fostering care of great Beings and reached Sreevana or the Bilva Forest, one of the five forests in the proximity of the Maha Guha, the other four being known as Samyak Vana, Amra Vana, Maha Vana, or Brahma Vana, and Bakula Vana. That same day, the ceremony of Karna Vēdhana (ear-boring) and Annaprāsana (Feeding Ritual) were performed on the Child, and he was rocked to sleep in a hammock swung between two huge trees. The Avatar continued to stay and grow in this abode, being nourished and suckled by Nature-Spirits of the order known as *Gamalakas*⁽⁸⁾ and further fed by the Nara birds. It was on account of this ceremony of the Celebration of the Birth of the Lord by the great Siddhas, by the Lords of the Seven Rays, and by the Mahatmas, that the Vaisākh Full Moon ceremony of that year was postponed for a month, and the two were celebrated together by the Mandala on the succeeding Full Moon day (13-6-19).

The Entree in the Maha Guha, and the First and Second Discourses and Vasudeva Deeksha

The next year on Vaisākh Full Moon day (4th May, 1920) Bhagwan Mitra Deva was taken from the care of his mother, and ten great Mahatmas carried him in turn into the Maha Guha, each chanting at the time a Mangala Sloka (benedictory verse).

मङ्गलं मित्रदेवाय गाङ्गेयाय महात्मने ।

शुद्धधर्मरक्षणार्थमवतीर्णाय मङ्गलम् ॥ १ ॥

एकपञ्चशततमे सङ्कल्पे शुद्धलक्षणे ।
 द्वितीये पर्वणि कलौ प्राप्तरूपाय मङ्गलम् ॥ २ ॥
 प्रवृद्धे नास्तिके लोके धर्मे क्षीणे परावरे ।
 सर्वेषां गुप्तये स्वात्तदिव्यदेहाय मङ्गलम् ॥ ३ ॥
 सर्वलोकरक्षणार्थं संभूताय महौजसे ।
 नारायणांशभूताय धर्मदेवाय मङ्गलम् ॥ ४ ॥
 महात्मना रीङ्गणेन चिरं स्वतपसार्जिताम् ।
 देवीं तनुमधिष्ठाय संजातार्याय मङ्गलम् ॥ ५ ॥
 शुद्धयोगब्रह्मविद्यां धर्मं चैव सनातनम् ।
 लोकान्शाधीत्यर्थिताय योगदेव्या हि मङ्गलम् ॥ ६ ॥
 प्रपन्नकल्पतरवे प्रधानगुणशालिने ।
 प्रच्छन्नशुद्धतपसे ब्रह्मदेवाय मङ्गलम् ॥ ७ ॥
 पुण्यश्लोकाय धीराय परिपूर्णगुणात्मने ।
 शुद्धानन्दाय कान्ताय शुद्धदेवाय मङ्गलम् ॥ ८ ॥
 सत्याय सत्यकामाय सत्यदण्डाय योगिने ।
 सत्यस्थानाय सत्यार्च्यपादपीठाय मङ्गलम् ॥ ९ ॥
 कलौ योगामृतं शुद्धं सर्वभोग्यं सनातनम् ।
 लोकान्सर्वान्प्राशयते महाचार्याय मङ्गलम् ॥ १० ॥ (a)

In the Maha Guha or the Great Cave, the Avatar underwent the Great Initiation known as the Vasudeva Deeksha. The Initiation was by Bhagawan Vasudeva Himself, without any mantric rites usual in ordinary cases. The object of the Initiation was to remove the impurities due

to gestation in the womb. After this Initiation, while the Avatara remained in the Maha Guha, being requested by Reenkhana, on 22nd October of the same year, He delivered His First Discourse, dealing with Suddha Dharma generally, in the presence of about a hundred Mahatmas and of Kaladeva, Subramanya and Devapi, the fifth, sixth and seventh of the seven Lords of the Seven Rays.

He next spoke on 23rd January, 1921, on the Future Work of the Hierarchs. This was His Second Discourse.

Return to Sree Vana, and the Third and Fourth Discourses

On the Vaisākh Full Moon day of the year 1921 (21st May, 1921), He was brought out of the Great Cave to Sree Vana. Sree Yoga Davi, in the form materialised for the occasion, appeared there and vouchsafed the mantra to be used in invoking the Avatar, which runs as follows :—

ओं नमो मित्रदेवाय गुरवे ब्रह्मवर्चसे ।
 उपासे त्वां शुद्धधर्मसिद्धयेऽमलचेतसा ॥
 तच्छुद्धं मित्रदेवस्य तेजः सत्यं सुधीमहि ।
 नारायणपरा दिव्या धियो यन्नः प्रचोदयात् ॥
 ओं ओं ओं ह्रीं हिं मं नमः ।

(b)

The Goddess ordained that, as conducive to worldly prosperity and spiritual advancement, all members of the Mandala should repeat those verses daily, in addition to the recitation of them on every Vaisākh Full Moon day.

The Third Discourse of the Avatara was delivered on 11-10-21, the subject being the Dharma of the Age. When he addressed again on 13-1-22, it was in the

Maha Vana to which place He had been removed in the meantime. He then dwelt upon the future Dharmic changes and these Discourses were recorded by the Elders of the village of Sankhala who with one hundred and thirty-six Mahatmas from the village of Brahmala were also present. At this meeting, Lord Narayana and Yoga Devi overshadowed some of the Mahatmas present, and at the end of the discourse, there was a shower of fragrant flowers.

Yoga Devi Deeksha of the Avatara

This is the highest of the seven great Initiations, and Bhagavan Mitra Deva underwent this on the 11th May, 1922. A big Mantap had been erected on the banks of Amrita Saras, a lake in the Brahma Vana for the performance of a Yagna or sacrifice in this connection. The sacrifice was begun on 2nd May, 1922, and lasted for nine days. On the tenth day, which was the Vaisakh Full Moon day, at about 6 P.M., Sree Yoga Devi manifested herself at the scene, in a form taken for the occasion, and stood on the seventh step from the bottom of the lake which contains one hundred and eight steps. Then the Avatara was placed in her hands, and His Abhisheka (bathing ceremony) was performed at the time by each of the seven great Hierarchs, one hundred and thirty-six Mahatmas, seven out of the Thirty-Two Siddhas, all the office bearers of the Brahmala Village, forty-seven other Siddhas and three hundred and forty Yogins present there. Thereafter, the Avatara being held up on the left arm of Yoga Devi, she placed her right palm on His Brahmandra (on the top of the head) and initiated Him. There burst forth a cool brilliant radiance which extended over a circumference of about five hundred miles and there were showers of milk and flowers. A ray of light, emanating from the centre of the forehead of the Avatar and growing to the

size of a Full Moon at rising, ascended high to the sky and thrice circling over a circumference of many thousand miles it again converged and disappeared in the right hand of Sree Yoga Devi which was still on the Child's forehead. In color the ray was the same as that of Bhagavan Mitra Deva, and is best described as the tint made up of seven parts of white with one of red. The Elders have recorded in their annals that this ray or beam of light was seen in many places, that in some places, persons of either sex, who were of pure mind and life, were initiated at that time, and that to some members of the Suddha Dharma Mandala the ray appeared in the form of a child, and that all over the world that day, at night-fall at respective places, the ray was easily discernable, as it was an extraordinary and unusual phenomenon. It was on this day, when the Avatar, who was four years in age (and including the pre-natal period five years), was allowed to touch the ground for the first time after birth.

Fifth and Sixth Discourses

The Fifth Discourse of the Avatar was on 30th September, 1922, and it was on the significance of Yoga Brahma Vidya and the benefits thereof to the world. The Sixth Discourse was on the Avatar's own mission. He then explained the scope of this new dispensation and dwelt on the duties of the members of the Mandala for the furtherance of His work. Then decisions were arrived at as to:

1. The formation of Mitra Brinda or the Order of Mitra Deva;
2. Appointment of officers in various places for purposes of Initiation;

3. Arrangement for the removal and shifting of Peettas or seats of official centres, and creating or re-establishing Sankhus, investing such centres with power ;

4. The means of inspiring the disciples and members engaged in disseminating Suddha Dharma ;

5. The Establishing of twenty-four Yoga-Ashrams in this and other lands ; and

6. The issuing of written authority to those Mahatmas who are to propagate Suddha Dharma in different centres.

**The performance of the Maha Yagna for the
helping of future Avatars and for the
Institution of Mitra Brinda or the
Order of Mitra Deva**

This Yagna was begun after the lapse of five days of the fifth month of the fifth year of Bhagavan Mitra Deva's birth ; when the yagna began, and till its conclusion, Bhagavan Mitra Deva along with some other Mahatmas was in *Samadhi*⁽⁹⁾ in Brahma Vana, inspiring the two Mahatmas, Vajara Deva⁽¹⁰⁾ and Ratna Deva, who officiated as his representatives at the sacrifice, in one of whom the feminine principle was for the time predominant, though he, like the other officiator, was in appearance masculine. In connection with the performance of this Maha Yagna, there were assembled twenty-four Siddhas, twenty-four Maha Yogins, twenty-four Maha Rishis, twenty-four persons who had reached the stage of Ananda and twelve persons of lower degrees. These, including the two officiating as Masters, were in all one hundred and ten in number. Here on 4th May 1923 was consecrated the main Yantra of Mitra Brinda, and along with it were consecrated sixty-four other smaller Yantras for the various members of the order

to wear on their person. This Yagna was performed near Vanga Peetta, the seat of the Mandala in Bengal, and the Avabhrita or the final consummatory ceremony was in a place east of the Peetta, at the base of the Himalayas. This Avabhritam was in three parts. The first, in relation to Bhagavan Mitra Deva Himself, was gone through formally here and actually later in Brahma Vana. The second portion of it, intended for the two Mahatmas and the other officers of the Mandal, was performed on 3rd July, 1923, they alone taking part in it. The third was in relation to the rest of the members of the Mandala, and was fixed on 6th July, 1923. After the second Avabhritam was over, three other Mahatmas—Vaidurya Deva, Mukta Deva and Pravaala Deva⁽¹¹⁾—came to the place of the Avabhritam and on 6th July, 1923, a general Avabhritam for all members was performed, all the five Mahatmas taking part in it. On the occasion of the third Avabhritam, there were kept in the midst of those assembled there, the throne, the crown, the armlet, the bracelet, the pearl wreath, the wreath of all precious stones, and other gold ornaments and vessels of gold to be used by Bhagavan Mitra Deva ; and these were also sprinkled with the holy water. The Avabhritam of the Avatar actually took place on 19th October, 1923 in the Maha Vana. He was seated on a gold plank under a big banyan tree. In front of him were a gold kamandalu and yogadanda or the rod of yoga, also made of gold. He wore a cloth woven entirely of gold lace and on his person were strings of pearls. Behind him were standing two Siddha Kannikas, and Sree Yoga Devi herself bathed Him. There was, for His bath, water which had been used during the bath of Narayana and Yoga Devi abiding in their own bodies in Uttara Badari. This bath of the Avatar is known as Yoga-Abhisheka and was performed during Navarathri when Mitra Deva conducted the Navarathri Puja of Sree Yoga Devi.

The Siddhas, who were present there sung the following few verses in praise of the Avatar :

प्रपद्ये पुण्डरीकाक्षं मित्रदेवं जगद्गुरुम् ।
 सव्यं पादं प्रसार्यार्च्यं सिद्धैः सर्वैर्महात्मभिः ॥ १ ॥
 दक्षिणं कुञ्चयित्वाङ्घ्रिं हैमयोगासने वरे ।
 आसीनं कोमलं बालं मन्दस्मितमुखाम्बुजम् ॥ २ ॥
 निधाय सव्यहस्ताब्जं सव्यजानुनि दक्षिणे ।
 हस्ताब्जे ज्ञानमुद्रां च वहन्तं ब्राह्मतेजसा ॥ ३ ॥
 ज्वलन्तं सिद्धकन्याभ्यां योगिभिश्च महात्मभिः ।
 सिद्धैर्महर्षिभिश्चैव दासतीर्थादिभिस्तथा ॥ ४ ॥
 स्तुतं गीर्भिश्च दिव्याभिर्हेमकङ्कणवाससम् ।
 मुक्ताहाराञ्चितोरस्कं दिव्यमङ्गलविग्रहम् ॥ ५ ॥
 योगदण्डधरं शान्तं शातकुम्भकमण्डलम् ।
 श्रिया परमया दीप्तं चेतसा हि विभावये ॥ ६ ॥ (c)

These slokas describe the Lord as He appeared at the time. The Navarathri of the year 1923 is specially sacred because of the Yoga-Abhisheka of the Lord was performed during that time, and also because He Himself conducted the Yoga Devi Pooja, usually performed during the period. Being attended by Mahatmas and other advanced Beings the Lord ever intent upon the welfare of the world continues to dwell in the Mahavana.

। शुभमस्तु सर्वजगताम् ।



॥ शुभमस्तु सर्वजगताम् ॥
 ॥ ओं नमः श्रीपरमर्षिभ्यो योगिभ्यः ॥

Admission to the MITRA BRINDA or ORDER of MITRA DEVA is open to members of Suddha Dharma Mandalam only. Disciples of the Order must wear on their person a gold Yantra (appearance and size as per Illustration).

2. The constant wearing of it ensures to every devoted wearer the auspicious benedictions of Bhagavan Mitra Deva, the World Teacher incarnate; the Yantra not only provides immunity from accident, mishap and perilous bodily ailment, but also secures protection and prosperity, beside conferring spiritual progress and peace.

3. The *Yantra* is inscribed over with mystic syllables, and weighs three sovereigns net, and costs rupees one hundred, inclusive of the value of gold, making charges and the expenses of consecration. In the case of applicants outside India, the *Yantra* would involve in all £8 sterling (eight), inclusive of gold value, making charges, cost of consecration, together with postal and other incidental expenses.

4. To those who get admitted in the Order the *Yantra* will be sent, accompanied by a Booklet of Instructions relating to the mode of its use and worship, along with a Diploma of the Order.

5. Persons desirous of enlisting into the Order must apply to the undersigned, to whom remittances must also be duly made in advance.

PANDIT K. T. SREENIVASACHARYA,
"SUDDHA DHARMA MANDALA VIDYALAYA,"
PURASAWALKAM, MADRAS, INDIA.

21st January, 1924.

N.B.—All cash remittances from members, residing outside India, whether in England, America or Ceylon, etc., should be made only in currency notes or drafts enclosed in duly registered and insured covers. Remittances by Postal orders should invariably be avoided.

APPENDIX A

- (1) यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहं ॥
परित्राणाय साधूनां विनाशाय च दुष्कृतां ।
धर्मसंरक्षणार्थाय संभवामि युगे युगे ॥

[Bhagavat Geeta, S. D. M. Edition III. 13-14.]

Whenever righteousness waneeth, and unrighteousness revives in the world, then O Bharata, I send forth Beings (in the world). At every change of the cycle, I do Myself appear in the world, for the protection of the followers of Righteousness and the chastening of those who obstruct its progress, as well as for reinstating the (Ancient) Dharma.

(2) *Sankalpa* is the unit of calculation of time by the members of the Suddha Dharma Mandala. It consists of twenty-four years, each one of which is known as a Parva.

(3) *Vajradēva* :—The Siddha known as Madhushyanda one of the thirty-two siddhas referred to by the second letter of the verse

नमस्ते नरदेवाय नमो नारायणाय च ।
बद्रीवननाथाय योगिनां पतये नमः ॥

The thirty-two letters are the initials of the name of the thirty-two great Siddhas attendant upon the Lord Narayana.

(4) *Ṭepāna* is referred to by the third letter in the above verse. His avatar was as a Buddhist monk at Hardwar.

Badara is referred by the seventeenth letter. His avatar was in a foreign-place.

Nandabādra is referred to by the thirty-first letter. His avatar was also in a foreign-place.

Daśanatha is referred to by the eighteenth letter. His avatar was as Lord Gauranga.

Reenkhana is referred to by the nineteenth letter. His avatar was as a sannyasin in Trichinopoly District, Madras Presidency.

Pandara is referred to by the twenty-eighth letter. His avatar was as Karunguli Ramalingaswamy in Chidambaram, Madras Presidency.

Nakayogi :—This avatar was in Nagai, Tanjore District, Madras Presidency.

(5) *Mukṭadēva* :—The Siddha named Ṭepana referred to above.

(6) *Saptarishis* :—These are Nāraḍa, Vāmaḍeva, Kaśyapa, Chandabhanukah, Kāladeva, Subrahmanya and Devapi being respectively the Lords of the Saṭya, Ṭapas, Jana, Mahah, Svah, Bhuvah and Bhur Lokas.

(7) *Daivi Prakriti* :—All manifested existence, inclusive of the rulers therein, is controlled by the Brahma Sakti, which is also spoken of as Ātma Śakti and also as Maya. According to the teachers of the Suddha school of thought, the term 'Maya' is used in reference to the Śakti of the Brahman, and it can never be interpreted to mean "Illusion" or "unreality." It being a power of the Brahman, it is as real as Its other powers. This power of the Brahman appears in three forms, and is respectively known as *Daivee Māyā*, *Ēshā Māyā* and *Guṇamayee Māyā*. The first is the one which relates to the

Paramatman, and is the aspect with which His work in the cosmos is effected. It is in this aspect of Śakti that Mahatmas, who have reached liberation, dwell and worship the Supreme Cause of all. The second is the instrument specially serving the great purposes of the Hierarobs and other higher Beings, who appear as *Avatara-purushas* for the re-establishment of Dharma. The third concerns all the human evolution now in progress.

For the Śakti to perform its function, there must exist the *Prakriṭi* or Matter. This is also divided into three classes, and they are known as *Daivi Prakriṭi*, *Kalyani Prakriṭi* and *Saropā Prakriṭi*, and in them function in order the Daivi Māya, the Ēshā Māya and the Guṇamayee Māya.

Individual egos evolving in the various lokas, abide in the Saropā Prakriṭi, and are bound by Guṇamayee Māya. They function in the Samsara during the necessary period, and they generally have no power of exercising their own free will. Those great Beings who incarnate according to the needs of the times, and who in a measure become channels for the outflow of Brahmie power, generally abide in Kalyani Prakriṭi, and function in Ēshā Māya. These can, by the force of their own free will, regulate the commencement and completion of their missions, which may last for a moment, as in the case of Narasimhavatar, or for ages.

Paramatma and the Lords of the worlds are all embodied in the Daivi Prakriti, and function in Daivi Māya. These are capable at will to bring about conditions for the proper fulfilment of their mission.

When an avatar takes place, an amsa, or fragment of the Lord, appears in the world, clothed in one or other of these three Prakritis. But it has to be noted that on the appearance of the avatar in a prakriti, It subjects Itself to the limitations

of the form of matter in which It exists. For, however powerful the source of a light be, still the amount of light which could radiate from it, would depend upon the transparency of the medium surrounding it, the more opaque the medium, the more dull the light appears to be. Hence, while the great Avatars of Sri Rama and Sri Krishna, embodied a major portion of the amsas of Lord Nārāyaṇa, still as the prakṛiti chosen by them was the Sāroopa Prakṛiti, They subjected themselves to the limitations of that form of matter. Appearing as they did as ordinary men, they conformed themselves to his state of being. But Bhagavan Mitra Deva, having incarnated in the highest form of matter, functioning in the best of the aspects of Ātma Śakti, is beyond these limitations. Though embodying a smaller amsa of the Lord, Mitra Deva is, because of the Prakṛiti in which He has His being, capable of greater achievement, and it is but natural that it is so, for, while the mission of the other great Avatars was for a race, the scope of the present Advent is for the well being and uplift of the whole world which is comprised of many races.

(8) *Gamalakas* :—The ancient or *Ādivēda* uses this term when referring to the Siddha Kannikas.

(9) *Samādhi* :—When a person has raised his individual consciousness to the Ātmic level, he becomes capable of universal cognizance. Such a state of consciousness is known as Samādhi.

(10 & 11) The thirty-two Siddhas who are used for overshadowing by Lords Narayana, Nara, Yogadevi, Dakṣiṇāmōorty and the Kumārās are known collectively as and the Vajra Deva, Mukta Deva, Ratna Deva, Pravāla Dēva and Vaidurya Deva; those who attended the Yajna, are in direct spiritual descent from these great Siddhas.

APPENDIX B

(a)

MANGALA SLOKAS

(1) Benediction unto Mitra Deva, son of Ganga Devi, endowed with *Mahatmic Prakṛiti*; ever benediction unto Ye incarnate for the propogation of Suddha Dharma;

(2) Benediction unto Ye, manifest in the second year of the five hundred and first cycle of the Suddha Era in this Kaliyuga;

(3) Benediction unto Ye, auspicious and divinely embodied, (manifest) for the protection of all, when the world is waxing irreligious, and the appropriate Dharmas are waning;

(4) Benediction unto Ye of divine effulgence, being embodiment of Dharma—manifest with an *amsa* (fragment) of the Lord Narayana, and incarnate for the weal of humanity;

(5) Benediction unto Ye the Revered, who hath appeared here in the vesture of *Davi Prakṛiti* formed of the age-long *tapas* (austerities) of Mahatma Reenkhanā;

(6) Benediction unto Ye entreated by Sri Yoga Devi to instruct the race, in the truths and practice of the Ancient Dharma and the Synthetic Science of the Absolute;

(7) Benediction unto Ye, Fulfiller of the just aspiration of all suppliants, unto Ye Brahmadeva, supremely Omnific, inspiring with the powers of Your *Suddha*, or transcendent, *tapas*;

(8) Benediction unto Ye, glorified by holy men, endowed with Yogic excellence, Performer of universal action, unto Ye

ever of transcendent bliss, Beloved of all and Teacher of
Suddha Dharma ;

(9) Blessedness be unto Ye ever centred in transcendent
truth, of absolute ideation, of universal action, of transcendent
Yoga ; unto Ye abiding in truth, and worshipped by truthful
devotees ;

(10) And benediction still unto Ye, Great Teacher, who,
in this Kaliyuga, are incarnate to bestow unto all the nectar
of Yoga, pure, ancient and worthy of being partaken by all
people.

(b)

MANTRA TO INVOKE BHAGAVAN MITRA DEVA.

Āum, Salutations unto Mitra Deva, the Guru, of Brahmic
Efulgence. With a pure heart, I approach Ye with reverence
for the due assimilation of Suddha Dharma, by me.

We fervently invoke the Light of Mitra Deva, of Truth
Absolute, that it may divinely inspire our intellect to realize
that Narayana is all.

Āum, Āum Āum Hreem, Him Mum Namah.

(c)

(1 & 2) I invoke and seek refuge in the World Teacher
Bhagavan Mitra Deva, the Lotus-eyed Child, with divine
smile on the face, who being worshipped by all Siddhas and
Mahatmas is seated on a gold plank, extending the left leg and
with the right leg folded,

(3) Resting the left hand on the left knee, and with the
right hand, exhibiting the Atmic sign (Gnana-Mudra) and
radiant with divine effulgence ;

(4) Attended by two Siddha Kannikas (celestial Nymphs);
and by Yogins, Mahatmas, Siddhas, Maharishis, Dasas,
Teerthas and others

(5) So glorified with hallowed chants ; wearing gold-
armlets, robed in gold, pearl-wreaths adorning the bosom, and
beaming with form divinely auspicious ;

(6) Weilding the rod of Yoga, calm, with gold Kamandalu
(afore), resplendent with supreme glory, meditating whom
I enshrine in my heart.

APPENDIX C

Events narrated in this volume chronologically arranged.

| <i>Event.</i> | <i>Suddha Era.</i> | <i>Vikram Era.</i> | <i>Christian Era.</i> |
|--|---|--|--|
| (1) Meeting of the Elders and other Mahatmas at Visala Badari. | 500th Sankalpa, 1st Parva Vaisakh Pournima. | Nandana year Vaisakh Suddha Pournima. | Wednesday, 11-5-1892. |
| (2) Meeting of the Elders, at the Kollipeets, under the presidency of Yajnanandana Siddha. | 500th Sankalpa, 13th Parva Pushya Pournima. | Visvavasu year Paushya Suddha Pournima. | Sunday, 3-1-1904. |
| (3) Birth of Bhagvan Mitra Deva. | 501st Sankalpa, 2nd Parva Paushya Pournima. | Kalayukthi year Paushya Suddha Pournima. | Thursday, 16-1-1919. 6-55 P.M. (Bombay Observatory Time). |
| (4) Arrival at Sree vana. | 501st Sankalpa, 3rd Parva Vaisakh Pournima. | Siddharthi year Vaisakh Suddha Pournima. | Wednesday, 14-5-1919. |

| | | | |
|---|---|---|----------------------|
| (5) Celebration of the event of the Birth. | 501st Sankalpa, 3rd Parva Jyeshtha Pournima. | Siddharthi year Jyeshtha Suddha Pournima. | Friday, 13-6-1919. |
| (6) Entry into the Mahaguha and Vasudeva Deekaha. | 501st Sankalpa, 4th Parva Vaisakh Pournima. | Raudri year Vaisakh Suddha Pournima. | Sunday, 2-5-1920. |
| (7) The First Discourse. | 501st Sankalpa, 4th Parva Aswiya Suddha Dasami. | Raudri year Asweeja Suddha Dasami. | Friday, 22-10-1920. |
| (8) The Second Discourse. | 501st Sankalpa, 4th Parva Pushya Pournima. | Raudri year Paushya Suddha Pournima. | Sunday, 23-1-1921. |
| (9) Departure from Mahaguha. | 501st Sankalpa, 5th Parva Vaisakh Pournima. | Durmati year Vaisakh Suddha Pournima. | Saturday, 21-5-1921. |
| (10) The Third Discourse. | 501st Sankalpa, 5th Parva Aswiya Suddha Dasami. | Durmati year Asweeja Suddha Dasami. | Tuesday, 11-10-1921. |
| (11) The Fourth Discourse. | 501st Sankalpa, 5th Parva Pushya Pournima. | Durmati year Paushya Suddha Pournima. | Friday, 13-1-1922. |

APPENDIX C—Events narrated in this volume chronologically arranged—(Conold.)

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| <i>Events.</i> | <i>Suddha Era.</i> | <i>Vikram Era.</i> | <i>Christian Era.</i> |
|---|---|---|-----------------------|
| (12) Yoga Devi Deeksha. | 501st Sankalpa, 6th Parva Vaisakh Pournima. | Dundubhi year Vaisakh Suddha Pournima. | Thursday, 11—5—1922. |
| (13) The Fifth Discourse. | 501st Sankalpa, 6th Parva Aswiya Suddha Dasami. | Dundubhi year Asweeja Suddha Dasami. | Saturday, 30—9—1922. |
| (14) The Sixth Discourse. | 501st Sankalpa 6th Parva Pausha Pournima. | Dundubi year Pausaha Suddha Full Moon. | Tuesday, 2—1—1923. |
| (15) Mahayajna. | 501st Sankalpa, 7th Parva Vaisakh Pournima. | Rudrotgari year Vaisakh Suddha Pournima. | Monday, 30—4—1923. |
| (16) Consecration of Mitra Brindra and its Main Yantra. | 501st Sankalpa, 7th Parva Vaisakh Bahula Panchami. | Rudrotgari year Vaisakh Bahula Pournima. | Friday, 4—5—1923. |
| (17) Avabrittham I. | 501st Sankalpa, 7th Parva Jyeshtha Suddha Pournima. | Rudrotgari year Jyeshtha Suddha Pournima. | Thursday, 28—6—1923. |

THE AVATARA OF

| | | | |
|--|---|---|---------------------|
| (18) Avabrittham II. | 501st Sankalpa, 7th Parva Jyeshtha Bahula Panchami. | Rudrotgari year Jyeshtha Bahula Panchami. | Tuesday, 3—7—1923. |
| (19) Do. III. | 501st Sankalpa, 7th Parva Jyeshtha Bahula Ashtami. | Rudrotgari year Jyeshtha Bahula Ashtami. | Friday, 6—7—1923. |
| (20) Avabrittham of Bhagavan Mitra Daya and Navaratri celebration. | 501st Sankalpa, 7th Parva Ashada Suddha Dasami. | Rudrotgari year Ashada Suddha Dasami. | Friday, 19—10—1923. |

BHAGAVAN MITRA DEVA

27



। शुभमस्तु सर्वजगताम् ।

। ओं नमः श्रीपरमर्षिम्यो योगिम्यः ।

APPENDIX D

On the 16th instant One of the great members belonging to the SUDDHA DHARMA MANDALA will reincarnate for work to be done by Him for the good of the world. The day is therefore fit to be observed by all the members of the Mandala as a most auspicious day. It is desired that the members of the Mandala be so good as to celebrate the day as such. About 6-30 p.m. after the usual daily anushatanam the member should offer to Yoga Devi and the elders of the Mandala a prayer in his own language for the bestowal of prosperity to the whole world.

The house ought to be decorated with lights so far as possible as expressive of the joy felt on the occasion. Feast may be given according to circumstances the same evening.

BEACH HOUSE,
MYLAPORE, MADRAS,
10-1-1919.

(Sd.) S. SUBRAMANIAM.

(True copy)



। शुभमस्तु सर्वजगताम् ।

। ओं नमः श्रीपरमर्षिम्यो योगिम्यः ।

THE

VAISAKA FULL MOON OBSERVANCES

On Friday, the 13th June 1919, the members of Suddha Dharma Mandalam are to bathe before 4 A.M. and finish their daily meditation before 6 A.M.

Between 7 and 8 A.M. they are to sit in a secluded place facing the north. In front of them there should be spread a leaf, and on the centre of the leaf there should be placed, without touching the ground, a clean metal pot, fairly wide-mouthed and three-fourths filled with water. There should be dropped into the vessel two fragrant red flowers. A quantity of fragrant white flowers should be kept on a clean plate on the right side. The members are to think that in front of them are an assemblage of Siddhas belonging to the Suddha Dharma Mandalam, performing rites wishing the good of the world for the next twelve months. Then with folded palms.

they should repeat the verses given in the end, offering one handful of flowers from the plate into the waterpot in front after the repetition of each verse excepting the second which forms a couple with the third. It is desirable that the day should be one of fast and prayer and meditation upon the substance of the verses. They are again to bathe at 6 P.M. and repeat the worship of the morning this time facing the east instead of the north, and where practicable in full view of the moon. Thereafter they may break their fast, using preferably, sweet things for the diet. The occasion may be treated as auspicious, and the residences illuminated and decorated; and the poor fed the next day.

VERSES.

विशाले बदरीखण्डे महात्मानो हितेषिणः ।

वैशाखपूर्णिमायां तु कुर्वन्ति जगन्मङ्गलम् ॥ १ ॥

1. Viśālē Baḍareekhandē Mahātmāno
Hitaishinaha ;
Vaiśākha Pūrnimāyām Tu Kurvānti Jagan-
māngalam.

In Viśālā region of Badari, the Mahatmas who are ever intent on the welfare of the world shed their blessings on the world on the full-moon day in the month of Vaiśaka.

महात्मा मित्रदेवश्च भगवद्रीङ्गणानुगः ।

अवतीर्णोऽस्ति लोकेऽस्मिन्योगी भगवदाज्ञया ॥ २ ॥

लोकानां रक्षणार्थाय शान्तये सर्वकर्मणाम् ।

शुद्धधर्मस्य पाता यः स यथासुखमेधताम् ॥ ३ ॥

2 & 3. Mahāṭma Miṭraḍēvascha Bhagavad—
Reenkhanānugaha

Avāṭeernōṣṭi Lōkēsmin Yōgi Bhagavadāgnayā
Lōkānām rakshanārṭhāya Śāntayē Sarvakar-
maṇām

Śuddha Dharmasya pāṭhā yaha sa yaṭhā Sukha-
mēdhaṭām.

Further, in obedience to the command of Bhagavan, the high souled Yōgin Miṭraḍēva, a follower a Reenkhanā (one of the thirty-two siddhas) has incarnated for purpose of protecting the world and also rendering fruitful (good) Karmas. May this Incarnation of the Protector of the Śuddha Dharma be prosperous.

योगदेवी ब्रह्मशक्तिर्लोकमाता महेश्वरी ।

जीयात्तदीया मनुजा वर्धन्तां शरदां शतम् ॥ ४ ॥

4. Yōgadēvi Brahmaśaktir Lōkamāṭa Mahēśwari
Jēyāṭṭāḍēyā Manuja Vardhantām Śaradām
Śaṭam

Victory to the Supreme goddess Yōgadēvi, the World-Mother, the Sakti of Brahman. May her worshippers prosper for a full hundred years.

न्याय्येन हि पथा सर्वलोकस्य परिरक्षिता ।

शुद्धवर्त्मा तथा लोकः प्राप्नोतु परमं सुखम् ॥ ५ ॥

5. Nyāyyēna Hi paṭhā Sarvalōkasya Parirakṣitā
Śuddhavartmā Ṭaṭhā Lōkahā Prāpnōṭu
Paramam Sukham.

May Supreme happiness attend the protector of the world who never deviates from the path of Justice and also treads the path of righteousness.

राज्ञः प्रजानां सर्वासामन्योन्यं सर्वदैव यत् ।
मैत्रं च परमं शुद्धं तद्व्याप्तोतु दिगन्तरम् ॥ ६ ॥

6. Rājnahā Prajānām sarvāsāmanyōnyam sarva-
daiva yat.
Maitram cha Paramam Śuddham Tadvyāpnōtu
Digantaram.

May the highest friendliness and amity between the ruler and the ruled which is never completely absent from the world become universal.

सर्वे वयं भवेमाद्य वर्णद्वेषपराङ्मुखाः ।
नित्यतृप्ताः निराकाङ्क्षाः कल्याणमतयः सदा ॥ ७ ॥

7. Sarvē Vayam Bhavēmādya Varnadvēshapar-
āngmukhāha
Nityatṛptāh Nirākangkshah Kalyāṇamatayaha
Sadā.

May we all henceforth be free from feelings of class hatred. May we attain to unbroken contentment. May we be free from all selfish desires and may our minds be ever filled with kindly and beneficent thoughts.

अभेदानन्दं सच्चिद्रं परं ब्रह्म वेद सः ।
योऽव्ययात्मा समचित्तरङ्गः ।
देवीं कल्याणशक्तिं प्रपद्य सर्वं प्रविशति ।
अमृतोऽहमजरोऽहं लोकेभ्यः सुखमेधताम् ॥ ८ ॥
ओं श्रीं सौः श्रीं सौः श्रीं सौः ।

8. Abhēdānanḍam Sachchitram Param Brahma
Vēda sah.
Yōvyayātmā samachittarangah
Dēveem Kalyānasaktim Prapaḍya Sarvam
praviśati.
Amṛtōham Ajarōham Lōkōbhayahsukhamē-
dhatām.

Undivided bliss, Truth its form, Supreme Brahman. He who thus knows, possessed of perfect understanding with a mind which is the playground of equability, and devoted to the Devi, the wondrous power, enters all. Immortal am I and unaged. May the worlds attain bliss.

OM, Sreem Sowh, Sreem Sowh, Sreem Sowh.

(True copy)

ERRATA

| <i>Page</i> | <i>Line</i> | <i>For</i> | <i>Read</i> |
|-------------|-------------|---|---|
| 2 (cover). | 15 | Nala Year <i>i.e.</i> May 1916 | Pingala Year <i>i.e.</i> May 1917 |
| 6 | 7 | (corresponding to 11th May 1892) | (corresponding to 30th May 1893) |
| 6 | 13 | (about 1450 A.D.) | (about 1317 A.D.) |
| 6 | 18 | Santana | Sanatana |
| 7 | 26 | (about 1905). | (about 1906). |
| 20 | 30 | and the Vajra | Vajra |
| 23 | 5 | adoring | adorning |
| Appendix C. | (1) | Nandana Year Vaisakh Suddha Pournima | Vijaya Year Vaisakh Suddha Pournima |
| ... | (1) | Wednesday, 11-5-1892. | Tuesday, 30-5-1893. |
| ... | (2) | Sunday, 3-1-1904. | Wednesday, 10-1-1906. |
| ... | (16) | Rudrotgari Year Vaisakh Bahula Pournima. | Rudhirotgari Year Vaisakh Bahula Panchami. |

Page 33 after line 13, insert :-

BEACH HOUSE,
MYLAPORE, MADRAS. }
20-5-19.

S. SUBRAMANIAM.

N.B.—The Suddha Sankalpa consists of a cycle of 24 *Parvas* or years.
The year begins on the Vaisakh Full Moon Day and ends on the
day previous to the Vaisakh Full Moon Day of the succeeding year.

