

## **BADRINATH**

### **A Retrospection**

**I**t is often seen that when a certain individual attains the spiritual plane he is either ostracized by the society or declared a lunatic. Harassed by the people he seeks refuge in the Himalayas. Despite my ascetism, sometimes, I have sought the company of my dear friends of my past. When I went to Haridwar to pay respects to Rajendra Bharati who was indisposed, I met my dear friend Virendra and his wife. Since we were meeting after such a long time, we decided to explore Haridwar and the adjoining areas. Of course, Rajendra Bharati ji owing to his illness could not join us. So only we three, left for Badrinath.

We roamed around Badrinath for three days, and like any other tourists, obtained the 'Darshan', but we still felt dissatisfied. The stories that we had heard about 'Badrinath' did not have the resemblance with the reality something was truly missing in this place. The purity of the spot was marred by the influx of tourists, and religion seemed to have become a business. I felt greatly disturbed at the mockery of religion and my self esteem felt thwarted. On the fourth day we went over to 'Vasundhara'. And, on the fifth day, I sent my 'thought vibrations' in the atmosphere almost like a challenge to the Mahatamas who dwelt there. The stories and incidents of the 'Shastras' and 'Puranas' will turn fake, if I am unable to get the 'Darshan' of the pious inhabitants of this place. My abiding faith in the religious scriptures and its reputation, was at stake. Hence, I used my thought processes for guidance.

I changed into 'Virendra' suit, and three of us set forth to explore Badrinath thoroughly in order to ascertain whether the place was truly holy, a habitation of Rishis or a mere tourist spot. We continued to walk on the edge of the 'river Ganges', despite, the thick layer of snow which had covered the path. Virendra and his wife found the trek rather difficult but I moved on with total ease. After crossing the flow of the Glacier we reached an open space - a wide area, Virendra and his wife, were very tired, so they sat down on the 'Ghat' and started savouring the beauty of the surroundings. As I took a step forward the entire valley reverberated with the sound of a voice - "Mahataman, : Kapil Mahataman : come towards the north where the Himalayas is bending to the ocean and trying to impart its message, and 'Neel Kantha' is also trying to read the message of the ocean written on the sky" When I looked towards the North 'the direction of the voice I beheld a magnificent spectacle - A tall lofty looking 'Yogi' stood on the banks of the 'Rishi Ganga', and the reverberating voice belonged to him. He wore 'Kundals' in his ears and had long matted locks. The eyes looked bright and celestial. The 'Nath Yogi' welcomed us with a gentle smile. He said, - "You are always in close communion with 'Nature' so, no one can ever keep you from coming to the Mahatamas lost in meditation, in the Himalayan Sanctuary. Here 'Parakrati' and 'Purush' are standing face to face. 'Prakrati' is the ocean's daughter a 'Laksmi' incarnate. 'Mahataman' , you could have conveyed your message to us through the tiny drops of water which rise to the sky and take the shape of a wandering cloud.

By making the Ganges emerge from the 'Himalayas' and flow downwards towards the mighty ocean. Bhagirath initiated the procedure of uninhibited communication between the ocean and the 'Himalayas'. Since then the Ganges has been flowing ceaselessly and the communication between the Ganges and Himalayas will go on forever. The pure waters of the Ganges could have brought your message to us. Badrinath is within the Himalayas, and is the symbol of faith, where as the 'Himalayas' stands for 'truth'.

"Yogiraj : Kindly use your Sankalp power" only to transmit, benevolent feelings. Please do not resort to your 'thought vibration' at every occasion you are a Mahatama, endowed with sanskaras. And by virtue of these 'Sanskaras' you are related to the Mahatamas who have made Himalayas their peaceful abode. You were perhaps trying to test the authenticity of the existence of the 'Rishis' and 'Munis' in the caves of the Himalayas. I am sundernath, and I live in Badrinath - a part of 'Himalayas'. And you belong to 'Pindari Glacier' which is also a part of the great 'Himalayas'. The existence of an object 'by itself' can neither be denied nor wiped out when it is attached to something else. For example - soul has assumed the body, therefore the existence of the body cannot be denied. And the body lends infinite value to the soul. My name reveals the sect to which I belong. A human being is born without any ties of a religion or a sect. But after his birth, he is tied to a religion and name, which are necessary

to give him an identity. In the similar manner, I belong to Badrinath and Badrinath belongs to the 'Himalayas'.

Sundernathji led us to his cave which was a short distance away from the rock. The flowers that grew in between the rocks enhanced the beauty of the natural surroundings. The cave was well equipped with natural resources. Baba took his seat on a rock which was inside the cave and we sat down in front of him. He offered us some honey and some dry fruits. And then he spoke on a variety of subjects like - the varied inventions of the modern world. He was a little apprehensive of the future of the world because man shot with curiosity was dallying with 'Nature', and trespassing the limits. Man's obsession with space and the solar energies, will ultimately lead him towards the total destruction. Nature if on the one hand stands for creation, on the other hand it can also stand for destruction.

While he was expressing his thoughts over the modern world, his attention was drawn to Virendra's wife who was wiping her eyes. He said - "Oh my daughter : What makes you weep? You are Raj Lakshmi - wealth incarnate you have given your total self in 'Dan' (charity) and become a part of Shristi (the creative process of nature). To others, your supreme 'Dan' (charity) has become a boon. The traveller known as 'Kapil' has ascended the summit of spiritualism and thereby has acquired the potential to remain alive. And, Virendra's representative, nurtured and sustained by you will remain a part of Nature. The two lamps are aglow, one signifying immortality and the other representing worldliness and wealth. In fact, 'truth' and the society are dependent on the two for their existence. These two contradictions are alive within you. To Kapil you stand for the 'immortal path' and to Virendra, you are a woman who satisfies his physical needs. In short, this centres round nature and its two opposites 'life and death'.

'Man' has exploited nature and invited the inevitable destruction". Sundernathji left his sentence midway, and got up from his seat as though he was about to receive someone. After few moments of silence he said "Sarveshwaranandji is coming to you. Your thought vibrations must have influenced him too". The sound of the approaching feet informed us of the arrival of the Mahatma. Sundernathji greeted Sarveshwaranandji with respect, I touched his feet with reverence, Virendra and his wife also did the same. The Mahatma blessed us and inspired my friends to accompany me on the tour of the Himalayas. He addressed me thus - "Let me clasp you to my heart, lest, no confusion arises in the 'Future'" I ran to him and was encircled by his huge arms. In the shelter of his arms I had the urge to go off to sleep, but that, was momentary. The Mahatma was very tall, and his body was bare, but healthy. A life form is created for 'self realization' and to be in the proximity of 'God'. 'Adwait' tendencies help a man to explore the microcosm.

"Sarveshwaranandji introduced himself thus - I am a human being, and for the last 676 years I have been wandering in the precincts of the Himalayas. Shri Sunderanandji is my contemporary, and Badrinath is, all in all to him. Perhaps you will now understand the message the Himalayas are conveying to us. Now let us share the refreshments". Later on, Sundernathji acquainted us with the different herbs which grew in that area. When it was time for us to return, Sundernathji came along with us and guided us to the town. We were tired, so we immediately retired to bed. We slept on the floor and Virendra's wife slept between us. At this Virendra remarked, "We represent the two banks of life". And I smiled at this philosophical statement. He further said 'My friend', I really vie your position. Can't we change places? But his wife disagreed with his statement. She said, you cannot change your place with Kapil, because you are wealthy and a slave of the circumstances, moreover, the society will not allow you to do so".

Next morning, we went for a walk on the banks of the Alakhnanda river. A Baba who stood near by, called out to us. We went over to him and after paying our respects, we took our seats. The Baba was dressed only in a 'Kopin', a mini volume of 'Geeta' was in his hand, and his darkish body emitted pious vibrations. In a soft, and a gentle voice he said, "You must have had a pleasant time yesterday. I am sure, you are relieved of yesterday's confusion and tension. The exalted beings always provide balm to sore hearts. For the last three days I have been watching your restlessness, but I have been unable to come to you because of your 'Sankalps'. I am still in the process of freeing myself from the bands of my previous birth. I am known as 'Paramananda Udaseen'. To some, I am also known as 'Avdhoot' I have called out to you only to seek few moments of your precious company. I keep moving from Kashmir to Gangotri. I also wander, frequently in the different Himalayan sections - like 'Kedar Khand', Badrinath etc. I will meet you in September 1978 when you will come to Badrinath via

Gangotri. We will spend some time together and will learn about the 'microcosom'. I introduced the baba to some of the 'Kriyas', (techniques yoga) for the 'Jal Samadhi'.

Virendra and his wife, were over whelmed to see me talking in this vein. He burst out in an emotional voice - "Dear friend, you are indeed an enigma. My past tells me that you are my friend, but the present, contradicts it. I do not know whether I should look upon you as a friend or touch your feet with 'reverence'. You belong to a different world. The memories of the past can no longer beckon you. I wish I could also become like you, but perhaps, I lack the 'sanskaras' which are essential for spiritualism.

"But dear Kapil" this is the only 'truth' 'Power' and 'wealth' will fade away, but you will always be there. You are endowed with the superior sanskaras, and this is confirmed by the great Mahatamas who have called out to you. In the past, I used to be highly concerned about you, because it was difficult for me to visualize you as a renunciant facing all the discomforts. But you have successfully reached you destination. We can get lost in the maze of material world, but my friend, you have transcended these limitation and therefore, you can never deviate from your path".

I feel like bowing at your feet again and again. My wealth will not be an obstacle in my way, the memories of our friendship will not goad me any more. At least this assurance I can give you. You are immersed within ourself, so, you are dead to us. I, along with my wife, request you to guide us with your 'Rekha' and your 'Kala'. When I looked into their moist eyes, something melted within me. But, at that delicate moment, Parmnandji lightly tapped me on my shoulder and said, "Oh my simpleton : do not be swayed by the memories of the by gone days. Present is of supreme importance for it is the only 'truth'. Life does not hark back to the past, it, simply flows to the 'Veeram' the cessation. You should also move towards Rekha (ultimate line). The sun is about to set, it is already behind the mountains, so you should return to your lodgings". When we came back to the spot the next day, the Baba was not in his usual place, infact, he could not be seen anywhere. And so, We returned to Delhi. When Virendra came to bid me good bye I gave him a parting advice. I said "Do not wait, leave everything to time. Time will reveal everything to you".

A man cannot realize his dreams and aspirations in isolation, he has to seek the help of the society and conform to its norms. Any variance from the so called regulations is considered an anomaly, and the person who has dared to defy, is castigated. Consequently the unfortunate victim has to live a life of humiliation and rejection. Sometimes, when need arises, the society comes forward and reinstates him, but the scar of the stigma remains with him. The 'self' remains unaffected by the tide of the events, for it has realized itself.

"When a man is all alone or when he finds his family ties severed, he discovers an anchor for his 'faith'. His feelings become restricted, and he starts meditating. This awakens within him the Cognition of the 'Param satta' (supreme authority), he becomes aware of his existence, which leads to the awakening of his ego. He surrenders himself totally and his 'faith' acquires permanence. More over he finds himself exalted to a level where all things become his".

Human being is, subject to life and death. But the 'self' is neither born nor it dies. Human being is also in the clutches of universal thraldom, but the 'self' is not enslaved to anyone or anything. 'Society' and 'Nation' have been formed by human beings. 'Self' has embodied 'Disha' (direction) and 'Kaal' (time). Human being is responsible for his own destruction. The 'self' only ushers in the transition. The body denotes the human being, where as the 'self' denotes the Atman (soul). The 'karmas' of 'man' beget 'sanskaras' and the 'Atma' is enshrined within the body.

The 'Atma' continues to travel from body to body, and from one 'loka' to another 'loka'.

I was born in the eastern part of India when the country was undivided. When I was born I did not have any allegiance to any cast ,creed or religion. But after my birth I was given a name, and my name tied me to a creed and a religion. I was born and brought up in a large family. As a young man I joined the airforce and dedicated myself to the service of my motherland. This reference to the past is there, because now, I am writing, new chapters of my life's history.

Now I am free from all the ecumbrances of the material world. Alone, in these tranquil surroundings, I can perceive 'Brahma' and the entire 'cosmos', which has the freedom and the independence of the open, expansion of the sky. Savouring the similar freedom and independence of the open, expansion of the sky. Savouring the similar freedom and independence, from sukshma (micro) I am moving towards 'Virat' (macro). The arrival of 'Pahari' Baba broke my trance. He made a subtle comment when he said why do you dwell in the ruins of the past? Live 'within' yourself and do not indulge in retrospection. This world is like a 'mayic' garden and the family denotes entanglement. This world is like 'within' yourself so do not indulge in retrospection. This world is like a 'mayic' garden and the family denotes entanglement. This emotional bond only gives birth to a multitude of problems. Therefore, do not be perturbed by the memories of your past. Live within yourself and feel the 'Param' 'Anandan' (the ultimate bliss).

I looked at the Baba and replied, "Do you want to forget Lahiri Mahashya, Maha avtar Baba and the 'Kriya Yoga' which they have revived Sarveshranandji, had, earlier spoken to me in the similar vein. But can we erase the past and live in the present only? Can we visualize a universe without Manu's Shradha? 'Prakriti' and 'Purush' have to co-exist Any 'motion' or movement cannot push it in the darkness of oblivion I do not know which portion of my past I should erase, because truth stems from untruth. The emergence, Shristi (creative) and imagination are in the folds of past. Forgive me sir, I am not trying to contradict your views. But I want to know whether there can be death without birth? If there is birth, then, the existence of a mother can not be denied, can we deliberately forget the past, and the mother who represents the past? The mother who showed us the first beam of light and taught us the meaning of love - by denying her existence can we maintain the religious order or aspire for Moksha?".

Sir, I beg to differ with you. We have to strive for the 'truth' which is present in everyone. By rejecting our past, we possibly cannot awaken the 'truth' in others. Our past is our foundation. It is the beginning of creation (Shristi) and our future is fashioned by our past. Life and birth, depend on the 'past'.

Pahari Baba maintained a thoughtful silence for a while, and then gestured to the lone aeroplane in the sky, which had attracted my attention too, and said - "This aeroplane follows the same route on its return flight. - a link which will never snap. The sky and the earth are linked to the aeroplane. The aeroplane might perish, but the earth and the sky will remain. We have to emulate this analogy. Although Shrista Bhav (the knowledge of creation) and Drista Bhav (the perception) are inter linked, yet we will not be linked to anyone or anything. The wide expanse of the sky and the immovability of the earth remind us of our true base. Neither do we want to abandon (Prajapati) nor Prakriti. Our chief objective should be to give impetus to the flow of the rivers which give the message of immortality to mortals".

"Love is eternal. A mere changing of clothes, leaving the loved ones behind, do not constitute the past. This human drama, a man has to perform in order to live. You can call this a sequence of events which function according to 'time' and circumstances. The culture and civilization of a nation keep changing from time to time. Surely, this cannot be looked upon as 'past'. We should not be encumbered by these earthly considerations. We have to mould our thoughts, give them the right direction. Our objective is to reach out to 'Virat' from the state of 'Sukshma' (microcosm) 'Past' can be likened to a 'path' which we can shape accordingly. And we have to change ourselves also. First we have to discover it within ourselves and then make this stream flow". We spent the entire night under the starry vault, discussing the various nuances of philosophy, religion and Science.

Religion can show the beacon to science if the scientists embrace it. But the scientists perhaps, are not willing to bruise their egos by striking this concord. Due to this reason they are afraid to accept religion. I initiated Pahari Baba into the 'Kriyas' of 'Samadhi', and kept him in this state for a couple of days. I learnt the art of 'Bajroli' from him and practised it before the people. I also went into samadhi inside a glass cage by holding my breath. My couple of weeks samadhi in water compelled science to marvel at this feat of yoga. Thus, my interesting sojourn came to an end, and we decided to go to the Himalayas.