

Translator's note

The '**Himalaya Unviels Mystery**' or The Call of the Himalaya is an English Translation of the original in Hindi written by **Mahayogi Kapil 'Adwait'**. I have made a humble attempt to render the original text of epic stature in English. The book is written in an autobiographical style and gives an insight into the awakening of spirituality in Pilot Baba's life, and the consequent spiritual experiences. Many queries regarding life, religion, spiritualism, yoga, 'body' and 'soul' have been dealt with great clarity. The philosophical utterances of the lofty souls of the Himalaya's and Baba's personal encounters with these celestial beings have elevated the status of the book.

I have tried to do the translation of the 'thoughts' which are expressed in this book in my own words, so that the translated version should not be an apology of the original text. Since this is my maiden attempt at dealing with an enormous task, I can not claim it to be free from pitfalls. If the readers do come across any, I would request them to pardon me.

The encouraging words and blessings of 'Pilot Baba' enabled me to accomplish this mighty task. I always felt spirited while working on this book. The long hours of writing did not tire me. Perhaps an unknown force gave boost to my energies.

I am thankful to Savitri and others who ceaselessly put the manuscript on computer and assisted me in editing the text. I also thank people at Baba's Panchvati Ashram who cared for us while we worked on the book. How can I forget my friends Ambica & Shashi Mengi, my husband Brijendra and children Abhishek & Mishti for their constant encouragement and love.

I offer my 'Pranam' (respects) at the revered Pilot Baba's feet and seek his blessings.

Neerja Verma

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INTRODUCTION

Time is determined towards its motion. It is always flying away. 'Man' has his entrance' and 'exit'. Time is man's unifying factor. It is also man's 'disintegrating' factor. Favourable, and unfavourable, things are occurring simultaneously. Different 'life' forms and all elements of 'Nature', are subject to time. Time neither stops nor waits, it does not compromise with anyone. Life and death, harmony and discord all are treated alike by 'Time'. But man has utilized time in a favourable manner, and has embarked upon his life's voyage. 'Karma' stands between 'man' and 'time' 'Karma' has 'Motion'. Motion is power, stagnation is death like (shava or corpse). The union of Shakti (power) and Shava (corpse stagnation) is 'Shiva'. The creation of 'man' and 'nature' is due to the union of 'animate' and 'inanimate'. And thus, in this way, life began.

Everything is happening, It had been happening, and will be happening. Because, 'time' has always been playing an active role . The compromise of 'time' and 'karma' is evident in 'union' ' mixture' 'surrender' 'creation' and annihilation . 'Karma' ' motion' and 'time' all three are integral parts of each other. Despite this all three have their distinct individuality. By virtue of his potential, man has been able to make all the three congenial to him. 'Karma' is recognizable. Time has motion, and motion has direction. Man is endowed with conscience, meditation, faith, determination and vacillation. Nature's harmony, and discord (in man's determination and vacillation). Karma's authority, time's imprint, motion's direction, and Nature's opulence, all manifest harmony and discord.

Karma' has its 'inspiration' and 'expression'. In 'inspiration', time activates the self towards creativity. In inspiration 'time' enlightens you of the creation of self (Swa). Self illuminates the consciousness and enlightens the 'Shiva Tatva', Bodhi Tatva, makes you Atma maya (steeped in self), Bramhamaya (steeped in absolute), and there by shapes 'creativity' Jagat (universe), Jiva (living forms) and Ishwar (God) all are present in this. When the knowledge of 'Jiva Jagat' (Universe) and 'Maya' (illusion) dawns on man, he becomes a special human being. The union of man and nature. Time and karma, illusion (Maya) and 'Purush' 'inspiration' and 'expression', is yoga. The creation of world depends only on 'expression', which is purely a mental activity. It is not linked to anything, for it has been expressed. 'Karma' is also immersed in activity and is producing the 'act'. It is either integrating or disintegrating, the nation, system of man and nature. Disintegration and creation, attachment and detachment, are evident everywhere. Karma alone, shapes 'Sanskara' and creates Prarabhd (Fate-luck). Karma enjoys 'Sanskara' and 'Prarabhd' both. Karma's inclination is nature's virtue and man's religion, and is represented by 'mind' and 'moon' . Mind is attached man, and moon is attached to nature. Expression is within mind, and from mind springs inspiration. Mind forms resolution and vacillations, in the inner world as well as outer the world 'Mind' and 'Moon' are bound by 'gravitation'. 'Mind' and 'Moon' both have their nucleus. All elements of nature have, their gravitational points. All elements have energy, and all energies have, their nucleus. All the energies have inherent power to expand and constrict within the orbit, or outside the orbit.

The changes which occur in 'moon' also occur in human mind. Earth is affected by the occurrences in moon similarly; moon is influenced by whatever happens on earth. Sun influences earth and stars. The activities on earth are related to sun, linked to Mangal (Mars) influenced by Shukra (Venus) and attracted to Buddha (Mercury). All are either in motion or still, in different centres of gravity. All living forms have their nucleus. 'Shiva' is the centre, the focal point, which sometimes disintegrates, and emerges as 'Shav' (dead) and Shakti (power). It also integrates Ishwar, Brahma 'God' and 'Allah' all are in 'Shiva'.

'Eternal' is centred in the Sukshma (the minute) and the Sukshma is in motion in Virat (Mighty-macro). Time, karma, knowledge and motion, are always there. Motion is consciousness, light, 'electricity and flux'. And 'time' is the 'cause', 'inspiration' and 'expression', 'karma' is bondage, moksha and 'liberation'. It integrates and disintegrates. 'Karmic' experience, along with 'time' and 'motion' begets knowledge. This knowledge is subject to the favourable and unfavourable conditions of 'time' and 'direction'. The greatest achievement of human being is, 'experience'.

Each and every atom of nature, is permeated with 'shiva'. Everything is Bramha. Every element is the domain of Allah, 'Paramatma', (God). State of 'stagnation' and 'life', co-exist in every

element. In everything the co-existence of 'Shava' and 'Shakti' can be perceived. In human being, the similar paradox exists. Every human is shiva, Bramha, Allah and 'God'. The state of 'shav' and the awakening of Shakti (power), are present in human beings only. Creation, and 'destruction' are occurring simultaneously. Similar phenomenon can be perceived in all stars and planets. Nature is in order. The energy of sun, and the darkness of nothingness - the contradiction is apparent in 'nature'.

Man has his own physical attributes, motion, direction, karma and knowledge. Karma is in motion, it either creates or destroys. Man has the experience, in the form of, knowledge and enlightenment. The experience of self, reveals the 'truth' in the form of words and words are either expressed in writing or speech which become comprehensive to others. Truth, devoid of inward inspiration, can not have the universality. Words are only a medium of expression, which contribute in the creation. Words are subject to change. The truth which is inspired from within and revealed in words, gives immense bliss.

Expression precedes words in the flux of thoughts, which are impregnated with contemplation, determination, and vacillation. In the sea of human emotions, endless waves of thoughts appear and disappear in between the banks of 'imagination' and 'faith'. And time and again appear, in the cause of life and death. The emotions are in an unfluctuating state and teeming with thoughts. Both are imbued with motion, consciousness, light and soul. They unfolds the mind's attachment, detachment and the tendency towards resolution and vacillation. The flux is negative and positive, which are, its inherent virtues. Mind has experiences. It has animation of light and soul. Soul has equanimity, it is 'minute', it is eternal it is Bramha, Ishwar, God and Allaha.

Every thing is focussed on the nucleus. Everything is symbolic of minute and mighty (Macro) the Pinda (Physical form) & Bramhand. External and internal are attached to man and universe, Pinda, (Physical) and Bramhand. The living have their Pinda and Bramhand in their bodies, and the sky is the Bramhand of the cosmos. The body concentrates on its nucleus, and is influenced by the sky. The sky too is controlled by its nucleus and is influenced by Bramaha. Even it has to attain Shivatatva. He is Bramha, but he has to become Bramhamaya (immersed in Bramha). And soul has to become Atmamaya (immersed in soul).

Man follows mind and intellect, which are controlled by the senses. The senses are linked to earth and earth to sky. Sky is connected with Bramhand (cosmos) and Bramha is linked to micro (sukshma). 'Micro' is macro, and 'Macro' is 'micro'. Human being is active, inwardly as well outwardly Micro is within, and macro is manifested in the 'outward'. Both are inclined towards 'Bramha' and are immersed in action. Anything which is in motion is called 'Karma'. 'Karma' becomes man's duty either, towards himself or towards the world.

Mind is affected by moon, moon is affected by earth, and earth is affected by sun. Intellect obeys the mind, and mind is affected by planets 'Buddha' (mercury) 'Guru' (Jupiter) and 'Shukra' (Venus). Mind is monitored by ego and is influenced by sun. Thus it causes creation and destruction, and begets the situation of harmony and discord. Ego is illuminated by soul and is affected by the nucleus of the star.

Soul is connected with Paramatma (supreme soul) Paramatma is 'Prakrati' and 'Purush' and also 'life' and 'inertia'. Paramatma (supreme soul) is the chief nucleus from where the creation originates, and the situation for annihilation, is formed. 'Destruction' and 'Creation' are the twin faces of soul. The contradiction does not allow them to become one. The two banks of Niharika (star) conducive to creation and destruction. 'Niharika' give energy to sun. Even their 'motion' is inclined towards 'white void' (whole) and 'black' void (whole) and both the voids merge with the 'void' which is 'micro' as well as 'macro'.

Nucleus (navel) is fundamental. Nucleus has inertia as well as animation. When the process of integration and disintegration takes place in the nucleus, 'motion' and 'light' are born. The integration or union of 'animate and inanimate', light and darkness, or the stirring of life in inert things or the flow of light in darkness, all these attach or detach with sanskar and thus assume the shape of 'Atma' or living forms (Jivatma). And these move towards the white 'whole' and 'dark whole' the two directions of 'life' and 'death'. When the phenomenon of disintegration and union

occurs, the chain of disintegration is activated which gives birth to more disintegration. In the similar manner, the chain of integration is also affected. The process of creation of 'Sanskar' begins from nucleus, and sanskar yields to more sanskar and ideas give birth to more ideas and flux gives birth to more flux.

Each 'union' is the cause of creation. Union generates speed and flux. Flux has electricity and 'motion' has 'power'. Power exudes brilliance. The contact of these creative forces, gives shape to elements, and 'Padartha' which, have juices and all Tanmatras (five source).

All elements are in a certain state and have the potential to 'unite' and 'disunite'. They are 'positive' and 'negative' both. Each atom has power, and power has electricity. These is flux in electricity and in flux there is 'speed'. In the awareness there is the juxtaposition of 'negative and positive', for instance - the presence of 'electron' and 'proton' in 'neutron, similar power, 'speed' and 'flux' are evident in the human being in the form of Pran vaayu (life energy) and Apan vaayu (destructive energy).

Man, and all living forms are affected by the activities in the sky. Even their thoughts and actions are influenced by the occurrences in the sky. There is an endless race of stars and planets in the sky, towards, different directions. 'Inside' of human being presents a similar scenario in the form of flow of nerves towards their respective nucleus. Innumerable red and white atoms are racing towards their nucleus, in the form of life giving bacteria or life destroying bacteria.

Atoms are colliding and thereby creating the ethereal flow. Similar phenomenon is occurring in human body. Creative and destructive forces in 'man' and 'nature', are alike. This reveals the 'Yoga' of man and nature and the truth of life. Human being has a physical form. All stars and planets too have forms. Earth, water, air, all have forms. And the living things dwell in them. In the human body countless microorganisms exist and the human body is their sky.

There are many centers, and points of compromise in the human body. The 'nucleus' of these living forms is in the 'flux'. As the living forms are trying to get acquainted with their own truth, the humans are also striving to discover their truth, with the help of stars and planets as the nucleus. The living forms of other planets have their truth which is similar to the myriad microorganisms of water, air and fire.

Different living beings and planets, have their own world. All have physical forms. All bodies are in a particular state, have temperature and a controlling mechanism. They have speed in their action, and the ability to comprehend. The body of the living forms is a medium, which helps in comprehending the state, the system and experience and it also helps in 'expression'.

'Body' generates the awareness of animate and inanimate, light and darkness. Through body, the knowledge of meditations is obtained. Body is of supreme importance and everything else is negligible. Without body, the concept of universe, sky and 'Ishwar' is nonexistent. Nucleus, is within the body and the inward activities spring from the 'nucleus'. The knowledge of 'senses' comes from body. When all the senses are active the awareness of 'earth' and 'nucleus' is born. And thus the knowledge of the existence of 'Ishwar' becomes cognizable.

Body is the embodiment of ideas. Inner world is the world of ideas. Seeing, eating, reading, writing all these actions belong to the physical or the external world. Man is linked to the two circumstances. The thoughts are also motion in their own way. This is revealed in words, inspiration and 'expression'. All activities are related to 'Man'. Creation which took place in the past, present which is in motion, and future, all are linked to 'man'. In all the three different stages 'body' has been assigned an important place. Body makes everything meaningful. I have experienced my existence outside the body and inside the 'body'. The experience of outer world and inner world, has revealed that man is nothing without his physical existence. At this stage man's knowledge in everything. When man acquires, comprehends and experiences this stage, the self realization dawns. Such a man, when he is steeped in self, becomes Bramhamaya (immersed in Bramha), he is (Ayam atma, Bramha, Bodhi tatva) and reaches the stage of self realization.

Body acts as an agency through which the 'Jeeva Jagat' Atma, micro and macro, void and eternity can be experienced. Body is prone to Karma or action. Time is 'motion', Determination and vacillation, are thoughts. Nucleus is the energy centre. Heart controls and the mind creates. Creation is directed towards self or towards the physical world-namely the internal and the external world. The two are symbolic of creation and destruction. The inner self which activates everything is four fold - mind, intellect ego and conscience. In this context, speed or motion has a significant place. In order to attain the world, 'Jeeva' takes the help of 'Atma' and thereby becomes 'Jeevatma' (living form with soul). 'Atma' acquires the body as per the 'sanskara' (like the seed that is responsible for the characteristics of the tree). Karmic activities of the body can be attributed to the 'Sanskaras'. Thus man undergoes the experience of varied stages of 'Pinda' and 'Bramhand'.

The contribution of nerves in joining the three divisions of human body, is of vital importance, Spinal cord, bones, flesh, red and white blood cells, microorganisms etc., all help in the function of human body. Devoid of the flow of (Panch Vaaya) all are ineffectual. The air flows in from outside and light absorbs and releases it. Without light, air is of no use. If the process of union is missing, the light also loses its value. The 'Sanghat Chetana' (consciousness of union) is best illustrated by surrender, yoga, and intermingling. In this manner the 'freedom of consciousness', importance of nature, and sanskara in the form of seed, become congitive. And thus begins the process of yoga. Yoga of creation from micro to macro, and macro to micro, is activated.

Man travels on the path created by nature. The natural processes in the body are controlled, and involved in 'Karma'. These are symbolic of life and death, and also the 'causes' of sanskara and Prarabhd (fate). The 'causes' are transformed into action, and the universe's (Drishta & Drist), idea is hidden in them. Meditation, Determination and vacillation all are caused by natural processes.

'Sky' and 'Body' are instrumental in linking the 'living' with the 'universe' in a unique way. Nature is in 'action'. The flow of thoughts, is a medium. The sound waves can be deciphered. 'Body' and 'Space' have the similar electric currents. Countless 'negative' and 'positive' electric currents are constantly flowing in the different organs of the body. When the positive and negative, currents flow in the body, the process of monitoring begins in the form of integration and disintegration. This process unfolds the world of experiences to the body. And the body obeys the dictates of the mind according to the experiences which have been unfolded. Similar phenomenon occurs in the stars and planets.

All the experiences of mind are stored in the treasure-namely the intellect. And these are used by human mind in the form of 'Science' and 'Knowledge'. Inner knowledge finds expression in the form of 'science'. Thus the thoughts of knowledge and science, find expression in words and are channelized in the befitting direction or the relevant context. 'Sound' and 'Medium' are of vital importance in the two circumstances. Union is necessary to generate motion in them.

Science has converted this into a formula, and is making use of the principle in various research projects, either for defence or creative purposes. It took shape in hypothesis, and now we are witnessing it everywhere-on earth, in ocean and in the sky. It is either moving or static. Man's science has always been with nature. 'Motion' and 'Stillness' in the organs of nature have enabled man to 'act' and to be still'.

'Science' the greatest contribution of man, is infact an integral part of knowledge. And knowledge in an associate of 'intellect'. Intellect is the part of 'inner self'. Few elements (Tatva) of the body constitute the inner self. Body is made from nature's different organs. If science alone can be so beneficial, the effectiveness of man's knowledge in 'totality' can be easily imagined.

Man is undoubtedly, the crown of entire creation, and has the capacity to do everything. Desire, endeavour, aciton, determination, mould man in conformity with nature and acquaint him with the two states-self' and 'param'. The 'four' processes are based on 'faith'. And yoga imparts strength to 'faith'.

It is the 'body' which helps man to feel and act. Body is superior to 'man', and all other man made creations. 'Body's usefulness can be well gauged, when compared to the other creations of nature. Universe can be 'felt' & 'understood' only through the medium. Living forms, Ishwar, and 'light' all are made comprehensible through 'body'. Physical form or body is therefore of paramount importance.

'Internal' and 'External' worlds are there because of the physical form. Therefore, the protection of body should be of vital importance. If human research fails to protect, and preserve the physical form - it is totally futile. The varied researches are the products of the mind, and are temporary or transient. In order to make them useful in a permanent way, the protection of the physical form is importance. The welfare of society, nation and the world, is of secondary, importance. Human being can protect the physical form through 'yoga'. His past is present in him in the form of sanskara, his actions have evolved from the present, the future awaits to be united with him.

Human beings : It is within your power to create 'yourself' or to destroy. Everything else is a 'medium' 'to live', to flow and to 'act'. This is your own truth. I have searched the 'truth' and it is my own 'truth'. The entire world is on one side, and I am alone on the other side. Universal truth cannot be mine. I was in search of my own 'truth'. And so I did not compromise with the world, society, family and any other individual. I searched for my 'truth' within me. Later on, my truth became the universal truth.

Human being you can search your own 'truth'. Disintegrate from one place and integrate with another. Break from 'outside' and 'Unite' within. Unite the 'outward man' with the 'inward man'. The union of 'expression and inspiration', mind and intellect, intellect and heart, heart and ego, ego and soul, is vital in the search of 'truth'. In this way, you will find your 'truth' and your soul will make you 'Atmamaya' (immersed in soul). After the stage of 'Atmamaya' you can ascend the stage of 'Paramatmmay (immersed in god). And this stage will become the 'truth' of the 'universe' (Jagat). This 'Truth' will finally become the 'truth' of nation, society, family and individual.

Don't pursue society, close your eyes to the world. You must make society, family and the world come to you. You have a family residing within you. First get acquainted with this family. Another society, nation and universe, all are within you. You have to learn to get acquainted with them, know them.

'Kundalini' is your spouse 'IRA', Pingla, Sushumana, form a family. 'Panch Vayu' and nerves constitute a society. Internal activities and 'flow' form the 'nation'. Your entire body is the universe. Travel in the 'Kundalini' in the upward direction. Derive 'bliss' with the help of this family. Protect this family. The protection of the nation is your duty.

You are a part of the 'Universe' and all is yours. First recognise this truth. 'Universe's truth is linked with you. If you cease to exist physically So what? Your true existence is in your truth. The knowledge of this existence is your own truth, which when experienced obtains self realization.

Your ancestors did not accept any other truth. Their truth has now become the universe's truth. It has become the beacon of the society and of the nation. It is there for human beings in the guise of principles and traditions. It is installed as religion in temples, churches, mosque and gurudwara.

Concentrate on the divine names of Ram, Krishna, Vishnu, shiva, try and understand the 'truth' as seen by Buddha and Mahaveera. The lives of Jesus, Aristotle, Moses, Mohammed, Sita, Savitri, Meera, Sankaracharya, Ramkrishna Paramhansa, Gandhi and many more, mirror their "truth". And many saints like Chinmayananda, Saibaba, Tata baba, are illuminating our minds with their knowledge. The thoughts revolve round their own truth. And in due course, it gets united with someone else's truth. Borrowed truth does not last.

Vedas, Upanishads, Shastras, Shrutis, Puranas, Bible, Quran all are truths of someone or the other and have got merged with different sects. Since they are 'truths' (not borrowed truths)

they have found expression in different sects. In all these religions, man's 'Karma' is of prime importance because it sustains humanity, and whatever is human is inclined towards 'God'. Human attitude is towards all living forms, moving and non moving things, ghosts, gods and goddesses, Yaksha & Kinner and Gandharva and all stars and planets. Yoga teaches and enables one to experience and comprehend.

Nature's truth, human being's truth, life's truth, all reflect man's feelings and experiences. If one uses it in a beneficial way, comprehension is certain.

But those who are lost in the wilderness are lost forever, unless chain of incidents show him the path of righteousness or nature uses its benign influence.

The contention of this book is life's truth, man's truth, recognition of time, elimination of the difference between karma's motion and direction of one's own truth. Compromise is the crux of 'Yoga'. The compromise of thought, with thoughts, outside with inside, inside with outside, man with nature, nature with man, mind with intellect, intellect with heart, heart with ego, ego with soul and soul with paramatma (the supreme self). This is the compromise of the inner self, and evokes the awareness of the micro and the universe. Yoga causes the union of physical and micro, micro and cause, body and reason, body and the soul. Through 'Yoga' macro (virat) can be perceived, and it can remain in action. It also causes the union in descending order, - which is evident in the following order - Paramatma with atma, atma with ego, ego with mind, mind with intellect, intellect with heart, heart with senses, senses with karma (desire), desire with spiritual, spiritual with love affection, ideals, mamta (maternal affection) fraternity, desire with touch beauty, colour, scent, love and enmity, physical pleasure, anger ego and infatuation. Karma (desire) can be either constructive or destructive. Man's vrithis (mental inclinations) entangle him in the worldliness and 'yoga' successfully disentangles him and helps him in his quest of 'truth'.

Rivers symbolize uniformity, and affinity of idea and thoughts. Rivers evoke thoughts pregnant with knowledge. The surrender of rivers to ocean, illuminates the meaning of the word "Surrender". Countless waves and currents of the ocean convey the idea of harmony and unison. Various similes from mountains and sky. Reveal composure, simplicity, naturalness, patience and firmness. Nature is a teacher in its varied forms.

The focus of this book is on human achievements. I have endeavoured to cover all the elements of Bramhand (Universe) and have tried to epitomise the human achievements, resolution etc. in this book.

Man's knowledge and knowledge of science, expressed through the medium of language, can be perceived in the universe. Knowledge of science of past and present have been assigned due importance. All are the gifts of mind, and nature.

" Himalayan mysteries unveiled " I have not written voluntarily I have been made to write. I have not even read it. I am neither a writer nor a reader, I am a devotee. I am following my natural course I do not have time for reading and writing. I have attached myself to 'Nature'. I have become one with my soul, and surrendered myself to the supreme soul -(Paramatma). I am dissolved into 'Bodhi Tatva' - Which is a state of inertia, consciousness, slumber, and wakefulness. I have become 'I' but whatever is written in this book is the truth of my life.

During the course of my journey whatever I have encountered I have reproduced in this book. If this is my truth it can become the world's truth. Since I am also a part of the universe all the incidents of my journey that have influenced me are, in some way or the other related to earth. Since I have a human form, and you also have a human, my truth can become your truth too.

I have seen life from close quarters, I want you to view life from the similar proximity. Earth is moving towards its direction in a non stop speed. Man's life is also moving in the similar vein. Jeeva (life form) is travelling in various forms, for example as- humans, birds, animals, gods, giants etc. There can be change in the speed but no full stops. Jeeva continues its journey and

keeps on changing paths at cross roads. Man also following the similar course. He is totally unaware that a sudden tumble might change his path.

Man looks upon all the objects of earth as his own but has overlooked the objects (Padarth) of his self. Therefore, I have been made to present before you the idea that man should discover his identity within his self realize his potential, and the fact, that his life is so precious. I have tried to reproduce with utmost sincerity the 'sayings' of the great sages who live in the caves of the Himalayas.

The path of spiritualism is strewn with mysteries. These mysteries have been unravelled by man. Even gods and goddesses had to adopt the human form, this explains its supreme importance. Man is fortunate, for he is endowed with the human form. Despite the religious disparities, man is intrinsically a human being capable of unveiling the spiritual mysteries.

'Human form' acts as a medium, and man, with the help of this medium, thoughts, meditation and worship, can transform the mysteries into experiences which become the 'truth'. There are some people who have invested spiritualism with mysteries thereby making it mysterious. This mysterious spiritualism has been integrated with religion and God. And in this manner by making 'God' solely responsible for everything, they have become self styled 'Gods' and have founded religious sects and institutions. Man, thus caught in these webs becomes incapable of unravelling the mysteries, because in this context religion looks upon 'God' as the creator of all mysteries.

The different miracles in the name of 'God', are performed to start the 'Guru' tradition. You have to break away from such entanglements and immerse in your inner self and spiritualism will make you aware of your soul. Soul will yield results, which will become apparent in the body, and the body will participate in unravelling the mysteries. This experience, which you will undergo will become your own truth.

In a lucid and modern style. I have given a detailed definition of religion, the incidents which have unmasked the mysteries, the union of yoga and science.

What is religion? What is universe? How are birth and death related with them? Why does 'Jeeva' come again and again? Can human being increase his longevity? Can he live for thousand years and from time to time give orders the body? These expressions reveal that man can never be an incarnation. His 'Karma' can be worthy of worship, which has elevated his status. Along with such discussions a scientific analysis of 'Yagna' is also given?

You must have read many religious books which are in some way or the other inter related. They are either in the form of shlokas from shruti, religious poetry or scriptures of intellectuals. But this book is free from all literary encumbrances. There is a total absence of ancient references and examples. This book is original in itself. It attempts to portray the incidents which occur in man's life, and which are directly or indirectly related to man. The contents of the book, manifest my inspiration. The description of the caves in the Himalayas, the banks of Ganga and Narmada, forests and bushes, and the experiences of the great saints leading a free life, are all incorporated in this book.

The contents of this book are treated in a transparent way and abound in surprises, all the mysteries have been exposed and unveiled. Vivid descriptions of the caves in the Himalayas, the great sages, gandharvas, kinnars and yaksha, have been given in a sincere way. Human beings who live in the ocean, are also discussed in great details. You will feel as though you are moving in a dream world and the curiosity to meet the sages will be kindled in you. An inexplicable restlessness will seize you, sometimes either you will become highly emotional or feel an urge to renounce the world. Different episodes will reveal that human body itself is like a laboratory where different tests can be undertaken.

In the modern world, unidentified flying objects have become an enigma scientists have not been successful in solving this mystery. The mystery of the flying saucers has been discussed and unveiled. Other planets have life, and how scientists can explore this, has also been discussed.

I was keen to give the description of 'Mars' but I withheld it. I was restrained by an unknown power. 'Time' is most vital. Time has preserved this mystery. We have to wait for the ripe moment. Different layers of cloud, colour and beauty, all are present in Shukra. I have seen different shapes in many planets which assume physical forms and then dissolve into the subtle (Sukshma).

In the 'Himalayan caves' I came across rare and precious literature. I have lived for many months with great sages who possessed rare kind of knowledge. There are many caves and ponds, which are full of gold and silver rubbery stones and coins and pots of shining metals. The sages who gave message of peace during the time of Mahabharat, I have lived with them for quite a long time. I have described those incidents, and also the ways and means which can take one to these great men.

What are snow men? How they 'talk' and 'live', have been discussed. Partial light has been thrown on wonders of Nature, and the scientific knowledge of the inhabitants of the planets.

You will be surprised when you will go through this book. But your surprise will change into bliss when you will adopt that path, then, every thing will become yours. Along with the discussions, directions as to how to reach these people and place are also included. To prove the credibility photographs are also included.

This book, will become your guide once you set forth on the journey towards the Himalayas. Once you reach the "Himalayas", desire is awakened in you, motion is stirred, Karma is inspired and thoughts find compromise, then, your body with the help of yoga, can unveil the Himalayan mysteries, and can reach the stage of 'self realizations'. Outward and inward knowledge will become one. Universe, God and your 'self' all will become yours.

There are some instances which may, appear repetitive. But these repetitions involve new inspiration, new style and new experiences in all together a new context. The story sequence, initially, at times is incomprehensible, but later on it can be understood. Baba Gorakhnath's sayings have been reproduced without my alteration, followed by a special explanation.

This book deals with 'Paramatma' and 'Humanity'. It evokes the message of universal 'brotherhood'. Concern for nation is of equal importance fanaticism is detrimental to a nations progress. Castism begets exploitation Faulty administration causes the nations downfall. Anarchy, antisocial behaviour, molestation, exploitation, armed robbery etc., all expose the weaknesses of the government. Psychopancy causes emptiness in the nation Individualism corrupts the leaders characters. These anomalies disrupt the nation's peace, with the result nation goes asunder and becomes easy prey to slavery.

Why such things are happening? How can government function so that corrective measures can be undertaken, all these are examined in a simple and lucid manner. An impartial and independent attitude has been adopted Since nations religion is man's religion too, man alone can usher in changes in the nation. The book centres around this vital issue.

In due course, as the humanity develops and progresses, if human tendencies do not change, nature will revolt. And consequently, humanity will have to face the horrors of world war. The methods that can avert such ugly situations, have been elucidated. How the destructive thoughts of the national leaders can be transformed into creative ones, have also been discussed. I have tried to condense a lot in this book for the betterment of man, provided he uses it in a benevolent way.

If all thinkers, whether they are sages, patriots, religious leaders, national leaders, are interested in the improvement of the nations administration and the welfare of humanity - Life can become devoid of dangers. Peace, love and harmony should replace anarchy and terrorism and there by escape from the devastation of war. Thoughts alone, will not yield the desired result. To achieve this goal, each individual should first experiment it on himself. Gradually it should be applied to the family, from family to the society, from society to nation and from nation to the world. Finally, the objective, can be achieved. If this vital issue is over looked, ugly consequences

will rear its head in the shape of death and destruction. Name, fame, wealth kith and kin, all are left behind when death embraces human being.

You should pay heed to the 'special awakening' because time is ripe for you to do something for yourself. This 'special awakening' will embellish your Karma and enhance its superiority, and, death will never be able to swallow you.

Dear readers, 'Karma' is yours 'all in all', and so I place this book in your hands.

Day, today affairs, life and death, all reflect human life's transience. Nothing is permanent. Don't these incidents of life make you understand what cannot be yours and can never be yours.

Dear readers, choose your sphere of work as per your predilection. Try to achieve that which you have aspired for, but have not been able to achieve. You must abandon the struggle for what you have already achieved. A lot of energy you have already lost in the process of reaching this stage. Do not waste any more energy. Free yourself from procrastinations, and concentrate on the search of your own truth.

If you have identified your 'truth' do something for the humanity thoughts can be very powerful. Thoughts, when converted into formulae emerge in the shape of Nuclear weapon, which symbolize destruction. Thoughts when collected together, can prevent the holocaust. The flux of thoughts, imbued with determination, can be used to spread the message of peace. Man is the root cause of creation and destruction both. Due to the pollution of thoughts the universe is on the brink of disaster. Thoughts, once they become pollution free, can save the universe from this catastrophe. Universe is demanding this from you. Humanity is waiting and sighing. Pay heed to its cry and pain, try to alleviate its misery, otherwise it will go into pieces. Consequently nature will take its revenge, which will befall on everyone and everything.

Different yoga exercises like 'Sankalpit Yoga' are devised to cause changes in the thoughts. With the help of these exercises you can realize yourself. If fear forbids you, my assistance can be sought. I will try to be a good companion.

In this creative venture I am deeply indebted to the inspiration and great help given to me by Baba Gorakhnath, Maha Avatar Baba, Sarvishwarnand Mathurada, Sundernath and Haribaba.

How can I ever thank that sixteen year old maiden who appeared before me in different guises and expression. I saw her sometimes either as Laksmi, Rekha, Meenakshi, or as 'cessation' which become a question mark. She stirred myriad emotions within me. She was my constant companion in different guises. She was present in my heart, mind intellect, ego, dream consciousness and awakening. She is all pervasive. Attachment and detachment I received from her. She was in the past, she is in the present, and she awaits in the future. She is present in 'Shiva', 'Shava' and 'Shakti'.

What ever is there, belong to her since she is with you, everything is yours. You own your existence to her. It is only that you are unable to recognize her. Try and look for her once, try to recognize her, she will definitely be waiting for you.

'Kaama' (desire) has varied connotations inclination, Moksha, Mukti, affection, love, bondage, nature (Prakrati), Purush, going 'upwards' and 'downwards', all denote 'Kaama' in different forms. Hunger, thirst, love and hatred are transformed into 'Kaama' by the speed or motion, upward motion liberates you from thoughts full of desire. 'Kaama' (desire) in the form desire created this world. The enjoyment of pleasure, suffering of pain, world's maya (illusion) all spring from 'Kaama'.

The same maiden appears sometimes as a beautiful desirable woman, and at other times as a white robed devotee. 'Enigma' is on one side and on the other side is the 'guidance'. Accept the guidance of the young maiden and steer your life boat towards the bank, the knowledge in its different form will unfold itself.

I offer my thanks to all the worldly sixteen years old maidens who are an embodiment of love and affection, and all men who represented ideal brother hood and were a source of inspiration. I also implore all men and women to erase their Sanskara and get united with their

inner selves. It is a long journey full of turning points and resting points. May be, we might come across each other at certain point. I wish to enlighten you regarding the path, where all knowledge is unfolded.

I am thankful to the contribution of all of you which has helped me to obtain this stage. I wish to thank the great men, who have said "Let tomorrow become yours, surrender to the world, then everything will become yours, and you will belong to everyone".

I want to write few words about that travellers, who left his journey unfinished. That individual had said with great pride. "If at all I will do anything it will be for the welfare of the nation".

"I will eradicate the different evils which are polluting the nation what ever you have given me in such a small time, if I am ever able to achieve, I will retrieve this 'Lotus Lily' from the mud and irradiate it with humanity. Liberated from desire our nation will become an emblem of knowledge, and world peace".

I pray for the peace of his soul, and also pray for its rebirth so that he can complete his unfinished journey.

I extend my best wishes to all men and women, who have recieved my book and wish to adopt this path of 'self realization'.

All things exist because of you. It is your existence which is of vital importance. Do not be afraid of death, discover truth for, truth is 'God'. Nothing exists beyond you.