

GORAKH NATH

In an occupation you can never transcend time. With occupation you can never transcend space – but if you are unoccupied, totally unoccupied – not even occupied with yourself – not even meditative “you just are” that is the moment – that is the peak moment of spiritual – existence of bliss – samadhi.

(IN THE LAND OF BABA GORAKH NATH)

TIME does not compromise with any one. When events take place, all of a sudden, something 'new' is the invariable result. It is often seen that 'man' is attracted towards novelty, and is disinterested in the old 'Nature' is continuously engaged in the creation of the 'new' and the destruction of the 'old'. Man, too, follows the principle of nature. The destruction of his old self and the discovery of the new, only reveal his unconscious imitation of 'Nature'.

I am also destroying the 'old' and creating the 'new'. I am trying to move into 'tomorrow' by destroying 'today'. All humans are caught in this exercise. On the edifice of 'today' they want to build a new future. I am a little different from other people. I live in 'past' present and 'future'. I remain unchanged. The laws of 'Nature', do not control me. I am beyond them. Only the 'man' I am enrobed with, follows all these limitations. The union of 'Purush' and 'Prakriti' is on the similar lines. 'Man' has also conceived a discipline to make this 'Jagat' operate effectively. His arrangement follows the format of Nature. Thus, there are two laws which work simultaneously-the law of nature and the disciplined, arrangement of man. My life is linked to the 'twin' arrangements.

In the pious land of yogi Gorakhnath, I was assailed by the memories of my past links, with the place. Overcome with profound emotion I burst out Who is the artist behind such exquisite craftsmanship evident in the carvings of the rock? All the rocks, stones, trees and leaves had the deep imprint of his undeniable presence. And these will keep the history of the place fresh forever. Forests and gardens still reverberated with the music of his 'Alakh'.

The music of Gorakhnathji's 'Yoga' lingered in his land, And Gorakhpur basked in the glory of his priceless treasure 'Palak'. It was late night when we reached the famous temple in 'Gorakhpur'. The place looked almost deserted, but, for few people who were loitering in its premises. A closer look of the temple gave us a shock. The temple of our imagination had undergone a distinct change. The past looks were no longer there. As an airforce pilot I had often visited this place. And, perhaps, because of this reason I reacted to the striking difference between the 'past' and the present facade of the temple. In the 'past' the place was less populated and the temple did not have the saffron flag. It was only the powerful voice of Digvijaynathji singing the glories of Hinduism, some times broke the all pervasive silence. During my subsequent visits I always found something new about the place. Though at that time I did not know Gorkhnathji well, yet, felt closer to him. He had become an inseparable part of my life. My frequent trips to Gorakhpur were the result of this invisible bond.

We were flying to Nepal in my small aircraft when the weather forced us to make a sudden landing in Gorakhpur. Perhaps, it was the Maha Yogi who forced the weather to change so that we could pay visit to his Tapobhumni - (Land of penance). When this incident occurred I had already become a yogi and had adopted the path advised by the 'Baba'. As a renunciant this was my first visit to Gorakhnath temple.

Alfred, my friend from London, had come to pay me a surprise visit after a lapse of many years. We were friends since our boyhood years. He was an only son of a senior officer posted in India during the British rule. We shared the memories of good days spent together in the lanes of Calcutta, and dales of Darjeeling. We also had couple of exciting air adventures when we took off from London airport. Alfred was keenly interested in Buddhist philosophy. The urge to learn more

about 'Bodhitva brought him to India, and there after to me. Buddhism had become his obsession. He could talk tirelessly on this philosophical subject. Since I did not have much to offer on Buddhism he decided to gain some knowledge of yoga from me.

This overpowering curiosity about Buddhism, had earlier taken him to 'Japan', Lanka, Indonesia. In India, he went to Bodhigaya and other religious places which could shed light on Lord Buddha's thoughts. Our trip to Nepal was, primarily, to explore more about Buddhism. But, 'change' brought us to the land of Goraknath Baba. Such incidents which happen by 'chance' only happen for the good of man.

Alfred was familiar with Baba Goraknath's spiritual fame. He had heard the stories of 'Baba's Tapasya (Penance) and yoga. Therefore, it was not difficult for me to persuade him to accompany me to the temple. It was an inspiration which later on turned into an experience. We were taken aback by the palace like magnificence. We were like lost strangers. Mahant Digvijaynathji had gone to his heavenly abode, and Mahant Avaidynath worked in his place.

Since it was quite late we were not allowed to go upstairs to see him. We tried to make enquiries regarding the arrangement for a night's rest but no one paid any attention to us. Disappointed, when we were about to return, we spotted a nath yogi who was counting coins. He answered our questions by gesture towards Dhuni. It was a warm night so we decided to sleep under a tree. We were also very hungry and the sight of a group of boys emerging from a section of the building solved our food problem. We went to the kitchen and ate the simple 'khichadi' with great relish. After the satisfying meal we walked towards the moon light drenched bank of the pool. Near the pool there were number of trees. we chose one and slept under the starry sky. In the early hours of the morning, we got ready inside the temple to seek 'Baba's' 'Darshan' Thereafter we began to look around for Mahant Avaidyanath. We found Mahantji seated under a mango tree in a mango grove. The early morning sun peeped through the thick branches and made the garden golden. Mahantji received us warmly and made us feel at home. We spent some time in his enlightening company and when we wanted his permission to leave, he lovingly forced us to stay. We surrendered to his gentle persuasion and became his guest. He treated us with great affection and tender care. This brief holiday gave us 'rest' and mental food. Mahant Avaidynathji a son of the Himalayas, enjoys the blessings of the Rishis and Munis. His personality bears the stamp of 'Pauri Garhwal'. The entire nation is a matter of concern to him. His hard work has given shape to Mahant Digvijaynathji's dreams in the form of 'Goraknath temple. In the field of education in the eastern region his contributions are praiseworthy. He is a well read man. Along with Vedas and Upanishads he is keenly interested in modern contemporary literature. We admired his multifaceted personality. He is not only a great scholar and a yogi but also an able administrator. Three days spent in his stimulating company left a deep impression on our minds. It was time to leave, so with hearts filled with love and respect for him, we bade him good bye and took off for Nepal. Our little plane tore the skies and within a short time began to hover over the Himalayan valley. Nepal, alive with the reminiscences of our young days, greeted us with open arms. Reunion with old friends and acquaintances, mostly occupied our time. On the 'Buddha Purnima', we went to Swayambhu Nath Boudh vihar". The place looked busy because of the festive occasions. When the King made an appearance in the 'Anand Kuteer', for a moment the past memories overwhelmed us. But the meeting with Surya brought us back to the present. We spent few days with Surya and then returned to my cave in the Himalayas. Alfred stayed in my cave for some days sipped nature's pristine beauty and then returned to his country. After many years Mahant Avaidynath invited me to Goraknath temple to participate in Mahant Digvijaynathji's 'Jayanti' celebrations. I went to Gorakhpur to be part of the celebrations. the 'Math' (monastery) was, as I had anticipated, filled with Mahatmas and scholars. In the huge hall of the library, men and women sat in silence listening to discourses on religion, yoga, Purana and the glories of our ancient civilisation. It was a memorable event.

The crowd swelled considerably on the day of the 'Yoga camp'. The 'Sabha Bhavan' was packed with enthusiastic people. Many 'yogis' graced the platform of the lecture hall. Ayodhya; Lal Sukh Bhaiya was the chair person of the occasion. Nepal's yogi Narhari nath and Shivanathji from Orissa spoke eloquently on 'yoga'. I was not one of the speakers, because I was not accustomed to public speaking. On this ground the organisers relieved me from this burden.

Lal Sukh Bhaiya was expert in 'Khaichari Mudra' (action). He was an endearing man and I could not resist his charm. He helped me in breaking my barriers regarding 'public speaking'. And

circumstances turned me into a speaker. Prof. Parshuram asked some questions on yoga in a challenging tone. Excitement and then silence, enveloped the 'Sabha Griha' people began to give free reign to their speculations. Mahant Aviadyanath threw at me a meaningful glance. Lal Sukh Bhaiya and Nar Harinath also came forward and persuaded me to answer the questions. I forgot about my earlier hitch and climbed the stage to give logical answers to the queries of the Professor. My approach was practical for I resorted to algebraic formula to explain the intricacies of yoga. I also presented the scientific interpretation of yoga. And thereby established a kinship between science and yoga. In order to corroborate my theories I cited the yogis and Mahatmas who still lived in the Himalayan caves in the state of samadhi and were thousands of years old.

Indulgence in such 'logic' has become a fashion. Whether a person knows or not, he has the habit to refer to the scientific validity of statement. Vedas and Puranas are also quoted and misquoted in a casual manner which expose his shallow knowledge and denigrate the ancient. Further the 'little knowledge' pushes him into arguments the so called logic traps him in his limitations.

Intellectuals often tend to wander in this direction. They are deeply buried in the books, and have forsaken, the 'faith'. Whatever they have read in the books, they want to see in the practical form. Knowledge derived from books is everything to them. Such 'self delusions' only takes them farther from 'truth'. Even, they talk about god in the intellectual strain of the books. 'Yoga' is also treated by them in the similar manner. They want to see the authenticity of yoga exhibited in creative acts. If the answers do not match the parameters which are formed by them they continue to wander like lost persons. There is a great difference between creative literature and 'knowledge', in its practical aspect.

On Parshuram Singh's insistence, I left my Himalayan abode, and went to Padrona, in Uttar Pradesh. Under the auspice of the citizens of Padrona a function was organized in the 'Faculty of science' of the degree college where I was invited to demonstrate my yogic feats. I buried myself under the earth, and offered my body for scientific investigation. Besides this I was the Prof's guest and stayed with him in his house which was within the college campus. This gave me an opportunity to survey the status of education from close quarters. Today Politics has polluted schools and colleges alike. This college is not an isolated case, but all the educational institutions are more or less in the vice like grip of politics. The waywardness of youth is primarily, due to the interference of local political leaders. They exploit the fiery youth to fulfill their vested interests.

Why do they want to destroy this land of Rishis and Munis? India embellished by holy karmas of the elevated Maha Purush is gradually crumbling down. The creation of various classes-high and low, majority and minority, have made this nation hollow. Strikes, demonstrations, violence and arson have given a jolt to our country. The political goons are behind such destructive activities. Religious and Political leaders sometimes play an active role in throwing the country out of gear.

The general restlessness that pervaded the atmosphere inspired me to take a 'Sankalp' So I changed the course of my thoughts to stir a new consciousness amongst the people, which will be for the betterment of the country. I gave a clarion call to the people to assemble at one place of 'Yagna'. The objectives of the yagna were lined in the following order - (1) To change the thought processes of human being. (2) To cleanse the environmental pollution. (3) To check growing criminal tendencies and give a new direction to youth. (4) To make man aware of his existence. (5) To inspire man to awaken the dormant power which is lying within him. (6) To bring to a halt the criminal activities which cause much sufferings to innocent citizens. (7) To affect positive changes in the evil thought processes of people who are involved in destructive activities, so that, they begin work for constructive causes.

My sankalp contained all the above listed objectives. It was a 'Sankalp' of "thought", 'words', and "creativity". My speed, emotions, and my thoughts began to flow in this direction and I came down to live among the local people. Subsequently I began to lead a life dominated by social norms. In a detached fashion befitting an ascetic, I began to work within the social circle. My emotions were my speed and my thoughts were my 'Kriya' (actions). Thus armed, I set out to fulfil my objectives.

Men and women began to arrive in 'Padrona' from distant places. The friction of my thought began to take shape in the apparent increase, in the gathering of people. I began to listen to their problems ranging from personal, domestic, social physical and religious. I even solved their problems with the help of my personal experiences and 'yoga' 'Time' helped the speed, Nature gave its co-

operation, space did the curative act and 'Vayu' or (air) carried out the dissemination. Water, and Fire became the rightful medium.

Many chronic incurable cases like cancer, heart disease, blood sugar, blood pressure, stomach ailments etc were cured by me either through 'Yoga' or by 'flowers', My methods were full of surprises and were discussed by big and sundry. 'Positive' and negative opinions were hurled upon 'samadhi' and yagna. Today, science has started interfering in every aspect of life. And intellectuals give due credit to science but not to man. Their attitude only reveals one thing that man can be wrong but 'science' is infallible. The comparison between 'man' and machine is the obvious result of such an attitude, and the scales tilt in the favour of machine. Further this 'attitude' has seriously jeopardised the potential of 'man'. And because of this, man naturally turns to science in every situation.

Similar situation cropped up in 'Padraona' also Modern scientists openly condemn 'Yagna' and 'Aahuti' as useless and a sheer waste of time. Since they are unable to understand the efficacy of these, they call them unscientific. But my dear scientists and intellectuals : Try to understand why these offerings (Aahuti), which are good for our bodies, are made everyday? If these are useless then why one uses different ingredients for different 'Aahuti'. These questions should be seriously pondered.

Who are you? What are your needs and for whom? The 'Karmas' which you are performing only desires or something else? Do you want to live only for eating, drinking and sleeping or some higher aspirations. Whatever you are doing, be it your country, betterment of mankind, family or for your children, what is the feeling which is motivating you for these actions? Even if it is a selfish interest, It is directly or indirectly related to some one. Had it not been related to anyone it would not have found expression and its culmination in the form of the desired result. This is a universal phenomenon, the only difference is that each one wants to act in the different suitable ways.

Word is Mantra, and Mantra is 'Sankalp' 'Word' is the 'Parinithi (result) 'Abhivyakt' (expression), 'Bodh' (cognition) and inspiration, which rises from emotion (creativity and action). Inspiration is the 'source' which is 'physical, mental and 'eternal'. Gatiee (speed) is Shakti (power) and vice a versa. Shakti is the Aahuti (offering), And (aahuti) is the 'sankalp'. The revealed Jagat is the - action, Prakriti, Purush and a 'Vikalp' of all the probable events, which are either visible or invisible.

Let us take the example of your laboratory, you always need a formula to prove your point. But words are required for the expression. And these words lend it emotion and speed, and help in drawing the inference. Doctors, Engineers, administrative officers, Farmers etc - all professions require a certain amount of resolve for the right results. The resolution to do something is the 'Sankalp'. In order to express the resolution words will be required. And these words are in the simple languages. And Mantras are the 'Sutras' or the formula. Therefore, in the light of the above statement I can say that you are not beyond 'Mantras'.

When something is poured into something it is called 'Aahuti'. Mantras are used to perform the 'Aahuti, and which also give the cognition of the result. The 'kaaran' (cause) and 'Karya' (action) of the entire universe is hidden in the 'Mantras. There are different ways of performing this 'act' (Aahuti). Yogi, Aavadhoot, Tantrika, and Sadhak, follows their very own ways to perform this ritual. The procedure of 'Aahuti' is connected with different rituals. The ingredients also vary, and the difference in the quantity for a particular reason is also observed. And lastly the most important is the difference in Mantras. For, the fulfilment of every different 'wish' there is a corresponding Mantra And these 'Mantra's are carried out in their characteristic manner. Time, date, place and stars also play an important role.

In the day today, life we also select a date and time to do any work. A decision precedes any action. A lot of effort, hectic activity is necessary to achieve the desired result. One has to give the 'Aahuti' of 'something' to achieve "something". A 'thought' gives man the reason to think. An inspiration invokes the thought. The thought receives its Gatee (speed) from shakti and 'Aahuti' of self generates the shakti (power). No work can ever be possible without 'Aahuti' of any sort. When the fusion of 'shakti' and thought takes place, the possibilities of action begin to emerge. It can also indicate the related result. If 'Aahuti' has no relation to the result, then how else can man 'achieve' any result from his action? Every situation, invention, creation, and destruction, need a 'sutra' or formula, And 'action' needs a specific country, 'Kaal' (time) and a particular situation. There are different types

of 'sutras' for different situations. And the attainments can form the sutras. 'Sutras' and Mantras are one and the same. Til, Dhoop and Jaio (Barely) are the ingredients which provide the medium. The 'Havan' kund is of various shapes and sizes. And it can be compared to a laboratory. The 'Aahuti' accompanied with Mantras is indicative of a particular 'action' (work).

The entire procedure should be watched carefully, and a note should be made of the ingredients which are used during the chanting of a particular 'Mantra'. The entire scenario resembles that of a laboratory where necessary precautions are taken for the experiment.

A farmer ploughs the field before giving the 'Aahuti' of seeds, a driver makes the car ready before driving it. These examples have been cited to drive home the point that a Aahuti always leads to an accomplished result. Similarly, in an 'Aahuti', the chanting of the 'mantras' activate the vibrations, breaks and affects their fusion. It leaves a special impact on the very vibrations for which the chanting is being done. When Sulphur dioxide is acted upon by calcium, or the oxygen and hydrogen when come together, they release a result by fusion or disintegration. This analogy can be applied to the chanting of mantras because in the space all the shaktis (energies) are present in the form of gases or tatvas (elements). The energy from the nucleus of the space is not enough we are getting energy from some other source also. What all can be obtained from solar energy? Under the blue sky as we have seen many activities are being carried out. Have we ever thought about the invisible hand who is behind the entire drama? Who is accelerating all your actions? If the sceptics can find an answer to these questions then automatically, the significance of Aahuti and yagna will also be understood by them.

All the elements are present in the space in their Tan mantras, and these Tanmantras have the three fold 'Gunas'- Satta, Raja, Tama. The three Gunas of the Tanmantra disintegrate into five astral (Suksmna) and physical bhoots (elements) and operate in this 'Jagat' in the form of light, kriya (work), state (by nature), Bhuj and Indriya are its manifestation.

This Jagat contains shabd (word) Gandha (smell), sparsh (touch), Roop (beauty), Rasa (senses). In the physical world the Suksmna (the astral) can be divined whereas the physical is hidden in the Suksmna which we cannot see it. The awareness of the astral is in the physical world, and suksmna is lost in the physical. The research enthusiast can establish a contact with the astral through the medium of physical activities of the Aahuti.

The smoke of the 'Yagna' does not cause any environmental pollution. It has such fragrance that a passer by cannot resist its magnetic quality. For months, people can offer Aahuti in the 'yagna kund'. The 'Aahuti' smoke like the other smoke does not have any adverse effect on our lungs. The tanmantras of the suksmna Tatva's lend this unique quality to the 'yagna smoke'.

A yogi gives the 'Aahuti' of 'pran' into 'Aapan' and 'Aapan' into 'Pran'. Yogi, tantrik, 'Mantrik', contemplate the welfare of mankind in general. Sometimes through the medium of 'Yagna' good or bad effect can be inflicted on a man or a nation. Therefore the ancient heritage of India should not be shunned as insignificant orthodoxy. 'Aahuti' is the very basis of our culture and civilization, and the future of our country is hidden in it. Our countrymen should unhesitatingly support and participate such religious rituals - yagna etc. If some one is cheating you in the name of religious 'yagna', do not give up your patience, retribution surely awaits him.

'Yagnas' are of different types, but only 'satwick' ones should be performed. 'Satwick' 'yagna' or vedic yagna enjoys supremacy in the list of 'yagnas'. But, unfortunately, 'Tantrik Yagnas' are day by day becoming increasingly popular. These 'Yagnas' are designed for the attainment of a particular siddhi and if it can bring good to one person it can also do the reverse on the other person. The greed for personal fame and wealth has goaded these men to connive with political leaders and perform 'yagnas' of this nature. These men are unmindful of the fact that their nefarious activities are causing damage to the nation. The Tantrik 'yagnas' are preferred by politically ambitious people because they believe that they can get the seat of power by the 'siddhis' of the Tantriks. Such 'yagnas' are by and large not beneficial, because though the incumbent attains his objective, yet his life is not free from miseries of various kinds. Achievement of this kind are not long lasting. The Tantrik Maha Purush too do not lead a steadily happy life. Death is a painful experience to them.

I have spent a lot of time in the company of Tibetan Tantriks. They always advised me to keep away from this practise, for dark dangers lurk in this. But my persistent requests forced them to teach me the nuances of the art I experimented on my siddhis for the sake of experience but never adopted them. I was always a yogi, and will remain steadfast on my path.

People who go in for Tantrik Yagna's, invoke the astral powers of Satanic tendencies, and the corresponding stars and planets. The attainments of such yagnas are temporary. They can always be revoked by another Tantrik of better endowments. A 'sadhak' of satwick 'gunas' can always undo all the Tantric Kriyas or activities. And if he is a yogi then the Tantrik is more vulnerable to his powers. Therefore I wish to appeal to all the Tantriks, that they should abstain from practises which can endanger their nation and utilize their siddhis for beneficial purposes. Polluted thought can one day, rebound, and cause the death of the perpetrator.

Today, Tantriks are busy in victimizing each other. The competitions among Tantriks is like a 'mad race'. Finally, they surrender to their 'Karmas', and die a painful death. All the wealth and fame, which they have accumulated through this negative practise is left behind.

Every Tantrik virtually stands on the verge of death. Since he invokes 'Kali' he can easily become her victim. 'Samadhi' released a new consciousness in 'Pardraona'. There was a marked decrease in lawlessness, and the general public heaved a sigh of relief. The disparity between rich and poor began to diminish gradually.

The flowing waters of holy ganga purify the dirty Nallhas. Men and women from all religions and all walks of life, can take a dip in the free flowing Ganges. I tried to flow like the river Ganges and spread the message of peace, equality, and harmony.

RAMJAN MIYA

I often saw Ramjan Miyan wandering on the banks of the river. He came to my lodgings and began to communicate with me with his thought vibrations. He was an extra ordinary sadhak, happily lost in his 'Malang' (personality). The children of Padraona, innocently called him (pagal) madman and teased him. He had liberated himself from all the 'Vritis' (propensities) and now he dwelt in his self. My involvement with the problems of local people appealed to him and he not only gave me a mute applause, but also encouraged me to keep up the good work in future also.

Incidentally I came in contact with some people whom I had known in the past. The agonized souls told their pitiable tales. Ramjan Miyan acted as an innocent by stander, did not speak a word, except occasional bursts of laughter. I revealed the importance of this elevated soul, who roamed around Padraona in the guise of a mad man. Hence onward the people of Padraona began to treat him with reverence. Ramjan Miyan moved around the place with no clothes. He was instrumental in sending agonized, deranged souls to me for consultation and solace. In this way, I was able to offer tranquility to distraught minds. One of them was 'Arun Rai' who was going through a period of mental and emotional instability. In spite of goddess Jagdamba's blessings, he found himself entangled in the emotional stress. He suffered from fear psychosis, and all his attempts at surfacing from the turbulence proved futile. Ramjan Miyan discerned his potential and fore saw great future for him. The fakir's prediction came true and Arun Rai, in due course came to be known as Swami Nityananda. Nityanandji's contribution to yoga are well known. In the Himalayas, he enjoyed Maha - avtar Baba's grace, and began to reside in sukha devi "Kukucheona".

I gave a new direction to an otherwise lethargic existence of 'Padarona's' citizens. Consciousness of 'self' was the crux of most of my discourses. The desire for 'Diksha' arose even in the hearts of very small children. And Inspired by an internal force they took to chanting of Mantras. Men and women from all sections of society came to me to take 'Diksha'. Younger generation's enthusiasm regarding 'Diksha' and 'self' awareness surpassed everyone else's. The future of a nation, whose youth is so enthusiastic about 'self' can never be bleak.

'Inspiration from society' ----- My successful sojourn in 'Padoarona' inspired me to do more work for people. I began to muse - "Will I be able to work effectively from my Himalayan abode? Up till now I have been shying away from society, but now I have realized that I should give something to society". If one out of hundred adopts my line of thinking he can create at least hundred followers. Motivated by this vision I stepped out of my cloister and began to mingle with people. My objective is to spread the message of the lofty souls of Himalaya. Whether people listen to me or not is not my concern, I am only interested in conveying what Himalayas, rivers and mountains have taught me.

Modern man think on two lines, because, he is influenced simltaneously by two thought vibrations. In the competition of egostical personalities, the desire to browbeat the other is always present. Various inventions of science have trapped man in an explosive situation. He is over awed by this, and wants to escape from the tentacles of science. He is now mentally ready to listen to Himalaya's message of peace.

'Man' wants, now to halt his scientific activities, because they are showing destructive tendencies. It is still not very late, we can take due precautions to ward of the probable dangers. All our actions are pre - decided and the possibilities for their fruition are definite. The decision to carry out an action is also taken before hand. If something happens to one man, it is not necessary that the same will happen to another man. But whatever a man thinks, 'thoughts' have a connection with another man's thoughts. This connection gives rise to a sequence of events which lead to the desired end. If this connection would'nt have existed, the (Ghatana Kram) or the sequence of events would'nt have been there at all.

Over come with weariness, man is in search of a respite. He is waiting for something to happen. And efforts are being made to give a tangible shape to this 'something' Here in lies the possibilities of 'change' so that the future can have new dimensions, new consciousness.

The understanding of the efficacy of my 'samadhi' and the 'new' dimensions can enable any man to guide his brethren in future - I am not working for a particular community or nation. I am a 'Sanyasi', I live in the mountains, and the label of a cast or a creed is not attached to me. I work for the entire human kind.

Sankalp is 'Shakti' (power) and the entire shristi (creation) is its result. I go into 'Samadhi' with a particular 'sankalp'. Samadhi is the ultimate stage of yoga. My blessings are for one and all. You give me your cooperation and in return I will give you peace and happiness.

I am a sanyasi, and I am beyond the man made rules. 'Insult' and 'fame' cannot affect me. I do not have a hankering for a child of my own, wealth, and family. I am beyond pain and suffering. I am a sadhu, and I dwell within my 'self'. A sadhu does not know anyone except 'Tyamshi (you are you) Pragnyan Bramha (all knowledgeable Bramha) and Ayam Atma (the soul). The merger with 'Bramha Asmi' enables him to know the 'Bramhand' in totality.

I do not speak lies. Whatever I want to say I speak spontaneously I only know one thing that my talks do not hurt anyone. The chief contention of my 'talks' is to give Ananda (bliss) to my listeners. Even the abuses which are hurled upon me do not discourage me. If my listeners derive joy from criticizing me, they can indulge freely in such talks. I have dedicated, my life to the cause of human happiness. No amount of criticism can destroy me because I am a sadhu, and am Vidheh (beyond bodily harm). The man who is housed within the bodily frame cannot be harmed either physically or emotionally.

My 'love' is different from the love human beings feel. My 'love' does not have the commonly experienced emotions, like - affection, idealism etc. My 'love' contains the cognition of 'lord' our father.

A 'sadhu' man, will have a sadhu like personality. An intellectual, with depths can easily discern the 'sadhu' personality of a man. A sadhu can never cheat anyone because, cheating never comes to him. May be you are at fault, and in order to hide that fault, you provoke that sadhu to behave in that particular manner. All 'sadhus' are not frauds. It is for you to decide whether I am a true sadhu or just an imposter in the dress of a sadhu. There is a vast difference between a sadhu and sadhuta (actions of a sadhu). The one who cheated you is also a man, and the one who has come to give you something is also a man. Now you have to decide who is a genuine sadhu.

A true sadhu symbolizes sacrifice. He is not interested in monetary gains. He will merely request food from you to appease his hunger. And if he stays with you, he will always remain in his vrittis. The involvement with an imposter in the guise of sadhu only reveals your selfish interests. When he begins to ask for money, why don't you challenge his 'sadhuta'. Only gullible people are duped by such frauds. Why do you pay in the name of religion? Surely you want to enrich your account of good karmas.

I have often observed that men who are rich prefer to give large donations to sadhus of equal standing, but snub hungry beggars. This hypocrisy is practised by a large section of elitist class. No one can involve a true sadhu too long in the creation of a temple or a Ashram. His movements cannot be controlled by anyone. I have gone through the similar experience since the time I began to live among people I have faced many contradictory situations. There are people who want me to go back to my caves. And when I retire to my cave they call me selfish and escapists. They neither want me in the cave nor living amidst people. We can understand such ambivalence very well, but we feign ignorance.

The helplessness of men forces him to act in this thoughtless manner. And sometimes, anti-social elements are behind such irresponsible utterances. When a childless couple comes to us, and seeks our blessings for a child, we contact the souls of the astral and request them to take birth. In this context I wish to stress the point that a soul has no genders. We invoke the soul to go through the cycle of karmas, by entering the womb of a particular woman. In this incantation we are not concerned with the sex of the child. But if the child is a boy there is a lot of jubilation, and if a girl enters into this world the 'Baba' is not spared.

Now frankly, you must tell us, "what we can do, so that we are not subjected to unjust criticism?" Why is the sadhu blamed for untoward happenings? People are happy when their desires are fulfilled, and they rave about our greatness. And if the situation is otherwise, we are denigrated (doomed).

'Man' functions with the 'negative' and the 'positive' attitudes. But I work with a single aim - to spread my message. If you feel that my talks are beneficial, you can follow them or if you find them useless you can forget about them. I renounced my brother, sisters, friends, my palatial mansion, all the wealth, broke the rules of the society for one specific aim - to free myself from all encumbrances. Therefore no one can control my thoughts.

'Sadhu' takes the vow of 'truth'. 'Truth' is sadhu, But there are many 'Mahatamas' who, though live in isolation, do not speak the 'truth', They move around in the atmosphere of lies. It is their 'karma' which has forced them to renounce their families and move around in the borrowed guise of a sadhu. Such action, only further degrades their 'Karmas', whenever I come across a sadhu or a sadhvi: I am swept by a feeling of reverence. The minute I realized that they have petty 'karmas', I feel very sorry for them because they are deliberately forgoing the chance of 'self' correction.

I can get the inkling of future events. Despite this, many people unhesitatingly lie to me. I merely laugh at their foolishness, because - they are misusing the human life by indulging in deceit and other vices. The 'Sanskars' of their previous life fail to inspire them righteously. Instead of blaming them or their social background I leave everything to time. 'Man' has to, finally, follow the dictates of time.

If one wins, the other has to lose this is the law of 'Nature'. And in this game sadhu does not figure, therefore it is sheer immaturity to blame a sadhu for things which have not fructified. 'A' sadhu, merely tells the ways and means to achieve the objective, the person concerned if wants to succeed he should follow his instructions.

In 'Semara' one day while I sat in Jintendra Singh's house, I began to experience unusual nostalgic feelings. The 'past' seemed to revolve around me, and familiar sights and sounds began to emerge fitfully. I felt as though I was being engulfed by the tidal waves of memories. Again and again the image of my affectionate mother came before my eyes, and a whole gamut of silent memories surfaced. I hastily packed up and left for Padroana. When I reached 'Padroana' a pleasant surprise awaited me in the form of Raja Chandra, Pratap Narayan Singh, my father. This stunned me momentarily. The memories of my past had materialised in the unscheduled arrival of my father. For the first time after the lapse of sixteen years I began to think about my family, because I had taken the vow that I will only meet my mother at the time of her final departure. And that day a strong urge to see her, began to nudge me. I somehow overcame these urges by my stoicism and left for "Sahenag Parshuram Dham", the holy land of 'Parshuram'. Life began to run smooth, uneventful course. One day as I gave audience to a huge gathering, Hridaynathjee appeared on the scene I could not recognize him at first, and when I did, he began to weep bitterly. The lion like personality, was, a broken man. When I consoled him, he composed himself and said, - "we are flowers of the same branch, but we are vastly different from each other. I am enjoying the wealth of the family, whereas you are begging for alms. You are endowed with superior sanskars, and I am lost like an aimless wanderer. You do not have the material wealth, but you have obtained the state of 'Param Anand'. You are happy with your present state, But I am miserable, I am aware of your spiritual advancement, but when I see you as a yogi I feel immensely sad. With these words he started crying all over again.

This time I took charge of the situation and said, - "Please stop crying like a child, because your tears cannot lead me toward's 'Maya'. We are the flowers of the same branch but all the flowers are not offered to 'Lord'. Every human is endowed with 'Sanskars' which are not always alike. As a result, our paths are different. I have achieved my aim, and this aim has become my dharma or my way of life.

Hriday Narayan is my elder brother, and I am the youngest child. When he invited me to 'Sasaram' (my birth place) I became a little tongue-tied. He at once intervened and said, "Buddha too visited his home town and initiated his sister and son into Buddhism, Even you should visit 'Sasaram' and teach your close kins the importance of 'self'. A short visit will make our father immensely happy. Mother too is very keen to meet you".

I was in deep dilemma. My brother in desperation confronted Prashuram Singh and said - 'Do you know that he is my youngest brother?' Once he was a pilot, but now, he has renounced the world and become a yogi, kindly convince him to come to Sasaram so that we can also redress our 'sanskaras' through his 'Diksha' (initiation).

Hridaynathji wanted to extract a promise from me. I did not give in immediately, but pondered for sometime, and when I felt that something might come up I said - 'Time will take me there' I am free from all attachments. I had thought about this meeting, and so it has happened. Similarly my visit to Sasaram will happen. "I can assure you".

The 'Tapo Bhumi' was full of reminiscences of past. Devaraha Baba's land, on the banks of Saryu, was quite close to this place. The evening was rosy with the setting of the sun when I transmitted my respect to Devaraha Baba through my thought vibrations.

In response a booming voice rang in the air - "The wave will come son-the wave. Your lord is before thee bow to him". The voice echoed and re-echoed in the atmosphere, as though many sound vibrations have fused together. It was the blessing of 'Devaraha Baba which he had showered upon me.

Sant Shiromani Devaraha Baba's one sentence spoke volumes. In simple words he had expressed the concept of entire 'yoga'. The 'Chetana Maha Purush' poured his love effortlessly in the flowing waters of 'Ganges' The wave will come-what kind of wave? Wave of the ocean, river, atmosphere, sensuousness, or the life of excitement, 'Lahar' or the 'wave' can have different connotations. One wave rises when the full moon shines, there is another wave which excites human beings. The love between man and woman is the result of a particular 'wave'. The wave which brings about 'self realization' in humans, and gives them 'supreme bliss' is the spiritualism.

You must be familiar with the 'Lahar' (Waves) of 'Yoga' which rises in the form of 'awakened Kundalini'. And when it comes as a tide one can see the entire 'Bramhand'.

Waves always create a turbulence be it an oceanic wave or waves of rivers. The waves of human consciousness give warning to man that he is something more than an ordinary mortal.

The ebb and flow of the waves of the motion present a strange scene. These waves touch the shore and again recede, they are as though in search of an Ananda or bliss. The 'Jiva atma' too is in search of bliss in this life which is like a sagar or ocean. It's search continues, till it finds the 'Param - Ananda' - the ultimate objective.

The awakened kundalini brings in the feeling of renunciation in a 'Jiva'. Thereby, 'Jiva' plays with the waves of 'Anand'. This 'Lahar' (wave) of 'Ananda' can be either linked to Lord Vishnu, Shiva or Bramha like Aakash (sky). The desire to burn like fire for the good of mankind, is also a Lahar of its own kind.

These waves of 'prakriti' or nature stand for creation. The two ' Lahars' (waves) namely the 'Aapan' and the 'pran' fuse and by virtue of yoga present the entire Bramhand to the ' Jiva '. The yogi can control these Lahars and revel in the eternity of Brahanand Devaraha Babais words that a new wave of consciousness will sweep the world, had the prophetic ring.

' Devaraha Baba' was born in a Umaria, a small village almost one hundred and sixty years ago. When he was only sixteen years old, he was swept by the wave of vairagya or renunciation. He was 'Devkali Dubey, before he became Devaraha Baba as a tender youth he immersed himself in the glory of lord Krishna, Lord Rama and Vishnu .In the field of spiritulism he occupies a very respectable place. Ganga inspired him to disseminate his knowledge from her banks. By virtue of his intense penance, Devaraha Baba is on the pinnacle of spiritualism. Baba explored the entire 'Bramhand' from the very banks of the holy ganges. His spiritualism embraced the entire humanity and the 'Antariksha ' (space) . He found his 'Loka parlok' in his service to humanity. The 'gods' began to bow to him and Gandharavas, Kinnars showered flowers on him..The entire knowledge of Vedas and Puranas flowed from him in an effortless manner. People sought him for solace, and his name became synonymous

with help of every Kind. Great politicians like Nehru,Pant and Rajendra Prasad went to him for guidance. He has made unforgettable contributions to 'yoga '.

I fused my thoughts with Baba's thoughts and began to clearly see the activities which were happening on his shore. I saw him handing over some fruits to the industrialist Girija Shanker khaitan.He requested Mr.Khaitan to hand over the basket to me.

I was overwhelmed to receive the prasad,because this was in the form of Baba's blessing.While I toyed with the apple,I could see Baba's glimpse in it.The image grew bigger, and within no time he stood before me. But the revelation was momentary for it faded very soon. After I had eaten the apple I entered my cave and went into samadhi.. Thereafter, I proceeded to Devaraha Baba's Ashram where I met an extraordinary person who was worried about the National politics. Devaraha spoke to her consolingly. Her face had the glow of hope, and new sequence of events began to take shape. The person was none other than ' Indira Gandhi ' who had gone to ' Baba ' for his guidance and advice. I stayed on the banks of Saryu for sometime, and then returned to my cave. When I came out of my cave it was already morning and there was a general hustle and bustle in the surroundings. Hriday Narayan Singh left Sasaram with a hopeful heart. I took a bath, and as per the plan entered the samadhi before thousands of onlookers.