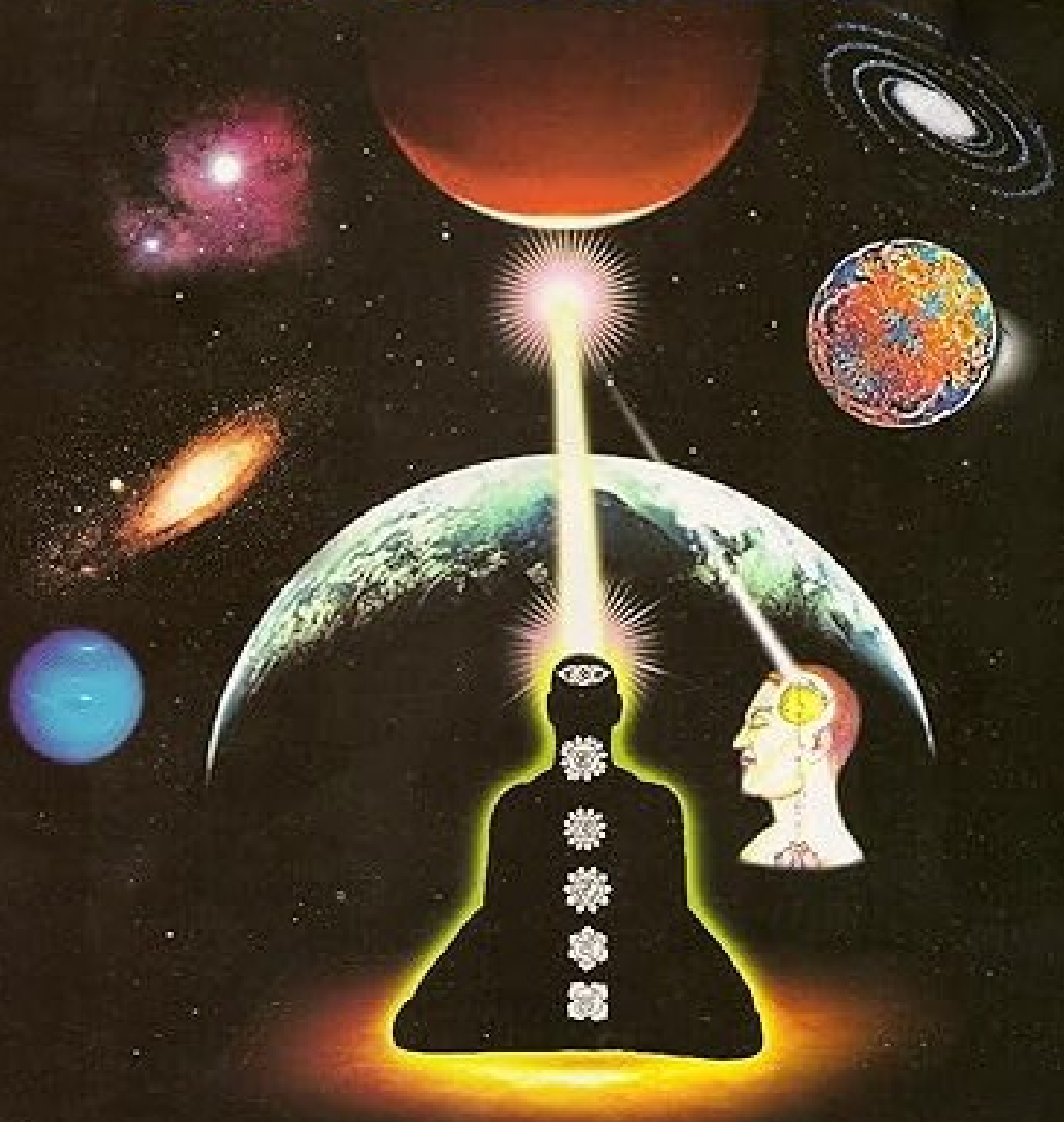


INNER JOURNEY



Yogi Pilot Baba

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ANTARYATRA THE INNER JOURNEY

We are using the manifested world and the human body. So, let this body be attractive, let it be healthy, let it be beautiful. A beautiful world with glimmers of hope can usher in peace and harmony. The mind with the support of prana uses the body and the sansar.

Each and every element of this physical world has arisen from the Sukshma or the astral before turning into the "gross form". All the elements have to go through the reverse process also i.e. - from gross to Sukshma (astral).

The two journeys - the inner journey and the outer journey are always active. Therefore, in the worldly journey a sense of want is always present. Whatever is incomplete suffers from the sense of want. The journey of mind is filled with want. This want is evident in the entire Shristi's journey. In this state, it becomes imperative to explore the chirtripti or the ultimate fulfillment. Abhav and swabhav in its fundamental form co - exist. To return to swabhav - is known as inner journey or the Antaryatra. When the realization of this incompleteness, this sense of want dawns, the process of inner journey or the antaryatra begins. Mind moves in twin directions. In the external world it can be perceived in the activities, which spring from sense's or vishay and when it goes within, it journeys to its own prakriti or its natural self.

I am offering this book to all humans, who are eagerly waiting the tomorrow, which will illumine their lives. I have picked up my pen after a lapse of many years, because, the need to write this book has finally arrived. Many years back, first, I realized my self and then the Parmatma or the Supreme self. Therefore in order to have the darshan of the virat it is necessary to cognize the latent divine self. The word Virat means the darshan or the glimpse of the entire cosmos. But this is not all, in this state of darshan of virat or vishwateet the ascending spiritual journey begins. At this stage, Shakti or the awakened energy acts as the medium in the realization of the past.

In this book, I want to awaken all of you, because, most of the religious books and religious leaders have tried the method of conversion. They want people to become their disciples and embrace their ideology. But my purpose is different, I want to awaken the faith in the self of all men & women and help them in the realization of the Prasoot Bhumi or (the womb of the eternal mother) the home from whence they have emerged.

I cannot denounce every one by saying that innocent public has been cheated in the garb of religion, but I can stress that they have been kept in the darkness by the superstitions, which have been portrayed as an integral part of religion. The cults of the have been established in order to play the game of power politics. Many gurus, in gurus the garb of religion have forced their thoughts on common people and enjoyed the worship of the unsuspecting public.

Today, religion has become a business and gurus are good businessmen. They can be easily compared to politicians who exploit the name and fame of past politicians in order to grab power. The gurus of today have declared themselves avatars and are selling the sacred thoughts of Maha Purush, Siddhas and Buddha Purush. In this way, they are harnessing power for themselves.

Various religious cults with their hypocrisy and falsehood are to be exposed. Many self appointed spiritual gurus are selling the yogic knowledge in the form of yoga, Shaktipaat, awakening of Kundalini and are amassing wealth for themselves. This book will tear apart the teachings of these pseudo Saints.

I have defined and explained the terms like guru and diksha at length. What is shaktipaat and who is worthy of it has been discussed in a simple manner. First part of the book is devoted mostly to the concept of guru and divine love. First part of this book will be soon followed by two more parts, which will focus on Diksha, Kriya yoga, sankalp yoga and samadhi yoga. Next, you will come across a special discourse on Shaktipaat and Shakti. The chapter on Dhyan or meditation will dispel all your doubts and misconceptions about self-realization and show you the path of leading to self-realization.

This book explains the purpose of human incarnation. My personal experience says that you all have never loved anyone 'truly'. No love is ever free from any expectation. Expectation has always been present in all forms of love. You have not even loved yourself. You have always dressed, made yourself presentable, not for yourself but for somebody else. As such, whatever you have received has never been your's. In this you have been deprived of love, anand and self-realization. If you had received any one of the above three, your external journey would have come to an end. The inner journey is a journey of self-exploration. Every one is a Buddha Purush and the purpose of human life is to attain the Buddhata. An enlightened individual or Buddha Purush is the richest, most knowledgeable and strongest amongst all men.

I have exposed the hypocrisy of society being followed in the guise of religion. Many persons have become gurus and avatars by performing small miracles. Emboldened by these miracles and the consequent response of the gullible public, they have formed their own cults and devised their own norms of life. However, not a single Buddha Purusha has emerged from these religious organizations. One can come across such pseudo religious gurus all over the world. For instance, a man in America who used to collect funds for the victims of the Vietnamese war has proclaimed himself to be an avatar of Jesus. He is performing marriage ceremonies these days. One of my disciples in Japan has become a well-known guru. There has been a sudden upsurge of avatars in India. The avatar of Sai Baba, Hedakhan Baba, Kabir and Ramkrishna Paramhansa have emerged in India. Apart from these prominent names, one can easily find many avatars of Gods, Goddesses and Siddha women in the villages and the hilly region of India. The invocation of Gods/Goddesses, as also performing of variety of miracles like, materializing idols, Rudraksh and Vibhuti is done by them to obtain Godly status for themselves. I have manifested the truth of these people in this volume.

Most of you must be related to some organization or the other and my revelation might offend you. However, I wish to bring out the truth only and the intent is not to offend anyone in particular.

Miracle is a science of mind. It is the gift of the psychic zone. Miracles cannot make you to witness the soul. This science operates outside the mind and its experiments are related to the world and worldliness. The outward journey of mind cannot offer realization, it can merely hypnotize. It can influence the mind, but cannot overcome the sense of want. I wish to take you on an inner journey of the mind, which is on the spiritual plane. The external journey of the mind is known as bhog (indulgence in worldly pleasures), whereas yoga is the inner journey of the mind.

The external journey connotes the material aspect only. The inner journey is the awakening of the self. It is for this reason that I wish to free you from the bondage of miracles, sermons and storytellers and concentrate on your 'self'.

Our ancient enlightened saints had helped others to attain Self Realization. The modern avatars and so-called saints have done little in this direction. They have built sprawling ashrams, profitable trusts, communes, hospitals and educational institutions. They thrive on these and have catered a

comfortable living for themselves. All the monasteries, temples, churches and other religious establishments are gradually converted into a family business. The members of their families are exploiting the resources of these organizations. Some of you must have been affiliated to such establishments as followers or disciples. What has drawn you towards such organizations? You have yet to answer this question to your own psyche. Many of you may not like to accept the above statement, but this is your truth.

How long are you going to surrender yourself to others? How long are you going to be guided by the borrowed knowledge? How long are you going to listen to the discourses full of songs and mythic tales? Don't you realize the fact that you are also a man and your dependence on other men is almost belittling the importance of your own Self? 'Self' Realization is your inner journey. Why do you want to wait for some one to come forward and awaken you? This book is designed to help you to awaken yourself.

May God help those who have given their co-operation in the publication of this book? I am especially grateful to those revered saints who have inspired me to undertake this project. It was their wish that I should write such a book. My entire dear ones of present and past incarnations who have been very close to me - I is there for all of you. Why don't you come forward?

'Prem' (Love)

Is life an expression, a flow, a motion or a pause? You are in the midst of a flow of all kinds. There is a flow in water, wind, clouds, light, sound and the cool of moonlight. In every aspect of nature, a continuous activity can be seen. If there is a flow, it must have a direction, pause and a point of origin.

The source of the rivers can easily be found. One can guess the origin of light and sound by their expansion. The moonlight assesses the beauty of the moon. All the three spectacles of nature make us think that just for a moment there is a pause in the continuity. This phenomenon of flow and pause is also perceptible in human emotions like love, hatred and compassion etc. We can see the varied faces of human relationships in the intensity of feelings, in the restrictions born out of possessiveness, as also in the sudden outburst of intimacy or the hurtful coldness. Are these the expressions of human mind or the result of worldly interaction?

These emotions are temporary. When the dam of human emotions cracks everything flows in the deluge. After the devastation of the floods, the process of recreation begins. Similarly from the wreck of emotions, man begins to pick up the threads of life to weave a new pattern. It has always been happening and will continue to happen. One has to accept the change, forget the past sorrows and start life afresh. This attitude gives a new impetus to life. In the anticipation of a new beginning, you are a part of this flux. You were in the midst of this flow today also you are in this flux. However, where you were at some point of time you cannot be there today. Despite your keenness to do what you did in the past, you cannot do the same today. This is because it is natural to be with the flow. Time has ever been moving. It has never paused. When the great souls like Buddha, Lord Krishna, Mahavir, Jesus, Nanak and Gorakh were born, time had stopped for a while. The imprints of these elevated beings are still on the sands of time. If you desire, you can also become like Mahavir and momentarily arrest the flow of time. You can become a Meera. If time could stop for a while for Meera why cannot it stop for you?

There are very few who have experienced the power of love. Many may have spent rainy season in the embrace of the beloved. But, none has seen love in the form of permanence - even I have not seen this aspect of love. Mira's love was lost in the confines of poetic stanzas in the ocean of emotionalism. She drank poison thinking it to be a potion of love. The pages of history are full of tales of love of varied nature. The Nirvana of Buddha, Mahavir and the message of peace is also a tale of love but of different nature. In the songs of Kabir, Nanak, Raheem, Raskhan and Bihari, devotion to God and moral teachings are predominant. The love of yoga is found in the tales of Patanjali and Gorakh. The bhakti love is evident in the stories of Gautam, Kanad, Pullatsya, Atri, Anusuya, Vyas and Shukdev. At other places, the compassion of Jesus Christ, the love of intellectualism of Mohammed, Socrates and Aristotle is referred to. The yearnings of Ram-Sita, the Raslila of Krishna, are all examples of this chain of love. All these have disappeared after becoming a unit of this flow. In this chain of love, some are either the first link or the second and so on. Has any one attempted to become the last link? None. But none could become the last link. All these historical and mythological allusions only reveal that love did not stay at any stage permanently.

In these examples, love is synonymous with expressions, which in course of time have become just memories. The tales in the Puranas and the pages of history are embellished by the varied references of love. When we read these stories, we try to find solace from them. The desire to be one of them has urged you to cling to the past legends of love. This attitude has not only destroyed your past but is also damaging your present. It is unfortunate that instead of trying to understand

yourself you are satisfied with perpetuating the past. Caught in the grip of orthodoxy and tradition you have ignored your true potential. Can merely listening to the katha ever enlighten you? If so, it would be very simple to attain enlightenment. But it is not so, that is why one should try to analyze the importance of one's true self'. One who has truly loved and attained something has never tried to give any definition of love. You will have to change the old customs and free yourself from the suffocating chain of cast, creed and religion. Only then, you will be able to understand the true meaning of love and stir up the latent shradha in you. First you must learn to know yourself and then only you will be able to know about love or experience the ecstasy of love.

There is a flow of vibrations in love. The feelings of separation and union are integral to the love. In separation the acute yearnings for the beloved are predominant. In this stage, the lover has to wait go through emotions like sadness, impatience etc. These ripen the individual in the furnace of love. The long wait finally result in the form of ecstatic union. In separation, there is flow whereas in the 'union', there is rest.

In order to realize God every devotee has to experience the pangs of separation and suffer the agony. A sadhak who longs for the darshan of God suffers the pangs of separation, just as the lover who longs for his beloved. Yogi has to purify himself in the fires of yoga. When heart longs earnestly for something, it makes efforts to reach its desired destination. If anything happens effortlessly, it loses its significance and is not treated seriously. Never think that love can be easily obtained. Love is God and God cannot attain easily. You have to weep and these tears are not ordinary tears. Your heart should dissolve in the tears. You should weep tears of blood. Your mind, heart and body will have to weep in cohesion and these unique tears, will ultimately reveal you the true love and you will achieve union with God.

The longing to embrace the unseen is separation. The keen desire to see the unseen is love. Surrender to the unseen is shradha and bhakti. To become one with or to absorb someone who is elusive is, love. It is a difficult journey. It is an Agni pariksha, in which you will have to burn yourself to ashes. The day this happens, the union will begin from these ashes.

Love is a feeling. One who has loved can understand the pangs of separation. A man should understand what love is like. The understanding of this feeling will enable him to love God. But where is God and where can one find him? It is true that if you want to love God, you should first learn to love a human being. I can vow that a person who fails to love another person is incapable of loving God. Human love serves as a ladder to reach God. If human love is only confined to emotional and physical level, it will not last long. There is flow in love and it has limitless depth. Human love of purely physical and emotional nature always hinges on compromise. A situation of give & take is present in love and this give & take give rise to a certain fear. Fear makes a person suspicious. Suspicion is a sickness. It dries the fountain of happiness. This is pure selfishness, a hunger, not love. True love is like fire. Once this fire is stoked, it is not easy to satisfy it. A man can ignite this fire but cannot put it out. Herein lies the beginning of true love, which in due course assumes the shape of spiritual and leads one to Parmatma. Do not be afraid either of yourself or your past. Let your past be like the surface of ocean and your world should be your family... Thus you can embark upon your voyage. The love of husband and wife is also akin to spiritual love. Love for children, friends, birds & animals and nature are small paths, which converge on the path to God. All these by lanes cannot deter you from reaching your destination. Rest assured and continue your journey. Your soul has always been there. Soul is immortal. Whether it is yours or mine, it has always been there. As per sanskars, time, disha and circumstances, it has taken birth in various guises. Perhaps, you were one of the characters of Mahabharat or Ramayan in the past. Sometime you can ask Machender Nath will tell you about the immortal soul in the form of king

Vikramaditya. If you ask Baba Gorakhnath, he will go back in the past and tell you about the discussion he had with Machender Nath over the intricate mysteries of nature. If you will come to me, I can go in to your mind and tell you about your past incarnations.

No human being can ever give total satisfaction to another human being. A human can ignite the fire of love in another human being, yet the contentment is not within his power. Human love can be compared to a dense garden of insatiable thirst. The search to satisfy this thirst leads man to God. If a man is thirsty there has to be water somewhere. The water will naturally lead one to stream and then to a river. Finally, there has to be an ultimate source behind all these.

Just look around this animate world and you will find that before incarnation of any life form, nature automatically provides food for it. For example, mother's breasts are filled with milk before a child is born. The birds begin to build their nests before laying eggs. Some unknown power prompts them to make their nests. Meeta: these examples define the meaning of love, bhakti and shradha. However, these divine qualities have now been commercialized. A variety of restrictions, customs and rituals have stifled them. The hunger to destroy the bird's nest and to kill them has overpowered man. This explains that its negative aspect has overpowered Chetan. It is difficult for love and peace to survive in such an atmosphere. Drashya has become more important than the longing for the unseen. Now that the love has awakened in you, the day is not far when you will unite with the beloved residing within you.

In this period of waiting, you should be well armed with the fire of longing and should remain steadfast in this voyage. At this point, you must change doubt into patience and the fear into trust. The outcome will be pure anand. This will be a unique experience where the bright rays of love will blossom in your life and you will be wrapped in the shower of love. This voyage will take you towards the immortal.

Everyone has the right to love. I do not want your love to be declared immoral and your devotion misinterpreted as an immoral escapade. A man cannot comprehend the language of the soul unless he goes through the physical and emotional stages of love. Love is a form of language. Everyone understands the language of love, even animals respond to the touch of love. So, why should a man be deprived of love? Hence, there has to be a shower of love in the life of every person. I have spoken a number of times about the language of love about self-realization and I will have to repeat it again.

When I speak to the people who have experienced the shower of love - the language of the soul, they understand it better. This is because they have experienced the varied aspects of love. Thus, they find themselves in a position to embark upon this inner journey. Whenever I go for a walk along the beach, they come along and express their uninhibited views on life. Life should be led as per one's own style. One should not become too much attached to worldliness, should enjoy life but at the same time remain detached. It is important for a man should understand himself and be true to himself. Pretentiousness curbs ones true identity. Herein lies the true meaning of life. God is love and God resides in the human body.

The exchange of love is the union of two energies. It is also a union of two thoughts. This manthan or churning can be compared to the churning of the ocean, which begets much powerful energy. Love is not a sin. Had love been a sin, God would not have given freedom to animals to openly engage in the acts of love. Ram & Sita would not have married, if love had been a sin or a curse. The love of Radha - Krishna, Shiva - Parvati, Vishnu - Lakshmi, explains that the feeling of love is not a sin or a curse. Parashar Rishi succumbed to the charm of Satyawati, the daughter of a

fisherman. Sage Vyas was born from this union. These references emphasize the power of love.

Love always demands freedom. Love is nature itself. As such, it cannot be imprisoned by restrictions. Love brings man into this world and takes him to the height of excellence. A woman's presence is vital in a man's life. He cannot be a complete person without a woman in his life. A man cannot become a Rishi or Mahatma, but he cannot become a Yogi. In order to become a Yogi, it is essential for a Purush to awaken the prakriti within him. The darshan of self is possible only in this way. There is always a woman's inspiration behind a man's success. But she can also be the cause of a man's downfall. A woman is an enigma. She is full of love, merry and kindness but she can also become a fury incarnate. Because of her contradictory selves, no one has been able to understand her. Prakriti and woman are very much alike. When we are unable to understand Prakriti, how can we understand the nature of a woman? Prakriti is a janani and woman is also a janani. In this respect, they can be compared to each other. Prakriti has given us everything, its gunas, Kala, all its elements and finally its soul. Its gifts are beautiful. Human beings, despite all these gifts, have never tried to understand her. Because of the indifference of mankind, she has become the cause of natural calamities. If it can give birth and sustenance, it can also become the cause of death and destruction.

The above analogy also applies to a woman. A woman should not be looked upon as a sex object, meant only for physical gratification. She is basically a mother. But since man is accustomed to enjoying the beauties of nature, he wants to treat woman in a similar manner. He exploits her physically and when she fails to give birth to a child, abandons her as barren land. This type of behavior is not love. This is sheer betrayal. Nature revolts against man's brutal excesses. It is good that you are just a woman, not some indifferent man's wife, who would have treated you as a fertile land. You are not like Sita, who had to go through all the trials of banishment in the forest. When it was time for her to enjoy the kingdom, she was made to suffer the ignominy of desertion. You cannot be compared to Krishna's Radha, who also suffered the pangs of separation, while Krishna indulged in so called amorous activities with many wives and beloveds. Rishi Gautam's wife was subjected to indignity by the Gods and consequently had to face the wrath of the Rishi who turned her into a stone.

You are a woman and in this incarnation, you are encased in a female form. Your mind is like a flowing river. On the banks of this river, many pilgrim spots have come up. These pilgrim spots can be divided into three categories - the shrine of love, the shrine of peace and the shrine of bhakti. These shrines have emerged because you are a yogi in your mind as well as body. Since you have my patronage, you have attained the level of malpak.

I worship each and every form of woman. I am indebted to nature and to woman. I have attained self-realization; still I do not want to be free from the debts of nari and nature. I do not want to immerse in my chetna until prakriti or nature releases me from its bond. To me love is - God, creativity, union with God and also the awakening of Shakti.

I am a Yogi. The path I have chosen is the path of love. It is the love, which has enabled me to have the glimpse of the Lord. With the help of love, I attain the state of samadhi. It is because of love, I can push my energy upwards. While moving on this golden path, I have seen myself in the varied forms of nature. Even nature has appeared in various guises to guide me. Sometimes she came as an innocent girl, a beautiful maiden, adorned with the beauty of full moon. There were times, when she projected herself as a woman in tattered clothes or as a sick emaciated beggar. She also came as a burning spark of the lightning. In whatever form she came, she always gave me something.

Whatever I have learned or cognized, is because of the gracious benediction of nature. As a woman she freed me from the worldly sanskar of bhog. When she came as a Goddess, she filled my entire being with divine light. Prakriti or nature has showed the path, gave freedom to my chetna, the consciousness or me. It is the nature, which has helped me to sever the ties of worldly attachments.

I stand here as a Yogi. I am here because you are flowing in a downslide. Only Shiva could contain your tremendous slide. Shiva is a yogi - a great ascetic, Parmatma - the third eye or the divine light. I am also a yogi and waiting for you. Unless you are absorbed in my locks and become like the flow of the pious Ganges, the path of Moksha will not open up. I want to flow in you. You have to merely carve the path and give up the insentient state.

Guru Prem (The Love of Guru)

Love has many dimensions. It just happens. Even I was not aware of its arrival. I used to love nature's beautiful surroundings, deep musical resonance of flowing rivers, reverberating sound of the mountains and the underlying energy in the movement of the clouds. I worshipped the beauty of nature. I never went to a temple or a mosque and offered prayers. In the natural surroundings, I perceived my Goddess... My God was in the mountains. I never realized my feelings of love, for nature changed its tide towards human love. After sometime, I understood that the sudden change in my feelings and the sudden gush of emotions was nothing new. It was an extension of my love for nature.

You also know and understand the meaning of love. This is because you know whom you worship. You have read the stories narrating the love of Lord Krishna. You have been just a student in this field. You have read about it and increased your knowledge. But, there is no definition of love. It has neither a teacher nor a student. Love is a journey in itself. You will be unaware of its arrival and its departure. It will just happen. When this happens, it will change everything in your life. Your life is filled with music. You like to wander in the natural surroundings. Ironically enough, when love departs, man again takes refuge in the lap of nature. When one is in love, one feels the same as when one is in love with nature.

I know what one feels while one is in love. My journeys in the realm of love have left a powerful imprint on me. Even today, I am flowing as love incarnate. Pali and Lakshmi came into my life as the very incarnation of love. They were just like fresh water springs. I was at that time trying to probe the mystery of death because I was mortally afraid of death. I was not looking for death in the hospitals or in the road accident victims. I know that death was not there. Death is a journey towards eternity. Death is a form of prakriti. I was searching for death in prakriti itself. I was in love with prakriti. I perceived it in every beautiful aspect of nature. I saw it in the currents of the flowing waters. In the blossoming of every bud, I saw the specter of death. I saw death in all living entities moving on the road. It was there in the dense green creepers and tress of the forest and so death acquired the form of my beloved. I was in love with death. I began to worship it. I was obsessed with death; it became my sole purpose in life. At this stage of my life, I owe all my achievements to death. Death gave me two flowers as the emblem of love. Two human beings came out of the womb of death, which became my love. As a student of love, I was not merely satisfied with its intellectual aspect. I wanted to touch and taste love. I wanted to undertake an experiment of love. This became the chief contention of my life. I never wanted to give the final touches to someone's definition of love. I never desired to get lost in the beauty of love in its varied expression. I was keen only on love. I found this love in the clouds; in the sunrise and sunset and in the evening the birds, which flew back to their nests.

The two humans in female forms were the embodiment of love. Their life was just like a flowing river. In them, every moment had the awareness of the presence of death. Prakriti taught me how to love life and death by presenting me the two flowers of love. It just happened. It just came into my life. Till today I am unable to figure out from where it came. I did not even know when it left me. I was not very much concerned with its departure, because I knew it could not leave me. Love did not leave me; the only change was in the personality of the people who were in love.

In this context, no one is to be blamed. Meeta; it is true that love is not within anyone's reach. It is not within your power to love someone. Even, I cannot force myself to love someone. One cannot restrain oneself from falling in love - it just happens. In this respect, we are all helpless. Similarly,

you too will be totally helpless when love will desert you. If this situation comes in your life, do not blame anyone. It just comes unannounced and goes away silently. How it came, from where it came and where it went away no one can ever find out. Love is energy. It is in a state of flux. When one is in love, one is endowed with this energy. But there also comes a time, when it leaves you. Even your desperate efforts cannot prevent its departure. The marital conflicts of husband and wife and the misunderstanding between the lover and the beloved reflect the onset of the gradual ebbing of this energy. Love is no compromise. There are no bonds, no shackles in love. Hence, one should not treat love with lightly. You are like a flame and it requires oxygen to burn. Human life feeds on this oxygen. The flame can only be ignited by the energy of love. If love is like a flame of human life, it should last as long as life is there.

Love should not be confused with marriage and its sexual aspect. Love is not a search, it is a path. Marriage on the other hand is a search - a compromise. In marriage, lovers engage in sex and satisfy each other's biological needs. When your love is only content with sex - differences in the marriage life will emerge. In such a love, weariness is born. Love is just love. It is not a tendency, it is nature itself. It does not need sex. Therefore, it should not be confused with sex. Sex is basically a need. It is a human characteristic. One cannot say that without love there cannot be any coitus. Love is free from such limitations. One does not get tired in love, where as one gets tired after intercourse. In love, there is sentience. A person, who is in love, burns brightly like a flame. There is a feeling of stability. On the contrary, sex begets differences and distance. There is hope in love, for it is in itself a lamp of life. In sex there is the death of the feelings of the partners. After sexual act, the possibility of the generation of new energy is there.

Love cannot define the boundaries of ahaṅd or bliss. Sexual Act, on the contrary, is governed by time, intensity of desire and excitement. Love can become the path of salvation - a symbol of freedom. But this statement does not apply to sex. Sex is totally different. It is an act, which is born out of need. It is a union of two energies. It cannot open the doors of Mukti or Salvation. Sexual Act does not go beyond the body. Body is its ultimate limit. In the sexual act, there is the union of two minds and two bodies. It can only celebrate an utsav. In this, two energies discharge themselves. There is just an intimacy between two persons, but they do not become one. Instead of integration, there is disintegration. In scientific language, this can be called fusion. In fusion, death of one state and the birth of another state take place. How could an intellectual like Rajneesh declare the physical union as the path of Mukti or Salvation? Sexual act cannot be treated as a subject of Chid. Possibly the great Manishi did not try to understand the difference between Chid and mind. Perhaps, he did not have the knowledge of the pure state of Chid.

A union, which is confined to the excitement and dissemination of energies, cannot lead one towards pure Chid. Rajneesh was only a great psychologist. He dwelt on the subject of minds but not on Chid. His philosophy was confined to bliss and its celebration. It was a celebration of the bliss, which was born out of the fusion of two energies. Guided by this philosophy, Rajneesh may have thought that this utsav can culminate in samadhi. But how could this be possible? Mind and time do not exist during the state of samadhi. It can never be a subject of utsav or celebration. In utsav, one can perceive a flow where as a samadhi is in a static state. Samadhi belongs to the realm of Chid. Sexual fusion, therefore, cannot be defined as the inner journey. Weariness and despondency are the aftermath of the sexual bliss or anand. This bliss cannot be characterized as Sat-Chid-anand. The energy flow in sex act is downward. This downward flow cannot take as an aspirant towards samadhi. Samadhi is the journey of the self. It is a journey, which takes the self to its Prasoot Bhumi. Samadhi is the journey to the seed. On the contrary, sambhog or the sexual union is an exercise, which creates a tree from a seed. Therefore the one, who is forming a tree possibly, cannot go towards samadhi.

I do agree with the Manishi that the energy generated in both is the same. But the sense of the term. He had read the books on yoga and done its analytical study. But he had energy travels on distinctly different paths. Perhaps, Rajneesh was not a yogi in the true not treated yoga as a science and experimented with it. Only through Bhav he sought the path of salvation. He attached a lot of importance to the aspect of knowledge but never dealt with its science or experimented it on himself. With the result, he spoke only centered on the state of mind of the post excitement stage. about the journey of this particular energy. Samadhi was not his forte. His attention only

All his experiments were based on the excitement of the energy. Sex provided the practical aspect of this excitement. He called this fusion of sexual act as the journey of the super consciousness. I really wonder how a man who could enchant thousands of people with the magic of his thoughts, himself remains a confused man - a wanderer. Till the last moment of his life, he was unaware of his true 'Self'. Many a time he tried to climb the ladder, but success always eluded him. He was virtually playing the game of snakes and ladders. Whenever he tried to climb this ladder, the snake always defeated him. It is indeed paradoxical that the intellectual, who was distributing realization, was far from the realized state. His entire life revolved round his theory of sex and the concept samadhi through sex. Alas, he could not reach the state of samadhi before entering Maha samadhi (death). Whenever I met him, I always said, "Rajneesh, you are a good psychologist, a good Tatavetta but you are not a Yogi. Your experiment with sex, which could lead to samadhi, has caused the younger generation to go astray. This experiment gave them a momentary respite. But such an experiment destroys ones inner being. Sex is always an external journey. So how can this be termed as the inner journey - the going back to your real home?"

He knew very well that I was always in the samadhi of my 'Self'. People, always surrounded him. His samadhi was a crowded affair. He spoke of three kinds of crowd and he searched himself in these crowds. In the sea of human faces, he tried to trace the long lost face of his Lakshmi. Lost Lakshmi was symbolic of his unfulfilled desire, his yearning and his love. The love in his personality had faded away, yet it had not gone forever. It was alive in Rajneesh. He was aware of the internal journey of love. Due to his obsession with love, he suffered like a wanderer. His yearning for Lakshmi was so intense that he began to search for that in everyone. Overpowered by this acute longing for Lakshmi, Rajneesh began to treat young women of foreign origin as Lakshmi. Outwardly, Rajneesh passed as an actor. He could put up an act very well. But inwardly he was a lover, who suffered the pangs of unfulfilled love. He was a wanderer in search of his lost love. Whenever I tried to convince him, he became evasive. He was cognizant of the yoga of sex, which he mistakenly thought could lead him towards samadhi. His Lakshmi was lost in the crowd and so was his vivek.

Since he wanted to adopt this path for his self, he propounded this philosophy of life. But this can never be the search of truth. Some intellectuals, who wanted to prove this theory by logic has erroneously conceived this as truth. Had this been the truth, our great ancient sages would not have discovered the method leading to samadhi.

Love is like a path. It comes from eternity and goes back to eternity. It is not a matter of discussion. It cannot be experienced through mere discussion or discourse. Love is a treasure of feelings. One cannot force oneself to fall in one. It just happens. Love is truth and truth is a subject to be experimented with. In order to understand the truth, one has to permeate oneself with it. Discussion alone cannot give a true insight into truth. You can use any parameters to talk about truth convincingly. You can also take the help of recognized conventional standards to assess the truth and glorify your karma as truth. But truth is your own soul. It is you alone and not any thing else. You are a soul and you cannot talk about it. You cannot even give it, an imaginary form. No

dictionary in the world can ever describe Atma. It will be fail in doing so. A lot of literature is available on wine, women and love. The Sufis have portrayed God as a beautiful woman and a dear beloved. You always try to define a relationship with God. Do you think it is possible to define your relationship with God? No one can define the love between man and God. It is so, because man has never seen God and has never experienced this love. How can you talk about truth, which you have never known, and God whom you have never seen? But, still, a large majority of people does so. They endow God with a human form and give vivid beautiful details of his well-sculpted body and ornaments. One cannot cognize truth by these details. The glorification of love is not enough to woo love.

The Sufis had a different concept of love. They painted God as a beautiful woman with a pitcher of liquor. Liquor has been used as a symbol. Further, the Sufis imagined that the pitcher of liquor was a gift of love, which was meant for them. When you love a person, you see him in a different light. To you, he becomes the most beautiful person in the world. Moreover, he acts as an intoxicant's for you. He becomes the ultimate objective of your life... You beseech God to give you your hearts desire, or love. Your pleas to God are not for love but for the media of love. You are ignorant of love; you only desire the media. This earnestness and longing only leads one towards sex. Can this physical union be a samadhi? It is a grave mistake, for these two are poles apart. In this context, my visit to Italy is worth mentioning. When I was in Rome, I visited many towns. During my tour, I learnt about an Indian sadhu who was teaching the art of awakening the Kundalini through sex. In Milan I visited a yoga Institute where I met Karto Partiyan. Karto Partiyan lived like a sadhu and managed the Institute. Anna Gassea, a beautiful Italian woman served in that institute. She was a computer engineer by profession and could speak English fluently. As a yoga enthusiast, she was well versed in its techniques. This lady was very hospitable and looked after the guests very well. There has to be a limit to man hunger for physical gratification. I was also one of the guests in that Institute. Anna Gassea, for three days threw meaningful glances at me. Many a time, she invited me to have intimate relations with her. When I refused to read the invitation in her eyes, she cast aside all the hesitation and spoke to me frankly. She said, "Don't you think that love and yoga, are union of energies? Don't you think that the Kundalini can awaken when these two occur simultaneously?"

As per Anna Garcia, sexual intercourse served as a good medium for the awakening of the Kundalini. This concept was introduced to her by two Indian sadhus namely - Swami Sharma and sadhu Haridas. The two had their ashram in California. I was shocked to learn that they used sex in the name yoga. This information came as a great shock to me because I had gone to that Institute with the purpose of propagating meditation as a branch of spiritual science. The science of samadhi and sankalp was my subject. Since I was active in Russia and China with my lectures cum demonstration on yoga, I was invited to Milan to impart the same knowledge. In Russia, the astronauts learnt the technique of yoga from me.

With great difficulty, I explained the meaning of love and yoga to her. This Italian lady was sincerely interested in meditation and yoga, so, she immediately called her guru to her place. As soon as he reached her place, she gave him the correct interpretation of yoga. He was totally ignorant of this aspect of yoga and these talks left him stupefied. He had spent thirty years in India in the company of Shivanand and Yogeshwar Nanda. Despite his association with India, he was unaware of these explanations of love and yoga. Hence onwards, he vowed, that he would never invite hypocrites who treated yoga as a tool for business.

In foreign countries, yoga has flourished as a lucrative business. The abuse of yoga has tarnished its image. Yoga gurus are no longer worthy of respect. Many pseudo gurus have exploited yoga and have given false hope to people. In this respect, even India is not far behind. There are many gurus

in India, who are involved in teaching of the awakening of Kundalini. Moreover, they proudly claim that they alone know the art of awakening the serpentine power.

Kundalini is not a new name. In fact, it is the new guise of Shakti. Shakti the serpentine energy - reincarnated as Kundalini is being used as a tool of supremacy. The word Shakti has various synonyms. We know Shakti as Jagatdharini, Jagdamba, Kali, Durga etc and this Shakti is our Prasoot Bhumi. This Shakti has one more name. I will take up this issue later on. For the time being, I can assure you that whatever has been taught about Kundalini is not enough.

Nowadays, it is generally assumed that it is quite simple to awaken the Kundalini. But it is not so. There are some persons who are resorting to hypnotism to relax your knots, while the others are relaxing you through excitement. Rajneesh often spoke of celebration via purgation of energies through excitement. A majority is using hypnotism to cause relaxation and thus relaxation is misunderstood as meditation. However, these methods are far from samadhi. They want to exploit you in some way or the other. Perhaps the interests are mutual - they are using you and you are also keen to benefit from them. Both the parties have their personal requirements. You too want to get involved in purpose. You have coined a new name for this link - Kundalini jagran or the awakening of the Kundalini.

What does the term awakening of the Kundalini mean? What kind of bliss, you are in search of? In Kundalini the awakened Shakti or (energy) travels upward and rests at many points. The awakened Kundalini, thereupon, gives a certain direction to the flow of other energies, which are within you. We can understand this better when we use the analogy of rivers coming together during the flood. Different energies, which are flowing like rivers, lose their identities during floods... The force of the water, takes away everything along with it to its very source - the mighty ocean.

What will you get out of this? Do you think you will realize the truth through these methods? Do you think you will be able to contain the force of the awakened Kundalini? This is merely the arousal form of the energy. People who hypnotize themselves to invoke the spirits often use this method. We can consider this situation as one of the stop over for the rising energy. The feeling of stability, calmness one experiences in this process, is similar to the post-coital status.

I can still recollect very distinctly the information, which the Japanese lady saint gave me about my disciple Mahajan, whom she met at the place of the famous teacher of Kundalini jagran. The Japanese saint was not happy with his activities. I knew this lady who was propagating this technique and I had a lot of respect for her. But I simply could not accept the fact that an intellectual of her status could talk in this vein.

Mahajan had been visiting me for the last couple of years. But, after his transfer to Calcutta he lost touch with me. He did not call on me. Mahajan was keenly interested in meditation. Meditation is a good activity. To practice meditation is to practice self-awareness. In meditation, one has to keep awake and check oneself. He was aware of this concept and adopted it fully. He had participated in my samadhi in Mavlankar hall in Delhi. In Mavlankar hall, I went into samadhi for 98 hrs in an airtight glass container. At that time, Shri Venkataraman was the Vice President. He had come to witness the event along with his wife. Mahajan, a senior official was a quiet and matured man. He was a bachelor. He came to me from Rajneesh ashram. I often counseled him to get married. Yoga Mata Aikawa told me that when Mahajan asked Mataji to explain the riddle of my samadhi, she gave a very unconvincing answer. According to her, "Babaji goes into a samadhi due to the influence of a summoned soul". I sometimes really wonder, as to how could this lady, an intellectual and a good speaker, could do such a petty interpretation of samadhi? I think that a

person, whose concept of samadhi is so lowly, possibly cannot teach the technique of Kundalini jagran.

The ultimate stage of the awakened Kundalini is samadhi. Samadhi is the state of being in Mahashunya. Since the final aim of every religious order is samadhi, I could very well understand Mahajan's confusion. The Japanese lady Yogmata Keiko Aikawa understood the concept of samadhi and was also aware of my relationship with Mahajan. Mahajan's unwarranted comments regarding samadhi surprised her. It is indeed very unfortunate that there are some people who resort to such lies in order to bring more followers in their folds.

I knew that Mahajan had some weaknesses. He did not feel settled. He had some unfulfilled psychological and biological needs. All these unfulfilled needs, propelled - him towards meditation. He is still wandering with burden of his unfulfilled needs in search of something. I never offered him any hope or, salvation. He merely came to me to spend some peaceful moments. Since I knew very well that it is not easy to awaken the Kundalini of an ordinary man, I never tried to rouse Mahajan's Kundalini. The body of an ordinary person does not have the capacity to withstand the tremendous force, which is unleashed from an awakened Kundalini. It is a fraudulent thing to assure everyone with this technique and its consequent positive results. It is like giving a false hope to an ordinary person. Only unrealized people can indulge in such falsehood.

After learning the views of a famous person regarding samadhi, I began to wonder as to how long India will keep this truth imprisoned. Are the future saints of India doing all these things merely to attain fame and glory? Do they have only one objective - to don the mantle of a guru? I would like to ask that Mata," Could you not? Explain the possibilities which are present in a samadhi to that gentleman? Could you not help him positively in his development? Why did you turn him towards its negative aspect"?

It is not easy to awaken the Kundalini. I can understand this aspect very well and when people claim that they can teach the Kundalini jagran, they take the help of psychological and psychic procedures. I am conversant with a large number of energy kriyas and their consequent effects. I cannot stop anyone from going away from me, because I have understood the nature of love, which is energy. In China, I have seen the scientific interpretation of energy. Chinese, with the help of concentration divert their energy to their fingers and they can fry the fish by the heat generated by this process.

I too am conversant with the different techniques of energy related activities like hypnotism etc. However, I have never tried to proclaim myself as a guru. Almost five to ten lakhs people came to me. I have never given them any promise or ever tried to exploit them. Why all of you, who call yourselves gurus, do otherwise? Do you think this is love? Is this the definition of love? Can you acquire their trust without love? Do you think it is possible to imbibe truth without love? Then, what is the need for imparting flawed knowledge to the gullible? Has anyone acquired the realization through the awakening of the Kundalini? Has anyone ever undertaken the journey of Buddhatav? If not, then why you are you claiming knowledge of these things. In the past, people were enslaved to the stories from Puran... today, they are enslaved to these techniques, which give temporary results. Neither you have experienced the true meaning of love nor given the liberty to these sadhaks to realize it by themselves. In order to overcome some of your own stress, you have taken them in your fold. These people who come to you are also victim of some problem or the other. Their problems are largely psychological. Every common man suffers from some problem or the other. The people who have chosen the path of truth are no exceptions. They also have a stress, which has to be dealt with. Even love has a stress of its own kind. Sadhana is the only method,

which can release the stress or alleviate the stress related problems. Sadhana is not a permanent method. It only refers to some portions of life. It is often seen that many who have undertaken a Tapasya give up, once their objective is achieved. The people, who do sacrifices, give up doing so, when their objectives are achieved. Similarly, people who do fast give up, when the objective is within the sight. This kind of sadhana is casual, since it is performed on a part time basis - only to resolve this or that problem. People who are in love also fall in the same category. Marriage, for them, is the only solution to their problems. Matrimony gives them the license to love. All the social restrictions are eased on their own. The Dharma gurus too are resorting to this alternative. They forge this relationship between guru and shishya or as guru and sadhak. The sadhak cannot sever this relationship under any circumstances.

A beautiful lady doctor used to come to me. She was a married woman. Her husband was a rich businessman. This lady wanted to have a relationship with me. She was earlier attached to some ashram in Rishikesh. She seemed to be an intelligent and a clever woman. When she laughed her entire body came to life. Though she was married to this man, yet they rarely stayed together. The two lead their own lives. She was most of the time touring around the world. Her husband was interested in amassing more and more wealth. Evidently, she had married him for the sake of his money. She was an independent woman. During her tour of various pilgrimages, she needed to stay in the respective ashrams.

She told me - "I want to tell you something. You may treat it as my confession". She further added, "I am afraid of love, but at the same time I crave for love. In the past dalliance with love had been just short-lived. Those involvements were just casual relations. There have been so many episodes of this nature that I have lost count of them. When I don't even remember their names, it is not possible to remember anything about them... Now, I have found my happiness in these ashrams. You would like to know why? Well, this is because I have found love - the love, which I had never, experienced in the past. I have found the true bliss in these ashrams. There are many saints in these ashrams, which are not saints in the true sense of the term, Surely, they must be under some form of stress. In order to get rid of the stress, they have worn the garments of a sadhu. Outwardly, they may have given up worldliness, but innerly they are still clinging to worldliness. They are simply acting as Saints. The fear of virtue and vices has kept them under a discipline. Normally, they keep away from women, because they are afraid of them. But when a woman, invites them for a relationship, they satisfy her immensely. This is not love - this is just contentment.

When her monologue came to an end. I said, " This is not love. This is your hunger and the sadhu's depravity. By offering loads of charity, you have virtually bought the sadhu and used him to satisfy your lust. In such affairs, it is not necessary for you to know the person. But how long can you continue like this? A day will soon come when you will loathe yourself for leading such a life. In these encounters someone might insult you and it will be difficult for you to take this insult." She replied thus, "It is true that I have been insulted a couple of times. Every time I had an affair, I thought it was love. But I was greatly mistaken because it was never love, it was just lust. Unable to accept this reality, I ran away from that ashram and the persona in the garb of a Yogi. During such encounters, I used to think that this time I am in love. Many a time, I begged for love. But what I got was not love, just sex. These pseudo sadhus in the guise of an ascetic were already involved with some Sadhvi or some young woman. In this way, I had to bear a lot of indignity. Today, I have become a stranger even to myself. Tell me what should I do? Where should I go? Why can't any one give me love?"

The minute I looked at the woman, I understood the crux of her problem. She could not fall in love because she was scared of the difficulties inherent in love she wanted the Rose of love but shied

away from its thorns. Due to this fear, she did not allow the Rose of love to blossom in her heart. She had imagined the pain that love can cause but had never thought of the joy and happiness it can offer. She was depressed because life is short and time was passing by. Her anguish will increase with the passage of time. All this is because she had chosen the wrong path to realize her dreams.

Now Meeta! You can understand why these clandestine affairs are short-lived. How can you expect love from these people when they are so unsure of themselves? Think about those poets and writers who have written about love, but have given very little time to love. Love has not been a total preoccupation with the artists. They cannot sacrifice their talent for love. The same can be said about a minister, a businessman or a government official. Every one is involved so seriously with their careers that they have very little time for love. But this is not love in true sense. True love is a matter of heart. If you love some one from your heart, you can love that person as much as you want. There is no limit to love. In love there is no compromise, no restrictions. It is like a flow... love flows from the heart... In this river, multitude of people seeks their salvation. Your mind and body may wear out, but this river of love never wears out. One cannot blame love for any changes in a person. People, who have tried to find flow in love, have erred. Love is always a true love. True love can take one to the heights of blissful ecstasy in no time. Whereas the so-called love of many years, cannot give this kind of experience. This turns the theory of love upside down. It is not necessary that true love have to be forever. It can also be short-lived. One cannot say that the flower which blossoms in the morning and withers in the evening, is not a true flower.

I want to say that the authenticity of true love does not lie in the longevity of love. This is the reason, why this woman was feeling so lost and unsettled. She is neither happy nor sad. She has got stuck somewhere. There are many couples, which are committing suicide to prove their undying love for each other. Why should the lovers choose death when they are faced with hurdles in their union? True love does not mean that you should kill yourself. I would not advocate such an extreme step. Instead you can choose to live separately and still love each other. Perhaps, in course of time, one of you might cease to be in love. The other possibility is that, though living separately, the two of you can still keep the flame of love burning. This gives a new direction to your love.

It happens this way, for it has happened with me. We three were in love and the stories of our love were widely talked about. We had freed ourselves from all the shackles of society and given love a new direction. In this, we were not afraid of anyone or anything. We were not enslaved to our psychological needs... So, we could carve a new niche in the arena of love. But, who has seen tomorrow? No one knows what will happen tomorrow. Many astrologers have tried to read the future in the configuration of stars. But till today, no one has been able to predict what is in store for us. The dawn of a new morrow always has a question mark? This evokes the feeling of - "now what next"? "We three had surrendered ourselves to tomorrow, which was waiting for us. I am writing in this vein simply because it pertains to you and me. Tomorrow has given you to us.

Today, you are on the same path where you were in the past. That man of yesterday had created vacancy for today by dying. The death of man heralds the arrival of today. This is the law of nature. It has always happened in this way and it will continue to happen. Change means the death of one and the birth of another. The tree reminds us of the death of the seed. The sapling sprouts into life from the seed. This happens only when the seed dies. Our present has emerged from our past. That man has forsaken us. We are all traveling towards tomorrow, which is yet to come. The waiting for this tomorrow is always there. Meeta! You are the present of that man and this is the reason why I have to invoke the past. My past is still alive within me, where as your past is dead and forgotten. Though your past is dead, yet it is alive within your sanskars. Your man did not stand by for long. But it has given you as a present to today. Meeta! We three could be compared to three travelers

moving towards one direction and one aim.

It is true Manjari that there is no definition of love. Those who are in love can rarely it in writing. It is a poet or a writer who writes about love. They can write, but express they do not have the feelings of love. They do not have time to be in love. Their pen is their beloved... The stories of love are a product of their imagination. Our journey of love began at the tender age of thirteen and lasted till the age of twenty-three. At the age of twenty-three I became a pilot in the "Indian Air force" We then had a small aircraft. We had acquired a lot of property and tea gardens in Assam, orchards in Switzerland and a house in London. At that time, the life was full of happiness.

Meeta! How long can man run away from truth? How long can life is enjoyed in this manner? How long can man mould time as per his design? Change is inevitable. Still, man avoids the reference to change with the result that the country is always facing some crisis or the other. The crisis is sometimes on the border, in administration or in political ups and down.

Change is inherent in every moment. The sun rises and sets. With the rising and setting of the sun, our lives span also depletes and one day comes to an end. The sun is also caught in the ever-changing wheel of time. It can neither be the companion of the somber evening nor of the early hours of the morning. The brilliant rays of the sun fade away with the ticking of the minutes. Just as the mighty sun cannot be spared by time, likewise, the humans too cannot remain unaffected by the time.

As time went by, I found myself moving away from my career. I had actively fought during the Chinese aggression against India. At that time, I was posted in Tezpur. Our activities were almost nil, but I remained active. My services to the nation were highly appreciated by everyone. This gave a boost to my morale. After the war got over, I took a trip to Russia. On my return, I fought another war and this time the war was against Pakistan. India had always propagated the philosophy of peace and brotherhood. But this time, it was caught in the treacherous design of the enemy. Perhaps other nations wanted to see India as a weak nation. However, the destiny was working in favor of India. India won the war and this brought glory to the Indian Air force. I played a vital role in this battle and as a result, was decorated with the bravery award - "The Vir chakra". This bravery award added new dimensions to my happiness. Thousands of boys and girls congratulated us and gave us gifts. There were many girls who even tied Rakhi on my wrist. We were overwhelmed by the emotional reception. The flush of my success and my love for Lakshmi and Pali soared my spirits. Lakshmi was always afraid lest she lost me in my air borne adventures but Pali was just the opposite. She loved my flying career. I always wanted to create a history for myself. Flying was my hobby. It was like a passion to me. I belong to the skies. Whenever we found time, we went flying. Flying was an art for me. In Nera and Ladhak, I had dared to take my plane to great heights. Whenever I was airborne, my joy blossomed like a flower.

Meeta! Today I cannot recreate whatever I have inherited from the past. The cruel hands of man snatched away Pali from us. She found a watery grave in the depths of the ocean. That fateful evening, a flower named Pali was mercilessly plucked from my life's garden. With the untimely death of Pali, the adventure chapter of my life came to a stop. We were totally devastated by her death. Lakshmi became very quiet. An unknown fear had crept into her. I could give her my love but could not compensate the loss of Pali. Between them, I was like a bridge and one side of the bridge was now deserted. Everyday, the setting sun reminded me of the tragedy. Overwhelmed with grief, I had vowed to make the ocean pay for this incident. My outburst was a result of my deep despair. The ocean I knew was not responsible for Pali's death. Even death was not responsible. This is the law of nature. Every living being has to abide by this law and Pali was no exception.

When her life span ran out and her time stood still, she obeyed the law of nature. Lakshmi and Pali were like the two aspects of my life. My thought was Lakshmi and contemplation was Pali. There was a flow in thoughts. The thoughts were like the flow of a river and the contemplation represented a pause. But thoughts in the form of Lakshmi were words, which often changed. In the words of Pali, I could sense placidity, a pause. The contradiction was obvious in their attitudes. One can change words in thoughts but the contemplation cannot be changed. My thoughts were there, but my contemplation was no longer there. When Pali died, I lost my contemplation, my poetry and my interest in writing. The path of my progress suddenly appeared to be blocked. Pali cared for me deeply. She was like the celestial Ganges, where as Lakshmi was the Ganges of this earth. The earthly Ganges purified my body and the celestial Ganges cleansed my soul.

Meeta! She used to say, "Do not be afraid, for where there is fear, there cannot be love and when there is no love, there cannot be God. You must give up all this ritualistic worship. You do all these rituals because of fear, not because you love God. You lead a contradictory life. You go on a pilgrimage and you also go to a club. A dip in the Ganges and a drink in the club are two different things. This kind of behavior is far from love for God. It is your religion, which acts as an alchemy against fear.

Religion cannot be defined as the utsav of anand. You undertake these ritualistic activities in order to protect yourself from the unknown, the unseen. After insuring your life financially, you want to amass religion. Do not resort to these ritualistic forms of worship in order to protect yourself from fear. Instead, you give up fear. But Lakshmi was just the opposite of Pali. She encouraged the activities, which stemmed from fear. With Lakshmi, I went on pilgrimages and visited many temples. Lakshmi and Pali - both were important in my life. My situation was akin to a boat, which had two oars. Pali used to say, "What kind of a love you have? You cannot love a person if you are scared of him? Fear cannot act as the path of love. Fear has the disintegrating quality where as love has the unifying quality. Fear brings about distance where as love brings about closeness. Fear and love cannot stay together. When fear dies, love is born.

Meeta! She indeed teased my soul. She used to say, "I am like your soul. We are like two Ganges flowing along you. Lakshmi, will cleanse your body, your mind and I will cleanse your soul. You do not have to go to any pilgrimages. Those who are going let them go. They have a certain reason to undertake these journeys or take a dip in the sacre water of Ganges. To get rid of the sin is the chief intention of this journey. People, who have done sinful acts, think that a dip in the Ganges will purify them, but they fail to understand that their sinful acts cannot be erased by Ganges. Why should Ganges erase any ones sinful acts? Instead, one should give up all these and rivet intention to the inner Ganges. The Ganges is flowing within you.

1. Your mind is like the Ganges.
2. Your chetna (consciousness) is like the Ganges.
3. Your five senses are like the Ganges.
4. The control of the five senses is called Dhyan Ganga.

Ida, Pingla and Sushmna are the three rivers, which are flowing within the human body. The water of the Ganges, which is flowing on the Earth, can wash away the dir but cannot wash the chetna or the consciousness. Man's evil actions originate from chetna. The water of the Ganges cannot touch the chetna. The Ganges cannot do anything to the dirt, which is clinging to you in the form of karmas. Because of this reason, we have come to you as two Ganges - one as the Ganges of Earth and other as the Ganges of Heaven. Even you have twin identities - the physical 'self' and the inner 'self'. One can easily find the Ganges, which is flowing on this Earth, but the Ganges of heaver has

to be discovered. The two Ganges are with you. I am the Ganges of Heaven and am present in the sanskars of your chetna. I am in the form of pure Chid's State. I am with your soul. You are dear to both of us. In the role of a doer, you will belong to Lakshmi but the moment you will become the means or medium, you will be mine. Herein lie the definition of my love. My love has no conditions, no restrictions and no bondages I do not want to impose my thoughts and my ideas on you. Only Lakshmi can set rule and conditions in her love. When a man lives in an environment, which is controlled the set norms to assess every human acts as good or bad - is not at liberty to voice opinion. But his approach itself is a folly. It is a sin to commit an act knowingly and with a selfish interest. The same act, when committed in a spirit of selflessness termed as good. If this is so, the construction of Temple, church and Gurudwara, carried out with a selfish interest, is also a sin. Going on Pilgrimages and fasting with selfish intention is also a sin. Sin has no relation to karma. It springs from the feeling behind karma.

When you will be in the role of a doer, Lakshmi will be your companion and I will be with you when you will be in the role of selflessness. I will love you without any condition. Her words were prophetic. She did become the Ganges of heaven - for the ocean absorbed her in its fathomless depths. With her departure, I found myself only in the company of my earthly love. Pali had showered her love with her selflessness. Her love was not earthly, for it had no conditions. In this light, one can understand the difference between human love and the love of Parmatma. Man's love suffers from pain, suspicion and conditions. This aspect of human love is evident in the relationship between the father and son, husband and wife and friends. Pali had severed the bonds of the body, but her love was alive in the chetna. Chetna has no limitations. She was alive even though dead. We humans dream of becoming Gods on this earth and by trying to become Gods, we are neither humans nor Gods.

Natural calamities like earthquakes, volcanoes and the floods bring about a change in the affected areas. The effects of the devastation scar the surface of the earth. Nature cannot restore the lost beauty. At this point, man's knowledge of sciences faces a defeat. Human life also undergoes similar calamities. There are times, when a volcano erupts in our lives and destroys all our hopes and aspirations. In this holocaust, nothing remains of the past. Even the landmarks of the future are also not there. Only the present is left. It is like the glimmer of life in the ruins.

A change began in the surface of my life. I began to attach importance to acts, which had the deliberation and not selflessness. The songs of my bravery made me happy. The visits to temples and ritualistic worship became more frequent. But one thought always bothered me - why all this paraphernalia? Is this love? Is this the truth? Why am I doing all this? Did Lakshmi want to steer the course of my life elsewhere? I was aware of the fact that I had the keys but I had lost their locks. The houses, which had these locks, had collapsed. I knew that these pilgrimages and a dip in the sacred river couldn't wash my mind - still I did not resist. The flowers and the offerings in the temples were just offerings. These things had nothing in me and all these acts were done consciously indicating an underlying selfish interest. Perhaps I was trying to seek security in these activities. My love was no longer there and I had lost the zest for life. There had been no storms and no upheavals - why do I want to shield myself from an unknown danger? Is someone trying to influence me? Why am I gradually moving away from my real self? Why am I trying to wash away sins, which are not in me? I saw myself as a washer man who was trying to wash dirty clothes. I also saw myself as a Yogi, who was trying to purge the soiled mind. I was watching all these activities and going through all these feelings. Lakshmi in the role of earthly Ganges was trying to purify my physical self. But I was flowing towards the love of inner self. The burning fire of love was trying to purify me. Fire brings a glow to gold. The intense heat of the fire burns every thing else except the pure gold. I was also burning in a fire, but this fire was the fire of love. Whatever

was useless in me was burning and my real self was emerging. This is the fire of love. Everything is being washed away in the torrent of love. Meeta! This is happening to you. This is happening with everyone. Meeta! This was your past. This was my past also. You are man's gift. The present is indebted to man for your arrival... This is why man's Pali is today's Meeta.

Lakshmi has not changed much. Now, she is a married woman and has become a mother. She is still the same. Physically, I am the same person, but I am different. I have a different name and my garments are also of a different color. The direction of my life has changed. The color of my love has also changed. Your love has changed the bodily garment. Lakshmi too had to compromise with life. The by-gones have become by-gones. am going into retrospection because you wanted to know why I became a yogi This is a common query, which I have often come across.

We are indebted to our past. The entire universe has a past. It was there in some form or the other. For example, if at one time it was in the form of a tree at some other time it was in the form of a seed. We are all like trees and are going back to the seed form. The present is offering itself to the past. It is a very important issue and cannot be ignored. If it is understood thoroughly, it can unfold all aspects of your personality.

The denial of the past implies the denial of the present. You cannot deny the past and move ahead in the present. Don't ever say, even by mistake, that you do not know the door through which you came. You would lose your identity, if you commit this mistake. Do not try to escape from the achetan. This escape from the achetan will lead you nowhere. You will not know who you are and from where you have come.

If you have doubt about this, you will be nowhere. Like a Trishanku, you will be suspended in the air. Therefore, you must make efforts to discover yourself. The mere efforts in this direction give a lot of satisfaction. These efforts will unravel your Prasoot Bhumi. In this process, you will come to know that you are not an ordinary human being; you will come to know that you are a seeker. You want to seek the truth. In this manner, you can develop your personality. You are interested in the aspect of life. You do not want to pursue the ordinary things of life. You shy away from sadhus who are amassing wealth by selling someone else's thoughts. They have even ventured in the field of Politics. These sadhus cannot be seekers of truth.

You are on the path of realization. This world is not the aim of your sadhana. Your aim is to cognize the Virat. This is why I am trying to reacquaint you with your past. It was my past, which protected me from the trappings of the commercial world. I have never used my name to obtain favors. My acquaintance with politicians has never been a matter of great pride to me. There have been occasions, when some people have tried to give my sadhana, a commercial look. But I have always resisted such business like approaches. I was never for sale. I was a seeker. I was in search of truth. So how could I sell my meditation? How could I violate the dignity of my gurus? I traveled all over the world to find out how the so called gurus were projecting the image of the Indian culture for I felt that religious consciousness was becoming dull. I was quite shocked to see that many so-called gurus have become anglicized. No Christian has ever allowed he to behave like a Hindu guru. Similarly, no Sufi saint has given up his Islamic identity. These gurus became westernized. They did not save the pride of the Indian Culture. On the contrary, they donned the robes of western psychology. The underlying reason was that our religion had too many restrictions. Western life gave them ample freedom... For such small liberties, they strayed into the realm of the physical.

I have known Pandit Jawaharlal Nehru and other prime ministers who came after him. I had good

relation with leaders like Indira ji, Sanjay Gandhi, Rajiv Gandhi and Chandrashekhar. Besides, there are many more leaders with whom I have a good relationship. I am well acquainted with well-known international leaders. I had been in contact with statesmen from - Russia, USA, France, Italy, Japan, Poland, Holland, Nepal and China. Despite many contacts of national and international levels, I have never stooped to enjoy any worldly favors and have not struck any bargains with them. Sometimes the thought comes to me that had Indira Gandhi paid heed to my caution, Sanjay Gandhi would not have fallen in the dark well of death. If Rajiv Gandhi listened to my counsel, he wouldn't have died in such a tragic way. But when nature has to vent its wrath, no words make any sense. The intellect becomes blunt. Words often entangle a person. Since words come from language, these cannot explain whatever lies in the heart. In the same way, Politics also has its own treasury. Different positions in the political arena are the product of this treasury. Politics is full of struggles and bargains. Only those persons who have obtained certain status in the political field can understand these problems. Despite their position, they are unable to fulfill their promises. As a prime minister, Chandrashekhar wanted to give shape to his promises, but time ran out and he could not do so. I still remember what he had said one day;" I wish I would get one more chance so that I could do something". But when the chance came, despite my reminder, he could not avail of it.

Just imagine the great burden a man in his position carries - that he even forgets himself. He forgets that he is a living person, who has a mind of his own. What he remembers is that he is the Prime minister - a leader. How can one have any expectations from a person who does not have any liberty to do anything on his own? A Prime minister who cannot think on his own cannot give a new direction to the nation. In this field, it is very difficult to find a person who has the liberty to be him.

A person, whose promises and assurances are just empty words, lacks determination. Such a person succumbs to the pressure of the circumstances. He does not become the head of the nation with the purpose of serving the country. He is chosen the head of the country by an organization to which he belongs. Therefore, whatever he does is under the compulsion of the organization to which he owes his loyalty. He seems keener on strengthening his organization, rather than the country. With this intention, he tries to mould the country as per the ideology of the concerned party. In order to save his position, he has to render personal favors to the members of his party. With the result, his tenure does not last long.

Every religion is an organization. Hinduism, Islam, Christianity, Jainism and Buddhism are all organizations. Brahma Kumari, Radha Swami, Sikhism also fall in this category. Just as religion is an organization, democracy, communism, socialism too are organizations. Men, who are in high positions, invariably belong to some organization or the other. In order to become the head of the Nation, it is essential to have political affiliations. Without the political support, it is meaningless to aspire for these high positions. With the result, the loyalty to the Nation becomes secondary. They want to thrust the ideology of the party on the unwilling nation. This is the reason, why none of them have been successful in their respective tenures as the Prime Minister of the country, who could contribute individually to the Nation.

India after independence could not portray its image on the global scene, as compared to other nations, who had won their independence at the same time. Similarly, the Hindu religion could not have much impact on the world. Neither our religious leaders nor our politicians work sincerely to improve the image of the nation in the world. The dream could not be realized because of the vested interests of some people.

Religious gurus, by and large, are victims of orthodoxy. They have become the slave of certain

systems, because they have given up the quest of their 'self'. Even today, when I look at these gurus who have established themselves well, I find them to be fearful. They are not concerned with their 'self', but are more interested in projecting themselves as God to receive the worship of the devotees. Perhaps, in the songs and prayers, they want to recover their lost honor. Can all these things help them? Can realization come from money?

I have always been aware of the fact that I have chosen an important path. My aim has been the journey towards Virat My aim is to seek God. While on this path, if anything important crops up, I do not consider it to be mine. I have accepted this life as a Gift. To me love is the blessing of the Lord.

I have led a luxurious life amidst material wealth. I could buy all that the money could buy. There was no hunger left in me. I was a satisfied man. Therefore, I have neither tried to recapture my past life style, nor tried to temper with my future. I have always lived in my present. I wanted to derive the maximum from my present. Whatever I have seen has been the gift of the present. My past was infused in the folds of present and the future too emerged from the present. The present has given me my identity. I have discovered myself in my present.

Meeta! I was awake and ready. While preparing myself I had given up shradha. I had also given up this idea of surrender. In this way, I had given up everything - like intellect and love. I did this because I wanted to learn from someone and become his shishya..I did become someone's disciple. I heard him with an open mind and learnt from him.

Generally, it is difficult for a person to give up his faith, leave behind his intellect and the feeling of surrender... Wherever he goes, he goes with a mind loaded with queries. He thinks that he is an intellectual and he behaves accordingly. Suspicion lurks within him. This suspicion is the cause of all regrets. Man is ready to listen, only when he is in trouble. But when life is smooth for him, he does not listen. He only puts forward questions.

Intellect always critically analyses a discourse, a sermon or a lecture. It makes the person to think whether the thoughts should be accepted or rejected. Intellect never stirs out of its domain. In this respect, it does not attach importance to heart. It overrules the language of the heart, for it condemns it as foolish. So the tendency to curb the feelings of the heart is the natural outcome of a logical mind. In every sphere of life, the intellect of man plays a vital and decisive role. Even love is overweighed by logic. In charity, there is an underlying logic and a sense of balance. When the feeling of love rises in your heart, the intellect intervenes and evaluates it logically. It shuns it as a dangerous course. It says that love is blind and advises that one should learn to move around with open eyes. It alludes to history and talks about the tragic end of the legendary lovers.

When you are about to do act of charity your logical side puts a restraining hand on you. It makes you assess the person to whom you want to give alms, whether he truly deserves or is a trickster. Intellect borrows a lot of words from the dictionary. It makes statements, which appear full of knowledge. The heart is thus overpowered by the intellect. Thereupon, you tend to think that too much reliance on heart might eventually lead to problems. There is a distinct difference between the language of the heart and the language of the intellect. Heart talks about love and intellect prefer the crowd. These days the love is the product of intellect rather than of heart. Therefore, when I try to find the definition of love in the crowd, I come across very few people, who are genuinely in love. People have their own definitions of love. Most of them treat love as a casual relationship. Love is used to know a person. I have seen many boys and girls who are keen on such a relationship. In Japan such scenes are quite common outside railway stations, departmental stores and temples. Is

this love or just a game of the intellect? By resorting to such games, these people are trying to exploit this relationship.

Love should not be treated in a casual manner. It is an important relationship. After Parmatma, it is love, which symbolizes the energy, which is most powerful. Love cannot be defined. Love is not a casual relationship. Once you understand the meaning of true love, the knowledge of 'self' follows. Love helps you to realize your identity. Love cannot be judged by the parameters of the good or the bad. In love, intellect has no place. An intellectual cannot love, for he is all the time engrossed in words.

Love is not a word. It cannot be learnt from the dictionary. Love comes from light itself. It pulsates with life. It has fire, attraction, contentment and bliss. If love is treated as a mere word, it has no meaning. It is like any other word like life, fire and water. Just as the word fire cannot burn a person and the word water cannot quench the thirst, the word love cannot purge a person. Waiting in the park, going on a date should not be confused with love. It should not be treated as an arrangement, a mutual consent for physical gratification. Using sex for personal gains cannot be called love. These acts are not acts of love, but products of the clever intellect Bhagwan Mahavir saw love in ahimsa. Gautam Buddha said, "Love is in karma". Prophet Mohammad has proclaimed love as 'Ibadat'. Jesus Christ has very clearly said that love is God.

Do you think your love carries the aforesaid feelings? If no, then your love is just a transaction. You are using love to fulfill your personal needs. Your intellect is forcing you to behave in this manner.

I was also caught in this business of give and take. I used to think that it was my duty to help my fellowmen. But I was mistaken, for all these people were exploiting me. They were using their intellect and were trying to make a fool out of me. My mother had influenced me more than anyone else. So I did not attach much importance to wealth. I was only concerned with my usefulness.

I loved Lakshmi. But Lakshmi wanted to share this love with Pali. To me, Pali was an inspiration. She was sensitive to my feelings for her mother suffered in the similar manner as my mother. Pali's father had deserted her mother and got married to an English woman. Pali knew what it meant to be deprived of father's love. This is why her love for me was in the form of an inspiration. If there was a fire in her love, there was also, a tenderness of a mother. As a woman, she was endowed with everything. She had learnt a lot from her struggles. Her wisdom became apparent when she said, "love is like a light in life. In the absence of this light, man tends to adopt the wrong path". A man who is engaged in sinful activities cannot be a lover. Of course, there is love in his heart, but he has not blossomed in the shower of love. Without this light of love, he has become a sinner. Sin has no positive energy. It is only a negative energy. This is so, because you could not do what you had wanted to do. What should have happened within you did not happen. Thus sin is the result of the want of this light of love.

Whenever our tempers flare up, she tried to cool us by saying - "It is enough now, try and be a bit sensible. Don't waste this energy. It is a very useful energy. If this energy gives you up, then you will be nowhere. Just for a while, think why you have started becoming angry. Your mother, father, spouse and beloved have often told you why anger is not good. Still you continue to be angry. All religions preach that anger is not good for humans. But you seem to ignore all these preaching of the wise sages, for there seems to be no change within you. If this energy is not flowing in the direction of love, it tends to flow in the direction of anger. In this situation one is bound to be angry, for there is no other way.

There is creation and bliss in love. When this energy begins to flow in the direction of anger, it becomes totally destructive. If you think deeply about anger, you will realize that this is also love, a love that has not been able to carve a path for itself. With the result, it has shaped into a destructive force. Therefore, control yourself and do not give in to anger. Try and get what you have been denied. Try and canalize this energy in the direction of love. A man wouldn't have hatred in him, if he had received love. He wouldn't have become a Satan, if he had been nurtured to become a human. There is definitely some blockade in the flow of this energy. An error in the mental make up is responsible for this situation. Due to this error, one man becomes a saint and the other becomes a sinner. Sometimes a saint turns into a sinner and vice versa. This situation is the result of the flow of life energy. Whichever direction it flows, it leaves its powerful impact. If it is moving in the direction of love, it can create. But if it is moving in the opposite direction, it can destroy. A person who can create cannot destroy and a person who can destroy cannot create. But if the direction of this life energy is changed, a sinner can become a Saint, such as the dacoit Ratnagar who became Valmiki and the dreaded Angulimaal, who turned into a sadhu. If you are in love, you can analyze yourself and you will find your life energy flowing the direction of love, your speech is normally laden with love. This energy is reflected in your behavior and your attitude. But when this energy adopts the negative direction, it causes havoc. The destruction of the forests by man is the example of negative flow of the life energy.

I suffered a great loss when Pali died. I lost my inspiration. The karuna in the form of Pali was no longer there. What was left with me was only love - a love that worshipped 'beauty, wealth, and status only. This love wanted to establish a relationship. A lot of changes occurred in the flow of our life energies.

We were caught in a difficult situation. Lakshmi had wealth and the status of royalty, where as I no longer had the royal status as well as, my inspiration in the form of Pali. Lakshmi was always afraid of my passion for airplanes. She wanted me to give up this career, leave the country and settle abroad. The mountains in Switzerland always fascinated her. She also loved Vingser Drive in California. Whatever Pali had aspired for, she was no longer interested. Lakshmi was keen to start afresh and erase all memories of Pali. But, my thinking was totally different. I wanted to preserve Pali's aspirations and keep them alive. Now Pali was just a memory - an inspiration.

Lakshmi was keen to sell the tea gardens we had in Assam. She wanted to convert our love into marriage. But I was not willing for I was eager to learn a lot from life. I was neither interested in wealth nor accepted the domination of wealth and remain its slave all my life. Like a bird, I wanted to fly in the sky. My desires were to fly over the snow clad peaks, to fathom the depths of the seas and to target the enemies. My energies remained focused on these.

Earthly temptations, in the form of casual relations and physical comforts tried to lure me. Prakriti and the eternal laws of nature began to beckon me. I was caught between the two - On the one hand was the attraction of nature's truth and on the other hand were all types of casual relations. Even love which itself is nature, wanted marriage, which was also a kind of casual relationship. Love is subject to many hardships and marriage in such situations seems to be the only answer. Love, when converted into marriage, becomes a mere compromise, not the truth of life. I was drawn to the path of truth, but hesitated, since the logic tried to dissuade me. Finally man has to give in to the summons of nature.

Nature brings in change in Jagat and in life. When anything happens, it is considered to be Fait accompli. There is always change in human life. Change helps in life's progress. Nature itself is time. Time is change. If there would be no visible change in human life, no one would understand

the meaning of change. The flight of time can be assessed by change. The moving needle of the clock gives the idea of time. If it stops, the clock cannot tell the time.

There is a process of change in every element of nature. The day begins with sunrise, when it is higher it is afternoon and when it sets, it is evening. Man is born as an infant grows into a boy, young man, middle aged man and finally in to a tottering old man. A rich man becomes poor and a poor man becomes rich. These examples only show that nothing is static. Nature brings change in everything.

Time means the difference between two changes. A change had occurred in Pali, in me and in Lakshmi. Lakshmi was apprehensive lest some misfortune might befall any one of us. She felt very insecure about her love. A fear about an unforeseen began to plague her. Perhaps this fear was related to Pali's death. She felt lonely and she was afraid of this loneliness. I wanted her to seek refuge in God, but she was even afraid of Parmatma. She blamed God for the unfortunate state of affairs. I tried to dispel her fear by saying that "God never causes harm to anyone". Parmatma is within us, he is beyond mundane situations. We should not drag his name in the worldly matters. You are a Jeeva and you are caught in the flux of time and change. Parmatma is beyond time, he is truth and he is eternal. Suppose time becomes standstill then the process of change itself will come to an end. Any change can be measured by time, which acts as a weighing scale.

Whosoever is born in this world, whether he is a Swadaj (self created) or. Andaj (born from an ovum) is caught in the cycle of change. This body, created by the union of two bodies, has to die. Since the two bodies after completing their life span also die, how can the body, which is created by their union, continue to live forever? Change is the law of nature.

Pali found her watery grave in the unfathomable depths of the mighty ocean. Pali's body is dead, but whatever was within her has not changed. The internal of a human being is not inherited from the parents. When Pali was born - an incident took place in the form of her birth. While she was in her mother's womb, she floated in an amniotic fluid - and that was her own world, akin to an ocean In the womb, as a fetus, she was totally dependent on her mother. Even before she came into the mother's womb, she came into this world through the union of her parents.

In the scientific terminology, we can say that her birth was the arrival of an electron. Everything comes from an electron. It is the job of science to reach to the core of things. Therefore, you should not mourn Pali's death-only her body is no more.

For instance, you can take your own example - your parents have served as a medium to bring you into this world. Something takes place in their lives, which opens the channel for your entry... This is how you and your siblings come into this world. If you think that they have given you birth, it is not the truth. It can never be the truth. You were formed in the womb; your parents have merely been instrumental in bringing you in this world. But this 'you' had existed even before it entered your body and thereafter was known by your name A glimpse into your past life would free you from the fear of losing this body. You would also come to know the past life of Pali. Her birth was also an incident. But, that was not birth that was death. It was death, because the womb was ejecting her. The infant gives up his world in her mother's womb. It is its death. Its entry into this world is considered as his birth. Two incidents - death and birth take place simultaneously. Prakriti operates in this manner. Destruction and Creation, these are the principles of nature - this fear is there in everyone.

A special kind of fear is present in man in some form or the other. This fear is within you right from

the time of your birth. The moment you come out of the womb, you have this fear. The fear of separation continues to haunt you all your life. While you floated in the cozy warmth of your mother's womb you were free from this fear of separation. All your needs were catered to by your mother. You were in an isolated world, totally secured, oblivious of all the worries of the world. But, the moment you come out of the womb, you experience the first stab of fear. The empire of your aloneness goes asunder. After birth, you become the part of society, exposed and vulnerable to all the struggles of life. You are just like a tree - a tree while it is under the earth, all its needs are taken care of, but when it comes out of its shelter, it has to face winds, rains and strong sun. You must have observed when you pull out the flower plants; they quiver with fear and go limp, as though they know their fate, for they are no longer in the secured comforts of earth's womb. You also experience the similar fear; you never wanted to leave the comfort and security of the mother's womb. But the umbilical cord was severed and you were forcibly separated from your domain. You were used to your aloneness. After birth, you are afraid that this aloneness will be taken away from you.

Today, the same fear has reawakened. Just as a tree prepares itself to become a part of the forest and bends itself towards the direction of the wind, even so, you have to follow the example of the tree. Whatever happens has a message for you. The winds make the tree aware of its aloneness. The gushing waters of the flood give the tree a similar awareness. The underlying message is that the tree should become strong. The winds and the waters care for the tree, so they inspire the tree to become strong. Similarly, you care for prakriti and prakriti cares for you... This caring attitude is nothing but love. When a mother slaps the child, there is love in it. This slap, which has inherent love, has positive results. It acts as an inspiration to the child... If the same slap has negative feelings, it has disastrous after effects. The hand is the same, but the underlying feeling in the slaps is in a contrast, the positive and the negative. The force of the slap is the same; it has the same speed and the same energy. The difference is only in the flow of the inherent feelings. No acts can determine the resultant fruits. The fruits of the action depend on the feelings, which are behind the acts. If the acts are inspired by the feelings of love, the hidden creativity in a man is coaxed into life. The feelings of disdain and scorn do not bring in closeness. They, on the contrary, give birth to negative emotions.

Love is life, love is death also. Love is powerful. It can transform destruction into creation. The aim of love is to create. When love adopts the path of destruction, it has to go through certain rituals and procedures... Here, the help of a guru becomes essential. The shishya needs a guru because only a guru can guide - which parents cannot do.

Meeta! Guru is related to your inner self. The parents can keep your mind and body clean, but guru cleanses your inner being, he erases your ego.

When you are in love, your energy flows in the positive direction - the direction of creativity. There is no place for negativity. Meeta! There is no scope for sin in our love or in our day-to-day life. The small mistakes we commit, do not fall in the category of sin. But sadly enough, religion looks upon these mistakes as sins. For example, the little deeds of childhood like - not going to school on some pretext or the other, feigning illness etc. These deeds, in the normal life, are just mistakes, not sins. But the guardians of religion have condemned these mistakes as sins and have caused a lot of mental tensions. According to people, it is easier to overlook these mistakes, for these have gone against God's wishes. Most of the religion speaks in this moralistic tone, which is suffocating.

You will not be able to do anything, the fear of sin and its consequences will stifle you. It is good that you listen to only one person.

Sin in the hands of these religious gurus function as powerful weapon. Any error denotes culpability. The sinful act itself makes the doer guilty of sin. It is only sin, which can strike terror in the heart of man. But as long as you don't have any compunctions, or feeling of guilt about a certain deed, you are free. It is only the fear of sin, which weakens man. With the result, man imposes a lot of restriction on his mind and himself. Moreover, this fear of sin turns you into a psychological slave.

Why are you afraid? Your mental tension is taking you away from yourself. Pali's death was a transition. She has changed her place and gone to where she is needed. Why are you caught in the tangle of variety of thoughts? You are not at fault, so why do you want to expose your weakness to others?

Pali is not the only one who has died. Many Jeeva must have also died at that time. Someone must have loved them and cared for them. No living being can live forever. This is how nature works. The Kaal chakra moves in this direction. No one is to be held responsible. Why should the planets be blamed? Why should you also take the blame? It is the handiwork of these gurus who bring in the stars to evaluate the fortunes or misfortunes of an individual. These people have exploited the gullibility of man and have found a way to make him psychologically dependent on astrology. For example, a death of a man is attributed to certain configuration of the stars. Similarly, loss in business is because of certain equation of stars, which does not match. When this fear is instilled in the heart of man, it damages his courage, his confidence. Thereupon, all the creative aspect of man is under the control of the benign or malignant stars. Thus, robbed of his creativity, he rushes to seek refuge in a guru, or take help of a Pandit.

It has been like this in the past and in the present time, this there man and today, it is there in a very organized, scientific form. It is very easy to make a person feel guilty. One has to only highlight his mistakes and judge them on a religious scale. Talks of sin can stir fear in the heart of man. These are evident in everyday life. While I was traveling in the Himalayan region, I was in search of an enlightened yogi, a Siddha who could introduce me to myself.

I was a sishya and Hari Baba had initiated me. I am the disciple of Haribaba, who in turn, is the disciple of Mahavtar Baba. Mahavtar Baba is Baba Narayan's disciple. I had met them in their physical forms and had spent time with them. Still my quest continued. I had gone through the experience of samadhi. But that samadhi was not my personal attainment, it was the result of my guru's benediction. While in samadhi, I had cognized the truth, but my journey continued. On the ninth day of the Diksha ceremony, my guru simply asked me to go away and be on my own - as though they had nothing to do with me. After a couple of days I returned to that place, there was no sign of their presence, as if nothing had occurred at all. But I had the memories with me. I could? still feel his touch and vibrations. All the incidents of those nine days were like a dream to me. I knew the man - who had become my guru. As a young boy, I had met him several times... Whenever he came, something or the other always seemed to happen. After nine blissful days, my guru simply asked me to go away. He said, "This earth is your bed, your arms are your pillow and these feet will take you on your journey. Nature, in its many forms will help you." Thereafter, I embarked upon my journey from the Himalaya in Nepal to the Himalaya in Kashmir. I walked over rocks, crossed rivers and canals and kept on moving towards Kashmir. This was the journey of exploration. During this journey, I was trying to rediscover whatever was written in the scriptures - the Shastras and Puranas. I had nothing with me, except for a Kopin, a sheet, a bag and a Kamandal (a begging bowl). I was moving in the region of the Siddhas. There was a burning desire within me to gain some knowledge from the Himalayan caves. I was not interested in worldly happiness; my thirst was for spiritual wealth. After a couple of days, memories of what I had gone through, before

I began my journey, reawakened. What I had left behind and what I wanted to leave, all flashed into my mind's eye. I did not want the worldly wealth, which I had willingly renounced. I wanted something beyond all these. Perhaps, my search was for heavenly bliss. I was trying to look for some Krishna. I was willing to learn the Siddhis from some Vishwamitra, or Vashisht. I aspired for the knowledge of spiritual science and for this, I wanted some Durvasa or Dattatreya.

Like an ascetic of Purana, I was keen to undergo austere penance and attain the Shiva who had the wealth of Siddhis. I was eager to learn from Shukracharya and Brihaspati Deva who were the gurus of both Rakshas and Devas.

This journey was the result of the grace of my guru, which had kindled within me, a hunger for spiritual knowledge. During this journey, I went through many experiences. If I were to pen down all these experiences - religious scriptures like Puranas, various books on astrology would lose all their significance. Also the slavery imposed by the ojhas, jagrans, Pujari, different sadhus and mahatmas will be exposed. The age-old religious traditions will receive a big jolt. There is a big difference between the truth and what is propagated as 'truth'. Many age old traditions and customs have been elevated and projected as worthy of reverence.

Guru - Anooorah

I am Buddha. I have attained Buddhatav. Many a time, I have journeyed from Shunya to Maha shunya. I have merged vikriti with prakriti. I have transmigrated from the physical plane to the astral and from astral to causal and above. Thus, I have completed my journey from Mahatattva to Atma.

Come! Let me take you through the journey of my Buddhatatva and discuss with you, the concept of guruprem. without guru's grace human psyche cannot be cleansed. The guru comes of and on and purges the human psyche by his presence and touch. His words open the fountain of love in the disciple's heart. His touch sends waves of bliss in disciple's body. He showers his grace on the disciple again and again and frees him from the bondage of sanskars. Guru shows the right path to a worthy disciple. Like a shadow, he is with the unworthy to make him worthy. Since they are gurus, they know about the potential of the disciple. They recognize a true disciple and the necessity of showering their grace on him. They use the body of the disciple or some other guru as a medium to shower their grace. Once the dormant knowledge is fully awakened in the disciple, he is able to perceive the message of the celestial gurus in Mother Nature. Mother nature is imbued with these vibrations throughout the year. The joy and enthusiasm, which becomes evident in every change in the seasons, is there to awaken your mind.

The potential of divination is there in all humans. But it is covered with a coat of slime (ego). Only, the gurus can awaken it with their Shakti. Guru has always appeared in my life and has given me the guidance. This often happens with the keen aspirants of this path. Their inherent sanskars take them to this path.

I am also a guru. I am brimming with love. These rivers of love flow into me from Anant. The rivers of love flow into me in the form of bhakti, shradha, karuna and the desire for the betterment of mankind. I love all of you. I love all my disciples who are ready to move on the path of Urdhwagaman. This is my path, your path and everyone else's path. My love for you all is not recently awakened; it was with me in all my past births. This is not a relationship; it is a motion and a natural tendency. It is just like the change in the seasons. You have come in this world to know your 'self'. The day the cognition will dawn on you, your life will undergo a sea change.

A fire will burn within you but your outward appearance will exude a balmy coolness. The gurus have bestowed many divining gifts on man, like the Vedas, Puranas, Upanishads, Holy Koran, Holy Bible, the fourteen volumes of Mahavidya and the great classical epics. These divine gifts are available to everyone. There seems to be no difference between you and me, except that I have discovered my 'self' and you are yet on the path of discovery.

No one can ever ignore his true 'self' and no one ever wants to be forgotten. It has always been like this. I am here because of my guru; he did not want me to be pushed into oblivion. Even your guru will do the same for you. Rishis and their disciples have perpetuated the tradition of the gurus. The Puranas have distinctly elaborated upon Vedagya, Tattavgya, the Rishis, Brahmins, Kshatriyas and Shudra etc - and thus perpetuated them... Even today, nature has contributed in keeping this tradition alive. The cycles of seasons are a boon to this earth from the space. With your knowledge, you can understand how the seasons are affecting your energy and turning it into effulgence.

This effulgence has elevated Ram and made him Maryada Purshottam, Krishna became yoga Yogeshwar, Siddharta became Buddha, Mahavir became Teerthankar etc. the continuous blessings

of the gurus have made them Antar Vidya (the knower of the inner self) as an epitome of all that is heavenly.

When anything old passes away, it is not destroyed totally. The old, in the form of sanskaric seed, gives birth to new. From this old seed, wickedness, shrewdness, anger or animosity can sprout into life. In a similar fashion, feelings of internal bliss can flow out. Out of the two, one has to go through the process of malpak or the purgation. The other one has to be taken towards its root. Only very few can trace the very root of the ancient tree. The one, who has discovered it, can do it. A lamp, which has the light, can help the other lamps to burn. First, the lamp lights itself and destroys the darkness and the illuminated lamp helps to kindle the light of other lamps. This becomes possible only by the grace of a guru. The awakening is the result of the guru's anugraha (grace). Your awakening can be perceived in your mature and sound thoughts. This awakening is the mental awakening. One can acquire courage, patience and confidence from this awakening. Only an awakened mind can recognize and receive the guru. It banishes the fear in the mind. With the arrival of the guru, there is a great change in the thoughts. The mere touch of the guru brings a new change in the mind. Every description, every thought assumes a new meaning.

The guru is the legacy of our culture. Only a guru can make the sanskar Sanskrit (cultured). I received the love of my Sadguru since the early days of my childhood. He came quite often and left his impression on my innocent mind. Influenced by his presence, I would stare at him and think about him. At that time, the new generation was going through a period of transition. The old order was changing. Indian culture wanted to distance itself from the age-old ancient lineage. I wanted to get out of the dark night of unrest and see the light of a new day or be the harbinger of a new day. This is the so-called progress of mankind. At that time, I was ignorant of the Yogis and Sanyasis. As a child, I was neither interested in them nor was I drawn to them. But he was not deterred by my disinterest. He never gave up, came quite regularly. His face reflected graceful serenity, love and an abundance of concern for mankind. There was a strange attraction in him. His arrival brought a distinct change in the social environment. A sudden change of consciousness took place in whosoever came in contact with him. The place and the people woke up, as if from a slumber. He transmitted vibrations of love. When he spoke, his voice had the quality of nectar. In his satsang, there was a unique quality, which awakened people.

This is what I have also been doing with you. My arrival is also eagerly awaited. My vibrations have always been with you. I have been instilling a sense of familiarity in your child-like mind. I have been with you since your childhood. I have been fostering the seed of love to blossom. I am your's - this I have always been assuring you. I have always been touching your heart, your mind and your soul. But, you are afraid and want to run away from it. The awakening was within you, but your modern mind did not want to accept it. While you blamed the old traditions and customs, your inner 'self' was drawn towards it.

My guru had recognized me, but to me he was just a stranger. Whenever I was caught in the midst of ancient traditions and modernism, he always appeared. He never spoke about his own expectations; he just left behind the imprint of his presence. He showered the place with his love and benign vibrations. Everyone and everything got soaked in the radiance of his extraordinary personality. The whole atmosphere danced with joy. The tree leaves, the creeper - all responded with joy. The birds chirped merrily and the dogs barked. I was a child, but my innocent mind was also affected by his presence. Something happened to me, which I could not understand. He came for everyone and everyone eagerly awaited his arrival. In the sea of faces, his attention always traveled towards me. I was the cynosure of his eyes. The moment he could trace me, he would break into a joyous dance. His joy could be compared to the joy of a mother who had found her

long lost child. He had become an integral part of all-important festivals. Don't you think the same is happening with you? Try and recollect how often someone had tried to shower feelings of love and compassion on you, or a guru gave a knock on the path of your life.

I too am a guru. I am an illumined person - like a lamp. I have the capability to illumine other lamps. I have come in your lives several times and fathomed the depths of your hearts. I have generated feelings of love in your hearts. I have tried to purge your mind and body often. But, you are not ready for this. You do not want to accept this readily. You are also a lamp and you need an illumined lamp to light you. But you shy away from illumination. You are afraid that something might happen to you.

I have always been there for you and I will always be there for you. My sole purpose is to awaken you, to make you go through the process of malpak. I am aware that I am your guru, but you are oblivious of this fact.

I just leave behind the imprint of my presence.

I just coax the flower of love to blossom.

I just give you the glimpse of the vast treasure of knowledge.

I just kindle the priceless glory of your inner 'self'.

I was merely watering the sapling before it matures into a tree.

But your mind is like an innocent infant. It not comprehends the purpose of my coming. Your inner 'self' can feel it, but you have never tried to get rid of the sanskars.

At some part of a man's life, a guru has always appeared. His vibrations have often touched man. But in his child like state, man has been unable to decipher the meaning of the touch. Circumstances have never allowed a conducive atmosphere to come up. This kind of atmosphere did come up, but unfortunately it was untimely. Hence you could not benefit from it.

You were imbued with your own sanskars when you started on this journey of life. You have been weaving your own sanskar from the time your chetna agreed to become one with prakriti. In this karma bhoomi, you have indulged in worldly pleasures sometimes and at other times you have rediscovered your spirituality. This has always been happening with you - some sanskars have the propensity to give physical pleasure related activities, which come out in the form of disease, Mind related sanskars give rise to mental tension. The sanskar of Buddhi manifest as certainty and uncertainty. Love is a sanskar, which is different from all other sanskars. The sanskar of love is in the seed form. It is the sanskar, which has the inherent reciprocity. The sanskar of bhakti yogalis allied with this sanskar. Your actions as per your sanskar will at times exhibit the social pressures. There will also be instances when your sanskar will betray the Atma Shakti or power of self. Owing to this reason, various customs, traditions are implanted on your innocent mind. With the result, some persons begin to manifest sign of love from early childhood, whereas the others begin to manifest vasna. There are some who reveal the signs of bhakti yoga from the early age. Some are gifted with great miraculous powers.

In this way, the movement of time viz the journey of life and death continues. The body dies but mind and intellect do not die Since they do not die, the effect of the karma remains with them as

stored memories. Heart in its subtle form contains the outline of the seed of Vyasti prem. All the sanskars of samashti prem are present in the Chid. Due to the purity of the satya samashti Chid, your guru makes his appearance. The penance and the yoga done by you in the past as also the guru of your past helps you in the present.

You are bound by your sanskars. The sanskars, which are rich in value, make one respectable. In the midst of numerous customs, tradition and norms, mind tries to trace it's own sanskars. At this stage, when the mind is confused, the sanskars and the prarabdh make their imprint on the infant mind. In this manner, old in the mould of new, continues to persist - until some guru purges it. Hence, guru alone can purge you and make the truth to manifest in you.

The marvels of science and material attainments may, make a man oblivious of truth, but he cannot ignore the reality of death. In the dazzle of modern age, a man can forget himself, but he cannot afford to forget his indebtedness to nature. Like an ocean, your life has also gone through a phase of turbulence and upheavals. The legendary churning of the mighty ocean produces jewels and nectar as also deadly poison. In a similar way, the churning of the human life by turmoil also produces brilliant ideas and concepts.

The guru can give you the power to drink the poison just as Lord Shiva had done. Only after drinking the poison, you can taste the nectar. In your life's journey, you have gone farther and farther away from your roots. Sometimes, you have lived as humans and at other time, despite being a human; you have lived the life of an animal, As a human, you have also attempted to lead the life of love, bhakti, hatred etc. All these have come in your at some point of time.

Don't ever forget that you will have to pay for your karmas. Don't ever delude yourself by rejecting the theory of karmas. You cannot run away from sanskars. The daily activities like eating, drinking, sleeping and thinking are all sanskars. When you eat food, the subtle form remains with you and the dross is excreted in the form of stools.

Prarabdh and sanskar function in the similar manner. A plant cannot become a tree unless the seed has the sanskar of a tree. Unless the earth has the sanskar to sprout the seed, the seed cannot sprout. This applies to human beings Don't think with your mind. think with your inner 'self. Don't depend on your external eyes, look at this world with your divine eyes. Don't blame the ancient tradition of religions, instead you should try and become a seeker. You are a tree; you must try to seek your roots. The roots of a tree are in the depth of the earth. In the similar manner, you also have your own roots. By virtue of these roots, you are standing on this earth like a tree. You must have the spirit of inquiry and find out - why have you come in this world? Who has brought you in this world? Why do you laugh and cry? Why does a mother's breast begin lactation before the birth of a child? From where do the newborn monkeys learn the art to cling to the mothers breasts? The newborn of cats, dogs and other animals grope for their mothers teats and suck the milk. From where did they learn the art of sucking the teats?

The trees give fruits and fruits become seeds. These seeds once again become trees and repeat the cycle. These examples will explain the meaning of sanskars. You will understand how the change occurs in the cycle of seasons.

The sanskars determine the life span of a human being. There are many children in to corroborate these claims. The Shakti of sanskars is behind all the activities of this this world, who talk about their previous births. Many researches have been undertaken Jagat. Hence, we can say that everything in this world is inspired by the sanskars. The guru's arrival is also related to the sanskars.

Love, relationship with people, your bhog and your destiny, all are the result of your sanskars. These sanskars are responsible for the premature death of a man. Therefore in order to erase the sanskars, nishkaam karma (selfless action) has been advocated. First, one has to free oneself from prarabdh and then adopt the attitude of nishkaam karma.

It is your sanskar, which inspires you to respect human rights. Sankars can explain as to why some seeds do not grow into a tree and some trees do not bear fruits. It explains the reason for the wilting of saplings and the death of newborn animals. These are some examples, which explain the predominance of sanskars,

Guru's anugraha frees the individual from the web of karma. Only the guru can identify the potential of an infant. Guru has the knowledge of the infant's past life, because he had been with him in the previous incarnation. If the guru had helped you in the previous birth, he will also do so in the present incarnation to free you from your sanskars. If the guru happens to be a Siddha, he will definitely find you.

Even the guru needs a clean road, for he is also linked with the memories. Therefore, he wants to change the journey of sanskars into a nishkaam Yatra or a selfless journey. As a child you are imprisoned within the walls of your small world. Your childhood is akin to a sapling, which grows at the foot of the tree trunk and is unable to take its full nourishment. Your young mind is exposed to the social, moral and economic problems of the modern world. In this manner, new seeds are sown to cultivate new crops. Subsequently harvest is used for immediate consumption.

This is your present karma and that was the karma of your past. One is the prarabdh and the other is the sanskar. Both contribute to the flow of life. Your life, with all its attributes is the gift of sanskars. The prevalent customs and a variety of traditions are the product of a modern man's thinking and experiments. In all these, the sanskars play a definite role. Your life moves on its own pace, It defines it's own norms, customs and traditions.

There is life, death and there is samadhi. Mind is with birth, heart is with death and the soul is with samadhi. Mind, too, has its own samadhi. The heart has its own samadhi. The two samadhi's have the bhog aspect as well as the yoga aspect. But the samadhi of the Atma is extraordinary; it has no parallel. It has neither yoga nor bhoga, Sanskar plays a vital role in birth and prarabdh is responsible for death. But samadhi is free from bhog, sanskar and prarabdh. This is because; life and death are subject to the time where as in samadhi, the time stops. In normal life, you continue to indulge in the pleasures, which are obtained from the prarabdh and sanskar and waste your time. The root cause of all these is your karma. The karmas of many life times, form this body and world. Therefore, there are many forms of body and many Lokas There are - different kinds of death and many types of gati (the frequency band in which a soul rests between successive births).

In this way the life moves on its course. In the womb, it begins to create a new future, to again enjoy or suffer the effect of the past sanskars. I have come in this world again and again because the subtle threads of many sanskars are linked with all Jeeva.

I have to either receive something from them or to give something to them. The images of union, separation, renunciation for nishkaam yatra - all flit across my mind. These had happened long ago, but the images are still fresh in my memory. Whenever, I mingle in society, my guru becomes alert. He does not want to see me entangled again in the web of time. He has made me a complete human. I have attained the completeness. He is a complete human. Both have attained illumination. Guru is an illumined being and keeps on illuminating others. I am a lamp on that path and came close to you

to illuminate you. As a guru, I have embarked upon my voyage. My intention is to awaken all of you, so that as awakened individuals, you can illuminate others.

Your infancy belonged to the past. Today, you are a present and in the arms of present lies the childhood of tomorrow. Your past will not come back. Even my past will not come back. But, one can learn something from one's past and enrich the present, because it is the present, which can carve the future. The bliss of morrow is hidden in future. The blissful future is carved by the present. So why should we relive the memories of the past and forget our present? Why shouldn't we learn something from our past - be it good or bad? Why not learn from the past experiences and make human life - a heaven?

The body and manifested world is the karma kosher (the sphere of karmas). This is the bhog kshetra (indulgence in good or bad karmas). Past cannot become your heaven.

Past is like a road. In the journey of life, man has already covered this road, so why should a man always live in the joys and sorrows of the past. Past incidents should not be resurrected. They should remain in the realm of history. When karma is the root cause of everything, then why not enact karmas, which can bring happiness in you. Just ponder for a while, on what is yours and look only at what you can see. Only obtain, what you can. Don't run after what is not yours. You, your body, mind, heart, intellect, earth and this world - belongs to whom? Have you ever thought about this? This earth and this world are not yours. On the contrary, you all belong to this earth. Everyone is inter-related. For instance, sometimes, the blood group of one family matches with the blood group of another. But the blood group of everyone does not match. Self-interest is the basis of all your actions. Earth's bounties are for everyone.

You always listen to the voice of your mind. You take care of your body, you care about your heart and you are afraid of your prana - the life force. Many a time, I have been with you, in your mind, your heart and in your intellect. In your waking hours have tried to become the light of your eyes. While you dreamt, I have often become your voice. In your sleep, I have come to your heart. I have often taken samadhi. Through the medium of the subtle world, or astral world, I have often guided you. Now you have matured in body and mind. You are in a position to bring a change in your mind. This is the right time for me to awaken you. So, why don't you come along with me? You have to cease your activities for sometime and then only can I awaken you. Let the world continue to take its own course. You have to dissociate yourself from all the worldliness. It is very difficult to detach oneself from the mayaic attachments of this world. But one day, detachment is inevitable, so why not try and detach yourself today? This will be a temporary dissociation. You should not have any qualms about it. Once you have detached yourself, you will begin to understand the existence of your 'self'. You will feel the real nature of pain, sorrow and happiness. You will understand, as to why all these feelings are there.

Thereafter, dissociate yourself from sorrow, pain and bliss. Since these are also feelings, the hunger for some and the desire to give up some, always remains. You cannot wipe out this hunger; even your love cannot wipe out this feeling. Therefore it is advisable, that you detach yourself for sometime from your body, mind, prana and buddhi. This will help you to overcome the feelings of thirst, hunger, pain, sorrow, desire, indifference, certainty and uncertainty. I want to be within you. I am a traveler of your inner world. I am the Mahatattva and this universe is the mayaic manifestation of the Maha Tatva. I am the asmita. I am the samashti (the source of the Bramhand) and Vyasti (the world) - and the three gunas are in me. This will awaken you and you will be bathed in a divine light. After basking in this divine light, you will forget about the joy of spring, the gentle drizzle of the rains that invokes the lover's sweet yearning for each other. The entire manifested world would

go to sleep within you. The world of feeling will vanish. In this state you will cognize - what all the sciences of the world have not discovered so far.

Science has not been able to discover the mind. They consider it to be a strange thing yet to be discovered. What you have cognized is Ishwar. No proof is required for this cognition. You cannot know Ishwar, if you try to know him by scientific proof. The misery and confusion of the world cannot be alleviated. This world is an arena for action. In this Jagat, science is a research and a discovery. Science has given innumerable comforts to mankind, it has also created nuclear arsenal for the destruction of human life. This is the negative aspect of science.

Do you think that the truth can be discovered through the medium of matter mechanical tools? Likewise, various philosophies of intellectuals cannot prove the ultimate truth. All the scientific discoveries of the world have not been able to reach their respective roots. How can they ever reach the mool prakriti (the fundamental nature)? Do you think the self-realization is within the flux of different kinds of energies? God only energy, which is active all around you? What has science achieved apart from matter and energy?

Therefore, you must deviate from this approach and move ahead. The scientists do not know Ishwar and self-realization. Philosophers only talk about Ishwar. Even, some religious gurus have made God mysterious. They say God is far, away. It is so, because their attention and thinking is not on God, it is elsewhere. If you would follow their line of thinking, you would also find yourself to be far away from Ishwar. Come with me, I will take you with me on this journey. In this journey, I will always be with you. My guru will be in my journey.

I will now narrate you some strange experiences, which inspired me towards self-illumination. At that time when this incident occurred, I was an innocent young boy. I used to study in a small room, which was on the second floor of my house. From the open window, one could view the radiant beauty of nature. The splendor of moonlight and the lake full of lotus flowers, presented an enticing sight. The roses that grew on the edge of the lake, made the atmosphere fragrant. While I studied, I watched the quietness of the evening, the sadness of the moon and the changing moods of the seasons. The evening had just descended, the birds were returning and the farmers were also returning to their homes. The sound of people could be heard from the window. I was near my window, watching the birds, the evening and the people. Suddenly, I felt my gaze arrested and I felt I was sinking in Shunya. My eyes were closed and in that state. I saw a Yogi, wandering in the fields. He was lean and thin and of medium height. He was wearing saffron colored clothes, a Rudraksha necklace around his neck and had matted locks. With a Damru in one hand, he was walking in a measured pace towards the lake. While he walked through the field, the swaying green crops touched his feet. At times, he would turn around and beckon me with a smile. A divine smile lighted his face. He was watching me very carefully and I had a feeling that somebody was touching me. His powerful gaze was penetrating my being and he seemed to know all about me. He stopped for a while and spoke to me thus, "Why do you read these books which will only help you in earning your livelihood"? These will take away the precious hours of your life. With these books you cannot achieve great heights in idealism and purity, Civilization alone is not the foundation of life. Personality worship is not the only aim of human life. What do you gain from the knowledge of history, geography and myths? This knowledge does not pertain to the mathematics of your life. These lessons cannot give you the knowledge of your soul. You have to undertake the penance. You have to embark on a journey of self realization".

These words were spoken with utmost seriousness as if he wanted to plant these words in my mind. I felt like a fertile field and in this field, flowers of love were being planted. The Yogi resumed his

walk near the lake. Plush flowers were in profusion in the trees, which grew near the lake. The fragrance of the roses first enveloped the Yogi and then wafted towards me. He stopped near the nallah, which flowed nearby. After a little while, a beautiful maiden riding a buffalo appeared on the scene. The buffalo was walking homewards. It walked seen in the nallah. It seemed as though the moon had come down and sought refuge in the along the nallah, which was overflowing with water. The reflection of the moon could be waters only to admire the ravishing beauty of the maiden. When it could not do so, it hid itself in the waters, just like the Duryodhans of Mahabharat had done when he had lost the war. The Yogi smiled when he saw the beautiful girl riding the buffalo. He turned around, looked at me and said, " Did you see this scene? Now look at it very carefully. All your knowledge of sciences and other subjects will make you ride like the above image. Your ride will take you through a dark passage, devoid of vivek It will be a path of wealth and opulence, where knowledge will have no place; a time of asceticism, yet full of ego During this period, renunciation will play a low-key role, whereas a joyous celebration-bhakti will be the order of the day. Instead of the path of completeness, you will opt for the path of incompleteness. Your asmita will propel you towards personality worship. Your ego in the emblem of bravery will be attached with your name. Name, fame, affluence like this beautiful girl - will make you ride the buffalo. Your intellect, despite your attainments, will take on such rides. This buffalo is the vehicle of death or time and it also stands for dull wits. This girl symbolizes death. She stands for prakriti too. Everyone is in the grip of Kaal chakra or the wheel of time. Everyone is the vikriti of prakriti. At every stage of life, it is with you. She is in a state of waiting. Despite being Prakriti, she wants to be freed The freedom is within you. In the form of a woman, she is a man's partner - a companion. She is an incarnation of love and affection. Prakriti wants to satisfy you in all circumstances. When you detach yourself from your asmita, it becomes your death.

In the course of your life's journey, she may appear before you in various guises and enrich your path. So, you must learn to identify her. She will come to you only on your invitation. Like the moon, do not try to snatch a glimpse of her face, otherwise, you will have to hide your face."

After this brief enlightening discourse, he began to play the Damru. The whole atmosphere resonated with the sweet notes of the Damru. The girl on the buffalo also went back. The Yogi also walked away from the place. Gradually, I also returned to my normal self-the book laid before me.

I began to reflect on this vision, which I had just seen. Outside, it was all-dark and nothing could be seen, except for the distant moon. There was a kind of nothingness within me and around me. I felt, as though the world and I had gone to sleep. In the nothingness - emerged the two faces, which I had just seen.

As the years rolled by, such visions became a part of my life. Many a time, I saw miracles. I could see the Yogi many times - near my school, near me, in the playground and in the crowded market. He was a Yogi - a Baba, but he wore strange clothes. He walked with a stately gait. Whenever I saw him passing by, some incident or the other occurred. Sometimes it came as a feeling or a dream, which lingered on. At times, I felt as if, someone was calling me and telling me that I was moving farther away from my path and I should change. My life was like a flux, which was just flowing by. On the path of life, something always happened at every turning point. All incidents had a message for me. They always taught me something. He had a deep affection for me and many could notice this. Besides him, different Yogis, sanyasi and saints came to our house. By now, the members of my family could understand that I was the purpose of their visit their center of attraction.

One day, I was roaming on the outskirts of my village. I had come home for holidays. It was winter and the school was closed for winter vacations. At that time, I was fourteen years old. I had raced

my horse to this place and my horse stood nearby. Some buffaloes grazed near the lake and the shepherd boys played under the shade of the Palash tree. As I continued my walk, I reached the boys who were very poor and were half clad. Suddenly, I felt a change within me, my body temperature rose and a light began to spread and cover the place. I could feel strong currents of energy in the fields. The trees too began to tremble and the waters appeared to be turbulent. It seemed as though some kind of a storm was brewing. The buffaloes too ran in fright and the shepherd boys looked scared. People within the vicinity ran towards me. Everyone stood around me in awe. I got up from my place and sat on my horse with a big leap. But the instant I touched the horse, the horse neighed agitatedly and took a great speed and I was thrown in the lake. The waters began to boil and there was steam all over the place. I was stupefied to see such a scene. In a flash I understood that it was the heat of my body, which had forced the horse to throw me in the lake. I began to shiver. There was light all around me. I was aware of everything but stood there like a helpless spectator. Though I was present at the scene of the incident, yet I could see and hear things, which were far away from me. Gradually my body cooled down and for hours, I lay in an unconscious state. When I regained my consciousness, I found myself surrounded by a crowd of people who were singing bhajans and kirtans. A huge coiled snake sat near me as though, to protect me from the devotional frenzy of the people. The moment I opened my eyes, the snake moved slightly away, but continued its vigil. It was all coiled up and the hood rested on its coiled height. Thereupon, it glided into the lake. The snake sitting near me was quiet and this sight enthralled people. The moment the snake glided away, the religious frenzy of the people knew no bounds. Some ran towards me, touched my feet in deep devotion, whereas others broke out into chanting and dancing. All these events left me wondering about myself. At that time, I was very young and this happening was beyond my comprehension. I was just a youngster who was interested in horses, elephant rides and hunting etc. No one had ever forced me into religious rituals or given me religious discourses.

I was born in a family, which had a history. Ages ago, great souls like Vishwamitra and Gautam Buddha were also born in this family. Once upon a time, this family had ruled over India. When I was born, the family still ruled a small principality. The people of my family were revolutionaries. They had fought against the rule of the Muslims and the English. Since they were revolutionaries, they had to seek sanctuary in the mountains and the forests. To them, these fights for independence were like worship and they fought with fervent devotion. When I was born, India was going through a period of freedom struggle. As a child, I was deeply influenced by the thoughts of Gandhi, Subhash and Nehru. Subhash Chandra Bose, while fleeing from the British, had sought refuge in our house. As a child, war and the tactics of warfare had left a deep impact on my mind. I always thought that some day, I too would fight a war for my country. This seemed to be the aim of my life. But there were times when I faltered and became confused. Some events in my life left me utterly confused. I did my schooling from Darjeeling and then moved over to England. During the course of these journeys, I came across turning points in my life.

Different friends, love affairs suddenly happened in my life. Perhaps, I had grown up. These people wanted to share me. Some were interested in my affluence whereas there were others who were interested in me. However, I was not destined for this kind of life. I have full faith in fate and destiny. It does not matter whether you believe or do not believe in fate or the games of nature. I repose all my faith in the power of nature.

We all know that karma plays a vital role in human life. But along with karma, the role of providence and Parmatma cannot be ignored. Whenever I pondered on this subject, I felt as though the manifested world is Parmatma's universe. Human beings have merely another creation in this universe. Everyone is a part of God's universe. By virtue of his karma, a man can achieve name and

fame and carve a niche for himself, but he cannot own this world. A man has his limitations and his life also has a limitation. Therefore, you can become a part of this universe either by watching the great show or by participating in it.

The moment a child is born - the sanskars and fate begin to emerge. Can you find a man who is fully happy with life? Even a fortunate man has something amiss in his life - like the love of the parents. Everyone is in search of anand. The festivals, celebrations, feasts, all indicate one thing - anand. These are some of the ways by which man expresses his desire for happiness. People celebrate the events like birth, marriage etc. Even after death, the celebration for the departed soul is carried out. Don't you think that all these social activities reveal, that you are in search of something, which you have not yet found? Everyone is in search of this elusive anand. A poor man, who works day and night to feed his family, cannot think about love and affection. A rich man is also caught in this web and has no time to share his love with his family. The result of this mad rush in society, have been unhappiness. Divorces have become quiet common. Children of the divorced parents are the worst sufferers, for they lose their identity. These examples, tell us that there is something like fate, sanskar and nature, which contribute to human life in some form or the other. No one wants these things to happen, but they do happen. The explanation lies in fate, sanskar and nature.

It is a matter of great fortune to be having a human form. But for a person to lead a complete life is in the hands of destiny. When happiness descends on this earth, it is divided into fragments. People begin to monopolize the various aspects of happiness.

They give happiness to only those who can return it. The underlying selfish intent is always there.

Our parents must have celebrated our births. They were happy and wanted to share their happiness. This is man's hunger, a thirst that is forever in satiated. In the absence of any festival, life becomes dull. Festivals bring joy and add new color to a person's life. Anand, which was lost somewhere, seem to come back in these gaieties.

Generally, the birth of a child is an occasion for celebration, but there are some children, whose births are not celebrated. They are looked upon as unfortunates. Men who live in abject poverty do not have energy to celebrate the birth of a child. To them a newborn is a burden. It, therefore, cannot be a cause for celebration. When I first came into this world as human being, I was left to the mercy of the flowing river. I can recall that birth, for a fish had pushed me ashore. At that time, I was known as Matsyendra. My second birth was in the royal family of Ujjain. First, I was Vikramdev, an ascetic who did his austere penance in the forest and later on, was known as Vikramaditya, the famous king of Ujjain.

My present birth was also in a place, which lay between the two rivers - Ganga and Sona. In the history of my family, the names of great saints - Vishwamitra and Gautam Buddha are there. Till today they are revered and glorified. This family had fought many battles for the sake of the motherland... India will always remain indebted to this family. After being born in this family, I also inherited its glorious past. With the passage of time, I matured and could understand many things. There were things, which I could vaguely guess, but could recreate with the help of my memories. I could remember everything and never tried to forget them.

I was rich in sanskars and good fate. My prarabdha has brought me to this stage of Teerthankar. Today, I am Buddha, the enlightened one. Till a short while ago, I was a life, where long back,

Gautam had stood as Buddha and Mahavir had stood as fighter pilot, performing my duties with total dedication. Time moves on and with time everything changes. Thus, no one can make total claims on things, which are changing with the fast moving time.

Man has never experienced total happiness. One has to feel happiness and feelings are never stationary. Life is like a chain of events, which happen in a sequence. These incidents can either evoke pain or can evoke pleasure.

Nature creates and distributes to everyone. But, does not distribute in equal measure; because everyone does not have the same sanskars. For example - the seed has the sanskar of growing into a tree, having flowers and fruits and once again becoming a seed. But the sanskars are activated by the availability of the right type of soil and cooperation and assistance from various elements. There are some sanskars, which are awakened in the present, by aloofness and inaction. It is probably for this reason; nature chose a suitable environment for my birth, wherein I could be made aware of my aloofness. This subsequently helped me to realize my 'self'. In this way, when I began my life's journey, from Shunya to Shunya, I could glimpse the Maha shunya. It was a journey from gati to viraam and from cessation to motion. My birth was not celebrated, for I was born with a message of vairagya. Human relationship is superficial, for it is based on a transaction. There is always a selfish motive in such relationships. Some people love beauty, while some others love money and prestige. I was born in a family where an atmosphere of detachment prevailed. This detachment and indifference was evident in my mother's attitude. My father was distinctly different in his attitude; celebration and basking in the glory of his own persona was a way of his life. My mother was an ardent devotee of Lord Shiva. Her love for God was evident in her detachment. Therefore, she did not celebrate the event of my birth. Instead, she placed me before Lord Shiva. A mother who is not detached, showers all her love and affection on her child. If the child happens to be the first born, there is no end to her joy. There are many unfortunate ones in this world, who are deprived of parental love, tenderness, care and affection of the siblings. Thus, they are denied the culture, which family bonds can impart.

"You must always remember that incidents in a man's life occur in a certain circumstances and environs. This happens because when life begins its journey from its source it moves onwards. Life has its motion and flux. It has expansion as well as contraction. My life, like anyone else had its moments of fluctuations; expansion and contraction. I was a credulous person and accepted whatever was told to me. But, today, I am different. I can see and understand things in a different light. The past floods back to me easily. I can distinctly recall certain incidents in my life, which created something new within me. One such incident is still fresh in my mind. I was then in my classroom in Darjeeling and the teacher was teaching us science. I was listening to him attentively. Suddenly, a powerful feeling that I was wasting my time and this was not the purpose nothingness. My feet jerked and I felt as if I was being taken towards Shunya. There of my life and that I should do tapas - overtook me. I began to drift away, as though, in was no sensation in my feet, but my waist was on fire. My body below the navel became very hot, so much, so that the student who sitting next to me could feel it. They could not bear the heat and edged away from me. Soon after, my body began to spasmodically jerk and my fingers were locked in strange Mudras. After sometime, I fell on the floor and my entire body had an acute burning sensation. I lay on the floor tired and listless. As the news of this strange phenomenon spread in the school, there was a total commotion. Doctors and medical consultants rushed to give me the aid. Everyone watched me and waited. No one dared to come closer, for a snake all coiled up, sat on guard near me. While I was in this condition, I saw the images of a woman in different forms engaged in coitus with me. The figure was in a white sari and sometimes clad in a red sari, holding a Trishul and pouncing on me. All these images flitted before me. The alternate feeling of extreme heat and icy cold rose gradually

from waist to navel, from navel to heart, from heart to throat and from my throat to my temple and onwards. This strange phenomenon continued for some time. I was either cold like an icy rock or very hot. Suddenly, I was bathed in a divine light; a light, which I had never seen in my life. I was suffused in this celestial light, which was like the rays of the sun. I was trying to recognize the circle of light, which was showering these luminous rays on me. After some time, this divine phenomenon came to an end. The excited voices of the people brought me out of my stupor. The moment I opened my eyes, the snake glided away. I got up and paid my respect to it. Some people wanted to kill the snake, but the snake seemed to be least bothered about the threats.

After the entire hullabaloo, I returned to my seat in the classroom. That day, I had indeed become a specimen of wonderment. At that time, I was too young to understand whether that event was the awakening of the Kundalini or the grace of the guru. That incident definitely has some implication; otherwise it wouldn't have occurred. Every incident has an underlying meaning. In this context, I wish to narrate an incident, which had a message for me.

This particular incident took place when I was barely ten or eleven years old. I had come home for my holidays. One of my close relatives often tried to molest me. I was too young to understand this kind of physical violation. Once when she tried to molest me, she shrieked in great pain because my entire body became red hot. My clothes got burnt and the woman also got burnt. Everyone rushed to my room. In the meantime, a snake came and sat before me. The woman panicked and with folded hands, looked at me with pleading eyes. I also saw the snake, which sat close to me. I felt terrible; there was stiffness in my body. My head seemed to go into pieces. My back too felt as though it would also go into pieces. I felt as though a monkey jumped on the upper portion of my back. At times, I felt as though a fish was writhing inside my body. I was watching the entire scene like a helpless spectator. Suddenly, I saw that the snake had come closer to me and within a fraction of a second; it bit me on my left toe and wrapped itself tightly all along my body. Its hood rested on my head. All the members of my family were a witness to this frightening spectacle. There was a panic and confusion, amongst the people who stood there. Subsequently, I lost my consciousness and do not remember what happened next. When I came back to my senses, I found myself bathed in perspiration and my fair complexion had changed into dark copper. The snake disentangled itself and sat nearby. When it saw me in the conscious state, it glided away. Many doctors, vaidya and witch doctors were summoned to treat me. Many Yogis and mahatmas, tried to heal me, but no one succeeded. These people were afraid to touch me, for my body was very hot. They thought that I was in the grip of high temperature. My peculiar illness had become a riddle to everyone. They had lost hope about my recovery and left me to the mercy of God. I lay in this condition for six months. Despite my illness, I was aware of my surroundings. The sham and hypocrisy of the people became evident. If life itself can play games of betrayal, why shouldn't people do the same? Lying on my bed, I was lost in such thoughts.

One day, the Yogi who used to come during my early childhood, came. He straightaway walked into my room. When he saw my condition, he broke into peals of loud laughter.

People, who stood in my room, felt intimidated by the laughter and began to move away. But, my mother looked serene and there were no tears in her eyes. A smile of hope lingered on her lips. He held my hand and pulled me out of my bed. He brought me out in the open courtyard, which was behind a massive door. Baba began to play with me. I hand, I picked up my aunts son who must have been five or six months old and began to become normal, as though nothing had happened to me. The minute Baba let go of my play with him. All of a sudden, I fell on the floor and became unconscious. Baba also left that place. When I recovered my consciousness, I was healthy and had no fever. This is what life is all about. There is a contradiction in a person's behavior - sometimes he

worships a person and there are times when he abuses the same person. Similarly, his love changes into hatred.

Whatever was happening to me must have happened in your life also. Such incidents take place in the life of every person. Some accept them as important with underlying messages, where as others merely shrug their shoulders and brush these aside as sham and hypocrisy.

The power of woman as a mother is sometimes exalted to a great height. She is revered and respected. Sometimes a woman is merely looked upon as the adornment of the house. A strikingly different image of a woman emerges when man declares his total sovereignty and denigrating the power of her maternal status. He becomes the master and the woman has no say in anything. Even today, man enjoys more power, which a woman cannot. But in religion, a woman has a more effective role to play. Incidents happen, circumstances are formed and finally history is created. All events have always been moving on this course. A scar of some incident on the innocent mind of a child, in course of time assumes the shape of a disease. If you are a woman, you must have suffered violation in some form or the other. If you are a man, you must have gone through some indignity in the hands of a woman. Such incidents have happened, are happening and will happen. History of human civilization is replete with such episodes. This is the summary of the Devtas Purana, a kind of contagious disease of the human kind.

A woman has always suffered in the hands of man. In Mahabharat, Dushasan tried to disrobe Draupadi while entire court watched. In another episode, Kechack tried to violate her dignity and Jayadrath kidnaps her. The lust of man for the female beauty is the root cause of all such ignominious acts. All these events reflect mans hunger and lust for the beautiful female form. The beauty and glamour of a female form, has been the theme of many literary works. Even today, the beauty of a female form is publicized and commercialized. Why should man, Devta and Rishi eulogize the ravishing beauty of a woman? This is because a woman has always been the focal point. The epic Ramayan without Sita will become an uninteresting piece of work. In the similar way, if Draupadi is withdrawn from Mahabharata, the story will lose all its grandeur and become dull. If Urvashi is removed from the court of Devtas, it will no longer remain a heaven. All these references show that a man is incomplete without a woman in his life. Despite this, man has always exploited a woman. Therefore, I exhort all women to be introspective and recollect incidents from the journey of their life. This retrospection will reveal to them certain moments, when they were abused or violated by some close male members of their family.

Incidents of any nature always leave an impact on the mind. There is always a hidden message in these incidents. Human life is indebted to such incidents. Just try and evaluate the incidents, which lie hidden in the deep recesses of your mind and have surfaced in the form of a disease. Innocent mind of a child also thinks and what ever he thinks, affects his future. Those who suppress it, suffer from a disease and those who eject it from their system, learn the meaning of satya. You will not find a single human being who has not undergone such experiences in his or her life. When the innocent mind matures, it can review the past reflections and understand the hidden implications. In this world, there are very few people, who have expelled these distressing memories from their lives. By and large, people have suppressed these memories. They have to live within the social boundaries, so they have opted to hide the unsavory memories. With the result, the tension has emerged in the form of a disease. In order to get rid of these ailments, they seek help from a variety of medical disciplines and other related of fields. But very few find a little reprieve. They are unable to disclose the chief cause the their sufferings and therefore, they continue to suffer. Those who have given up hunger for the world and worldliness, have freed themselves from darkness.

The pages of history are full of instances, which give an insight into the lives of sages, and seers, who had gone through such experiences. These sages and enlightened gurus had renounced the world, because of the pressure of society. The life stories of Bhardwaj Rishi, Dhruva, Vishwamitra, Bhrgu, Parashar, Pulatsya, Vyas, Sukhdeva, narrate the incidents, which was the cause of their renunciation. Gautam Buddha, Mahavir, Jesus Christ, prophet Mohammed had derived wisdom from such incidents and thereafter renounced the world. A chain of somewhat similar events was behind the sacrifices of Seeta and Anusuya.

These events that had occurred in the past are still there, only that a transformation has taken place. The effect of the past events is still present. We should not think that the great celestial beings, like - Ram, Krishna, Jesus, Nanak, Mohammed are no longer living and their presence has also vanished. In fact, they are there and will always be there. The thoughts of these elevated beings will be there forever.

Time only gives birth to incidents. It is only a flux (a flow). It merely causes changes and brings about distance. These Buddha Purush have just given up their physical forms and have brought a change in their state. The presence of these beings is still there; they have migrated to a different loka. Just as there are more bodies within the gross body, similarly, there are more Lokas within this loka. Within the gross form, there is the sukshma shareer or the subtle form. Within the subtle body, is the Kaaran Shareer or the causal body? Within the bhulok, exists the sukshma or the astral world. In the astral world, exists the kaaran loka or the causal loka. Therefore, the Buddha Purush merely migrates from this world and dwell in another loka or world, but they continue to maintain the link with this world.

The incidents of the past are responsible for our present state. Present has emerged from the womb of past and this will give birth to tomorrow Time plays different games and nature watches the shows. Man is just a helpless spectator. Even today, despite the advancement of civilization, man has remained subject to dictates of time. Nevertheless, it is the progress, which has happened in the course of time.

A majority of people, in the past did not accept or show interest in the quest for truth and only struggled to survive. They were only interested in their personae - body and mind. Since they could not go through malpak, they could not become the Buddha Purusha or the enlightened ones. All could not love so they could not become gurus. Very few people were ready for a change.

Everything is as it was; only the physical forms have changed. Loka has also not changed. The mind was there in the past and even today the same mind is there But the mind is not awakened in all humans. It remains in a state of deep sleep. The sanskars of that mind help in the birth of a man by recognizing the prasoota Bhumi (mothers womb). As the body grew, the mind begins to recede into deep slumber. The present mind awakens and functions as prarabdha. The dormant mind, which is asleep, can be awakened by certain methods. This is how some people can recollect their past birth. The past of the sleeping mind comes alive, when they come in contact with some people and can recognize the people of the past birth This is because everyone was there in the past incarnation and except few, they are reborn. Many, after their deaths, are unable to come back in the human form. There are some exceptional beings that give up the physical frame by sheer force of their will and migrate to different Lokas... When we pray to them ardently, they come back in human form. These are Siddha Purush and they are known as Buddha Maha Purush. They are not born; they come in this world in an incarnation. These Buddha Maha Purush do not come for their own sake; their coming is for the sake of others. They are selfless souls and their karmas are for the welfare of others. Even their birth is for others (they do not have any life span. In fact they come to this world

at their own will and depart at their own will. These gurus are Siddha Purush like - Buddha, Mahavir, Nanak, Kabir and Jesus. In spite of the fact, that they have left their bodies long back, they are still amongst us. They are all the time inspiring us, awakening us. There is some Maha Purush who secure their bodies in some cave or cavern, for thousands of years and through the body of a worthy person as a medium, participate in the world for the good of humanity. They do not have any age limit).

Therefore, there are many kinds of gurus viz human guru, Siddha guru and Deva gurus. The gurus are exceptionally special in their own way. They gradually invoke the sanskars of the disciple. Whether they are in the form of a human or in a different loka, they can establish a contact with their disciple. When they were in the human form, they were within karmas and they must have cultivated sanskar. The karmas of there exalted souls, whether they were related to the bhog or in the form of Atmiya Prem gave rise to sanskars. The sanskars of these karmas remain and by appearing in the thought bring about a change.

In this world, behind every common man, there is someone or the other. The modern civilization with all its glitz and the achievements of science has dazzled the humans. But in the hour of need, they turn to their sanskars for help.

Meeta! Because of this reason, every human is internally afraid of himself. He is in search of a path so that he can free himself from this fear. Every guru is in search of a medium for himself. It is time, which gives birth to this sanyog or co-incidence. This is how Baba came in my life and I am in your life.

My Baba loved me dearly. In his simplicity, there was an ocean of love. This naturalness spoke a language of love. Whenever I found myself in the midst of difficulty, he always came to bail me out. He always tried to keep me happy and chased the clouds away from my life. The recollections of such episodes often bewilder me. There was not a single place where he could not reach. These exalted beings have divine powers; they can do anything by sheer power of their will.

Baba had showered his grace on me, but I was lonely. Whom should I blame for my loneliness? Should I blame time, my sanskars or my fate? I had my own circle, my own world. People loved and cared for me. In spite of all the attention I received, time managed to keep me lonely. I was successful in whatever I tried to attain, but in due course, these attainments slipped away from me. In this world, every element is prone to change. Either it disintegrates, flows away somewhere else or perishes. This can be looked upon as a test of time, test of love, flow in the karma and finally the wrath of God. Incidents do happen in life. Every incident has its own chain. Human karma - feelings, thoughts, thoughtfulness and efforts are responsible for the formation of these incidents. In every incident - prakriti, time, culture and contemporary customs have their share underlying every incident, sanskar is there.

Birth or death, union or separation, all have some basis or the other. Change is evident everywhere. No one remains; everyone goes away. For instance, some people change into different physical forms, change their feelings of love and focus on someone else. Sometimes, there are women, who change their husbands and husbands who forsake their wives. A friend becomes a foe and a foe becomes a friend. An ocean becomes dry land; a river also dries up and develops cracks. A forest turns into a desert. Humans dream in this world - which is continuously changing and remains incomplete. He cannot realize all his hopes and aspirations.

Every man leads a life, which can be called as borrowed existence. Every action of man does not

necessarily succeed in attaining the objective, because his life is mostly a borrowed life. Generally, it is seen that man leads an incomplete life. This is because all his aspirations and desires are linked with someone else. He has many expectations from others. Human love is a borrowed affair. Similarly, his devotion is also a borrowed affair. Man's wealth, his money, his body, his love, (is all borrowed) When man wants to begin a relationship, he assesses the person thoroughly, to find out whether the person is worth the deal or not.

Time often suppresses the feelings of love. Love does not die, but is buried in the folds of time. This is how; people shift their affections and start loving someone else. In the modern times, the definition of love has gone through a sea change. The path of bhakti has also become complicated. People, for the sake of their selfish interests, go to the extent of changing their gurus and their God also.

In the west, change of this nature is apparent in the social scenario. Men and women are quick in changing their spouses. They want to go ahead in life and refuse to accept any one's domination. It is difficult for them to retrace their steps. They think that Love is like a tap water and whenever they want, they can open the tap.

Is it possible to change the feelings of love? Can you hold the flow of the river? The waters of the river flow continuously till they mingle in the ocean. Unless the river changes its course, the flow is continuous. Love can be compared to the flowing river. Love is a reality; it is a realization.

If you have ever been in love, you will understand that love just happens without any effort. Love is like the confluence of rivers. Just look at the flow of the rivers. Whatever path love adopts, it creates its own history. The land, which is situated near the sangam, is unique in many ways. In Himalayas, I have often stood on the banks of the sangam and witnessed the tragic scenes of separation of the loved ones. You must also embellish your love and give it a distinct identity. Whenever, I look at the life of the people, I begin to think that if Baba had not appeared at every critical juncture of my life, I would have succumbed to the pressures of the circumstances. But if your sanskars are waiting for you, a Maha Purush appears in your life to show you the right path. This happens with everyone. However, most people are unable to evaluate the situation and take wrong decisions. In this journey of life, many incidents take place, which always leave their mark. The effect of the incident lingers on. People come and go and thus life goes on. There is a flow, a motion and an activity in life. It is not a stone statue or a rock that can bear the onslaught of rains and storms and remain unaffected. Life is a blossom, which has to open all its petals.

No one remains forever in this world. Everyone has to go away. Due to the above, the promises are not kept and the desires remain unfulfilled. Love has to be realized, but no one makes an attempt in this direction. Most people lead a selfish life. They live to find an identity for themselves and create their own world. Even in love, man tries to ensure his personal gain and moves with caution and discretion.

A person's individuality has hardened like religion. Just as religion preaches but does nothing, in the same way, man with his entire individual potential just talks and does not act. All the religions of the world behave in the similar manner. For centuries, they have remained like a stone. They celebrate all festivals. The seasons change, but they do not change. They only talk of things, which are beneficial to them. We all know that since millennia, time has brought change in season. When the dry leaves fall, new leaves come up - and the cycle of the season continues. We see the changing seasons but refuse to abide by this truth. We do not move with the time, we only make merry in the festivals. This merriment is only for their own sake.

Love and bhakti do not indicate a resting point - coming to a standstill. In fact, love means Buddhatav and bhakti means anand. The shower of love is continuous. It's blossoming is continuous. It sings songs and always flows like a river. There is coolness in the flow. A difference and a change is apparent in every flow. Each flow has a beauty - an outburst. Every change is welcomed with a renewed exuberance.

Have you ever seen a stone humming a song? Have you ever seen a stone blossoming in its full glory? If not, then why do you want to turn your heart into an insentient stone? Love does not mean just a change. Bhakti is not a mere surrender. Therefore, you must learn to make your love flow. You must carve a niche for your love. Love is a fire - it is an eternal flow.

Why do you talk like all the religions of the world - that one should love and for the sake of love, one should sacrifice, undertake penance and other forms of worship? The worship of love cannot be compared to idol worship. So you must go in for change. Change is natural. It is the nature of prakriti. Nothing remains static. Everything changes. Only in prakriti itself, there is the rest - the cessation. The tree becomes naked when all the leaves fall away. The fallen leaves dissolve and return to their roots and then the new tender leaves begin to sprout.

Your love and faith has to be intense and total. Like the naked tree, you will have to wait for the creation of new leaves. I have total faith in my guru, for once, I had also loved. This is the reason, why I decided to become prakriti. This decision turned out to be both, a boon as well as a curse. Love stirred the feelings of detachment in my heart. It really shook my heart. It taught me the poignant feelings of separation. From love, I learnt the feelings of sacrifice. Finally, love brought about my union with samadhi. I learnt from love that death is the cruel reality of life. So let nature, take its lawful course. One who has to die will die; there is no escape from it. Therefore, why not let life have a dalliance with death?

Death had said, I love you and you are dear to me. I became death's dear one and death became dear to me. No love can be as dear as death and no beloved can be as dear as death. In this love, there is neither the sad pangs of separation, nor the blissful anticipation of union. There is only union - like the confluence of the rivers. Here it is only love and just love. In this state, the birth of love and the death of love do not happen.

Love is not the legacy of churches, temples and mosques. It is not the gift of temples, churches, mosques and other similar organizations. Love is eternal. It is a very personal emotion. Love is prakriti and love is Parmatma. Love is a personal relationship with God. It is also a personal relationship with some Atma. It is natural to fall in love and be one with all Atmas.

When this feeling of love will awaken in you, you will give up all these ritualistic activities - like worship and prayer. All the boundaries will crumble and you will become Advait (Monist). Thereupon the cognition of - rivers, mountains, oceans and space, will dawn upon you and you will be so overwhelmed, that you will not be able to explain.

"Allow this love to come to you" - my guru had said this and today, I wish to repeat the same words to you. He had said, "Too much importance to body, i.e., the physical aspect of love, does not reflect the hunger for Parmatma. Love is not confined to the body alone. When the body dies, people erroneously think that love has also died".

You have also thought that love died with the death of a person, because you had attached more importance to his/her body. Have you forgotten the dance of death, which you had witnessed during

the wars? You had participated in the wars and must have killed many enemies. In order to save your life, you must have trampled many corpses. Even these people must have been someone's near and dear ones, someone's loved ones. They must have been someone's - husband, or brother or father. Just as you have forgotten the sordid tales of man, you will forget the tragic happenings of today.

If we turn the pages of history, we come across numerous accounts of births and deaths of different persons. History is simply stacked with corpses. Every moment, the history of man, is connected to some incident or the other. The moments of birth, the moments of death of - a lover and the beloved are registered. But no one has ever been able to bury the love.

Just as the past got buried, you must bury the present moment and move ahead. In the course of your journey, at some point, your present will come alive and it will get reunited with the past. Therefore, you should not reject the present. You will understand that love never dies. Love is life, Atma and Prakriti. It is forever there.

Hence, you must learn to understand yourself. Time, incidents and the world at large, have given you the opportunity to understand yourself. In the absence of all these incidents, how would you come to know yourself? The journey that you have undertaken is not your journey. You are not what you think yourself to be. You are at present involved with the world and its worldliness. What is this world? I have never tried to understand it. have just left it - as it is. Whether fate has been kind to world or not, has never been concern. Like all common men, I have not tried to be the enjoyer of this world. I have never thought the whole world to be my own or tried to make it as my own. I am just a part of this world. I have to make use of its some portion. Only that little portion is mine. I have to make the right use of it and then move ahead with my life.

I was there and I am here today. This is my life and this life has taught me many things. Life has given me many things like - name, status, fame, wealth and love. Every human being on this earth seeks love. Without love, human mind cannot stay still. When you love something, you are fully involved in it. You want to acquire it totally. Man continues to struggle to achieve its fullest form. Man desires love in totality. But, till now, common man has not been able to achieve fullness of love. Only a few, whose names can be counted on the fingertips, have attained this kind of love - these are the enlightened ones.

I had everything in my life, yet my life was dull. I was neither interested in the world, nor in myself. Despite being in a group, I found myself to be lonely. My loneliness was gradually steering me towards vairagya. I began to think about my inner self and was often assailed by Baba's memories. The thought of Baba brought up many memories of his activities, his utter simplicity and his distinct individuality. He was free from the norms of modern civilization.

The modern world appears to me to be a mad race of power, money and artificiality. Artificiality and ostentation, has become a part of life. Love has also degenerated into a commodity, it is for sale. People seem to be quite eager to have one-night affairs-with no strings attached. The modern society is not interested in the goodness or the badness of such wanton acts. These acts are accepted as progressiveness of the modern society.

These days, I never came across Baba. I began to wait for him anxiously. I wanted to give up my career in the Indian Air force and get away from the material life. I began to lose interest in flying and preferred solitude.

I was a special person and had some special characteristics. I had good contacts with people in India and Abroad. In fact, I knew some important people personally. I had traveled extensively, but the joy in solitude, surpassed everything else. I gradually withdrew myself from the supervision of my tea gardens. One day, I took retirement from the air force. My friends and relatives began to discuss me openly. To them, I was an escapist, running away from my duties. Many friends tried to pull me back in the social life. But what I was searching for was not there.

I was perplexed to see that a common man was leading a life of double standards. The man inside the house was a different person outside his house. The dual existence seemed to be meaningless - it lacked the basic charisma. Still there were attempts to establish a personality cult based on a person's personality. This is an unending hunger. Only a few have been able to free themselves from this hunger. Such men have been declared as enlightened ones and Avatars. Everyone in the world appeared to me - an intellectual, a scientist, a philosopher. Everyone was engaged in giving guidance to someone or the other. They thought that they had done the best karmas. I could not adjust in this mad rush. The varied allurements of the world, wanted to lure me, but my mind was fixed elsewhere. In a determined frame of mind, I took a decision to adopt the path of yoga. A Yogi can free himself from the world and worldliness. A Yogi is endowed with the power of sankalp. The Maya of the world cannot influence him. Only a Yogi can detach himself from the world and realize his 'self'. These thoughts came into my mind to justify my decision.

I had taken the decision, but did not know where to go. I had to stay in this very world, despite my renunciation. The muths, temples and other religious organizations appeared to me to be a part of the worldly system. One cannot become a Yogi by merely changing the color of the clothes. There are many restrictions, which have to be applied with the change of clothes. Muths, temples, churches, gurudwara and the mosques - all operate with specific set of disciplines. The inmates have to live within the set rules and regulations of the respective organizations.

I was desperately trying to reach Baba and there was no one who could take me on that path. The religious places wanted me to give up the 'self' and serve the Lord. The sadhus and mahatmas, preached to me to have total faith in God and surrender to him. In this context, they often quoted the stories of Puranas.

I saw commercialization in every walk of life. Even religion has been commercialized Politics was for sale. Life was like a big Bazaar and a brisk business was going on in this bazaar Whosoever could grab a major slice was considered wealthy and powerful. Such a man is respected in the society and has a say in various aspects of the society. Any man, who refuses to tow the line, is offered temptations to tow the line. Suppose, he still refuses to cooperate, he is harassed in different ways. Sometimes, a person who sticks to his own principles and refuses to budge, people often attack his ego, his self-respect. All the classes of society, who feel threatened by your stubborn stance, would try to trap you in some dubious way. Once you are caught in this vicious cycle, you are caught forever in this slime and swamp.

One feels like running away from this world, which talks of peace, but is full of discord and strife. The world declares a war on environmental pollution, but promotes the pollution of social norms in the society. In such a world, money is supreme. Today, the world belongs to the rich. The art of diplomacy is the game of today. Wives and daughters are used to get promotions and transfers or sanction of business proposals etc.

It is indeed sad, that a man, who is a shirker, sycophant and a criminal, is rewarded, whereas the worthy is denied his due. An honest patriotic man has often to suffer a long some false case and

harassed. imprisonment in the jail and the true culprits move scot-free. Honest man is trapped in
In this big bazaar of the world, I was also tempted by various proposals. But I was not a person who could be sold in the bazaar. Baba's blessings were with me and under his shelter; I was completing my karma in the society. Only those jobs, which could help me in my detachment, were given to me.

Wealth, beauty and luxuries, which were strewn all over the place, tried to woo me. When my friends and kins, also began to tempt me with the worldliness, I became all the more detached. My inner being revolted against all these. I resolved to run away from the glitter of this superficiality. I thought that I would be doomed to a life of discontent and incompleteness in this life also. I could comprehend the traditional way of life, which consists of two main aspects - happiness and sorrow. If one has to accept the life as it is, one has to accept the path of happiness and unhappiness.

I began to think that this was not the fundamental path of life. As such, I decided to I quit this path. One fine day, I decided to say goodbye to all my friends and well-wishers. I invited my friends and relatives and gave away all my worldly possessions. They were very surprised at my generous gesture, but failed to understand the reason for the same. They could not imagine that I was going away forever. Even, I did not know as to where I was going.

Time can reveal the bitterest truth - everyone must have experienced this fact. Time gives birth to coincidences. It makes you feel and understand about things, which are going to happen. Again and again, time gives a chance to everyone. All such bazaars are formed by time. It is only time which fosters the growth of gyan and Vigyan. It is time, which gives them a chance to get polluted or to do meritorious karma. Can you ever run away from time? Can you ever be fool time? Then, why all this hide and seek? Why all these pretensions? Time teaches this truth again and again. Time pushes one in to different circumstances and inspires him to run away. In this way, a few would cognize themselves. Time wants that you should become a Buddha, enlightened one. It is time's dictate that there should be many more enlightened ones on this earth. It is for this reason that I remind you repeatedly about the meaning of truth and the meaning of life.

I also ran away and today I am a Buddha Purush. It was my inner man, who inspired me to renounce the world. I met my guru, I realized my 'self'. Today, I know my 'self'. Despite living in this world, I do not forget my identity. The world knows that I have met my guru and hence, I am not disturbed by worldly demands.

Now, it is time for you to run away from these worldly ties and become Buddha It is only because of time that we have met. Hence I implore all to awaken, arise and understand the need of the time. Why do you want to hoodwink time and cover it up? We must remember that time is everything? Your life itself is time. Running away from time amounts to running away from life. The more you leave your decisions for tomorrow, the more you shorten your life span. You can think about it, talk about it, but do not while a your time. Each moment of life has its own value and when time reveals its significance recognize it and give importance to that moment.

Though I am in the midst of everyone, yet, I am alone. I have my memories and the incidents, which you and I had experienced, are also with me. I am not burdened by these feelings. I am not even sharing these feelings with anyone. I am not a psychic and mind is not my domain. I am out of this zone. If you have decided to give up the world of mind, come to me. I wish to give you Moksha. I want to imbue you with knowledge. To me Baba was my very own. He had chalked out my destination. I have completed my journey and reached my destination. Baba was all in all to me. He helped me immerse myself in my 'self'.

You have started on this journey and looked upon me as everything. I have accepted you. You are an Atma and I am also an Atma. One Atma is interring related with another Atma. This is so, because they come from the same source. The two have the similar prakriti - you are mine and I am yours. I am a Buddha and you have to become a Buddha.

Therefore, I want you to stall, so that you can flow with me. I do not want you to become a religion or a cult, which is like a stone. Stones, rocks have no music, no flow. They do not blossom; they are just there. Like a stubborn ascetic, who can bear the rains and storms and remain unchanged, you have to become Buddha for your inner chetna.

I do not want you to lead a life in bondage, within a Lakshman Rekha or lead a life, which is revolving around someone else. I do not advocate the life of a woman as someone's wife, spending a lifetime in kitchen. I do not wish men, just to play the role of a husband and spend a lifetime weighed down with responsibilities and duties and ignoring the inner 'self'. I do not want that you should love only on the physical plane and subsequently, lead a life of tension. I want to free you from all such entanglements. The journey has begun - I will keep repeating this phrase till you begin to understand its importance. You will have to complete this journey, lest this journey remain incomplete. You have to give thought to my words.

Once you evaluate the past incidents carefully, you will understand the underlying messages. Many incidents, which had taken place in your life, had taken place in my life also. The incidents have a parallel, a sequence and a harmony. These incidents have led me to my path. Similarly, incidents in your life are a reminder to you.

I have reached my destination. I am in samadhi and have become absorbed in Parmatma. My journey is selfless. I am purged of my sanskars, whereas you are still in the circle of the world and worldliness. In order to make you travel from this sansar to samadhi, I will have to awaken you. May be you will have to answer many queries of your people and society. May be, you will be answerable to your 'self' as well. You will be caught in the tangle of your own thoughts. The sense of duty will begin to awaken. People around you will have expectations from you. In the midst of this crowd of people, expectations and duties, the desire to know thy'self' will awaken.

Society will dissuade you from taking steps, which will detach you from your duties to your people. Indebtedness to your parents and society will be projected before you. Escaping from the filial duties will be dubbed as cowardice. You will be faced with questions like - who will perform the rituals for the departed souls? You will feel quite scared by such talks. Further, they will try to convince you that unless you have fulfilled the duties of a householder, you cannot possibly entertain the thought of asceticism. They would argue that a man, who has fulfilled his obligations to society by entering into marriage and having children, is the worthy candidate for Moksha. Hence, a person who lives in the society cannot simply snap his ties and overlook the familiar responsibilities. A progeny is a must to carry on the family tree.

It is very difficult to run away from such pertinent questions, because I have gone through the exacting drill. I have often heard the names of various Rishis and Munis, Puranas, which deal with such subjects. In order to convince me, people have gone to the Gods and Goddesses, who have been quoted in this context. I have read the stories of extent of alluding to the Trinity - Brahma, Vishnu and Mahesh as Grihastha. People would try to influence you from their own perspectives. The importance of the body will also be discussed. Finally, you have to take a decision, whether you have to accept life as it is or attain the truth through mundane mediums.

One cannot get rid of karmas easily, for everything is karma. The escape has to be from the enjoyment or bhoga of the karma. What is sin? What is punya (good action)? What is good? What is bad? What is hell? What is heaven? All these are narrated in the stories of Puranas. You have to carve your own path ignoring all such influences and embark on the journey of your 'self'. You might come across people who would try to shower ample love and affection on you. It is natural for you to respond to such gestures of love and affection and these have a powerful impact on humans. This is the weakness of a human being.

In life of a man, many incidents leave their imprint on his psychological makeup. These imprints stay in some remote corner of his mind, in the form of a seed. Psychic organizations take advantage of the situation. They analyze the person psychologically and enslave him for life. Many a time, I was also tempted with invitations to become dharma bhai, dharma pita or a guru. Sometimes, there were such deep feelings in such invitations, that these people appeared to be dearer than the biological parents.

The psychological approach of some people is so good, that in no time, they come close to you. You are so much enamored by that person that you tend to overlook that fact, that you are being exploited psychologically. However, none of these approaches could deter me from continuing my journey on my chosen path, though I did get entangled in this world of affection for a couple of years.

I was very well acquainted with the facets of love and understood the human weaknesses. I was aware of the insatiable hunger of human beings and its various means of gratification. I had seen physical love and love that was purely mental. I knew, what it means to be wealthy. My conclusion was that all these things gave temporary respite, a temporary bliss. Man has two faces; one for the world and one for his own 'self'. A man is afraid of himself and in the process of hiding from the world, he ends up hiding from his very 'self'. There are very few in this world, which would bare them totally and pour out everything in their heart. Very few would expose their weaknesses, faults and be penitent. They are afraid that once they reveal their secrets, society will never pardon them.

You alone know what you have been through. Why not get rid of all pent up feelings? Why do you want to suppress them and become a victim of the tension related ailments? The suppressed emotions have to find an outlet; otherwise they destroy your future peace and happiness.

I did it. I had fought many wars and caused unhappiness to many people, but whatever I did, everything was for the sake of my country. When I came to my guru, I poured out everything. The guru told me the difference between the body, mind and soul. He threw light on mind related karmas and the Atmiya karmas (karmas related to Atma) The guru spoke at length on duty, bhog, karma and sanskar. Guru told me about sansar and shareer. Guru discussed the drishya Jagat (manifested world) and invisible Lokas. He talked about the subtle loka and Kaaran loka (causal Loka). He showed the three human bodies - the gross, astral and the causal.

When I was near the stage of samadhi, guru gave me the blessings for the Param-Awastha (the ultimate stage). Finally, I could raise above all the disparities. I attained a nishkaam bhav in all the physical and mental karmas Today I am in the Atmiya state and the blessing of my guru is always with me.

Then, why should one lead a life as per the social norms?

After this realization, you are beyond all psychic influences. This is why; I have come in your life.

You are my co-travelers. You are overflowing with the feelings of love. You have become aware of your soul. The Atmamaya phase of your life has begun. You have come in my life, many times in the form of chetna. Since you have come, I had to come! have stopped, so that you get into motion and start flowing with me. You have realized your 'T'. You have also gone into the depths of your past and seen yourself. You know the Source of your origin. Come with me to my samadhi. In the introverted journey of the samadhi, let me introduce you to my Prasoot Bhumi. Life follows a certain process, which is related with the internal as well as the external world.

The external journeys of the world force you to lead a life of a compromise. The introvert's journey on the other hand will lead you on the path of salvation. I can well understand your dilemma and the hurdles you are faced with. Your conflicts, your problems are reminiscent of what I had gone through. When I chose the path of renunciation, I was branded a coward, an imbecile and an escapist. The path I had chosen was an unconventional path, which challenged the existing social norms. No one was supportive of my decision. This was the reason of their indignation. Everything is right in its own place. Hence, the emotional protests did not make any difference to me. I turned a deaf ear to the protesting voices.

Whatever is said should be accepted. Whether it is a garland of love or insult, you have to continue to flow in your own motion. In both the situations, your flow cannot be affected. When I became a renunciant, people circulated a lot of good as well as bad stories about me. They thought I ran away from the world because of failures in my life, or because of an unsuccessful love affair, etc. You too should give up this world. One day, everyone has to die. Death is always in waiting for everyone. Humans, animals and the birds die. No one can stay in this world forever. Then why should one waste the precious time in waiting? What difference tomorrow is going to make? Why not give it up today? Hence, you should awake, arise and give up this worldliness. When I renounced this world, I gave up everything. Even today, I continue this practice of sacrifice - of giving away. I gave up the past when I had lost someone and someone had shaken my faith. To that solemn man, I offered flowers of memories. This bygone was important because it had sprouted the feelings of love. The human love, which turned into spiritual love. Physical love, turned into the love of the soul. Nothing was more important than my asmita and my love for the divine) this thought was uppermost in me and hence, I resigned from this worldliness.

The time did not refuse to recognize me. This should not surprise you. Nevertheless, time welcomed me. The change in the seasons, the flow of the rivers and waterfalls, the music in the dawn and the beauty of forests - all reflected the welcome. I left the concrete jungle and reached the lush green forest overgrown with ivies and flowers. I crossed the river and found a huge rock. I sat on that rock. The place was quiet and lonely. Not a single soul could be seen. There was no sign of a village nearby. The town, which I had left behind, was hundreds of kilometers away. The tranquility was all pervasive. The flow of the water and the rustling of the leaves, made sweet music. Once in a while, a bird cooed and gave me company. I began to wonder - "Had I really run away? This was just a change, a transition, for I was still in this world - in this Loka. The only difference is that I am on a different land and am a different person". The difference had come over me. The trees, the plants, the chirping birds, the music of the rivers, were always there. I could not see all these, since I was more involved in the artificial world. Hence - the difference.

Whatever was not mine, I had left behind. I found myself amidst surroundings with which I had a natural affinity. Since the days of my early childhood, nature has always been like this - in all its glory. But with the passage of time, I had matured into an intellectual and drifted away from nature. When I came back to nature, I found that nature was still the same. These surroundings were free from the stress of the modern life. This place was in total seclusion. There was no trace of any

human being. Since no human being resided in that area, there was no man made customs, religion or sciences. Now it is for you to think, whether I truly ran away or just a change took place. One day, even you will have to take such a decision, for even you will have to run away. If you are unable to do so, time will snatch everything from you - be it prem or bhakti.

Whether you go to temple, mosque or church, or do puja and mantra chants - time can take away everything from you. Time can make the body suffer and fill the mind with stress. Therefore, you have to run away, so that your limitations, your helplessness are not exploited by time. You must sit on a rock and perceive nature - just like me. The prasoota prakriti that is your mool prakriti. While I sat on the rock in the midst of wilderness, I began to weigh the importance of the two aspects of life - the present, which offered me peace, bliss and the past, which had all its worldly glories. My present appeared to be better than the past that I had left behind. Suddenly, I understood that my mind was with me. It was trying to communicate with me. It could not do anything without my permission. My 'I' stood before me. I was illuminated as an Atma. 'I' was gyan personified. I had become a guru and I did not need anyone. There was no fear in me. I was not afraid of anyone. I was without limitations. I was not subject to any conditions. Neither was I hungry, nor asleep nor awake. I had no worries about the world, its rules and regulations. I had transcended all limitations. It was only my 'I', which was there. With me time had also come to a stop. Time had no restrictions for me. Neither did time wait nor did I have any expectations from time. To me, day and night, morning and evening were all the same. Meeta! Imagine the freedom a man experiences when he renounces the world. For this reason, Buddha, Mahavir and other Maha Purusha renounced the world and time welcomed their decision.

Overcome with this sense of immense freedom, I discarded all my clothes and went back to my seat. The moment I closed my eyes, everything plunged in darkness. Jagat disappeared as if nothing had existed a sense of total void. This had never ever happened to me. I used to sleep everyday, but was never free from the world. The world was ever with me, in dreams or in my thoughts.

But, that day it was different. My eyes were closed and I was free from all the thoughts of this world. The moment I had long awaited had finally come. I felt liberated from the yolk of the practical world. My determination had borne fruit. Precisely at that moment, I could hear someone calling out to me. The voice seemed quite close to me. But, I did not feel like opening my eyes and returning to this world. The voice drew closer and I could even hear the footsteps of someone who was coming towards me. I could hear my name being called out. It was a familiar voice and I could recognize the voice - he was none other than Baba himself. He had come, but I did not feel like responding. I tried to wave him aside and said, "I have awakened and I don't want to come back". Babaji laughed whole-heartedly and said, "I have only waited for this moment. Till now, you were in my search and had awaited my arrival anxiously. You thought you could find me, as you used to in the earlier days. You thought I would help you in your search for truth. But on the contrary, the truth itself has anxiously awaited your arrival. If I had told you about this earlier, you would have accepted it readily, but your intellect and your logic would have intervened. If I had given a discourse on it, you would have merely grasped its philosophy. If I had displayed some experiment, you would have taken it as a magical surprise. But today, you have, on your own, chosen your path and have awakened. Come with me to your cave, it has long awaited you". Baba had come to me, dressed as a lean and thin shepherd, with a bundle of wood and an axe. He had the same smile on his face, which was so familiar. Since my childhood, I have seen him with the same characteristic smile. His smile had an attraction, love, bliss and a profound peace.

I got up from my seat and followed Babaji. He took me to a cave, which was beneath that very rock on which I had sat. The opening of the cave was small. But when we entered it, we found it to be

quite large. The dhuni was lit and next to the dhuni was my seat. jholi, chimta, khappar and a couple of precious males lay next to the dhuni. The cave was aglow with a soft light. Two Yogis were already seated there. They seemed to be waiting for me. They rose from their seats, paid obeisance to me and introduced themselves. Thereafter, they did the cleansing ritual or Deepak on my body. Babaji secured me with the power of mantras by chanting some mantras and sprinkled holy water on me. That very instant my inner consciousness awoke. I felt as though I had woken up from a deep long sleep. I could see every thing - the images of my past flashed before me. I could see myself in my previous incarnations. What I am today, I was the same in my previous births. After many years, I had returned to my dhuni. The two Yogis were my disciples and Babaji was my guru. Babaji was smiling and I was watching my past karmas unraveling before me. I wanted to flow, to activate myself, but could not get the motion. My disciples were thinking that their guru was still entangled in luxuries of life.

At that time, you were in your mother's womb. You were getting ready to be born and I was getting into samadhi. Just look at time and its myriad games. Sanskars can cause you to take many births. Sanskars can awaken the old tapasya done by you. Sanskar can resurrect the old love - the fruits of karmas.

Sanskars can re-unite you with the kinsmen of your previous births. It is sanskar, which has kept this world alive. If sanskars were to come to an end - the life would also come to an end. This beautiful prasoota Bhumi in the absence of sanskars would turn barren. Sanskars are responsible for the birth of human beings and it is sanskar which can invoke time.

Both Birth and death are within the domain of sanskars. Sanskar is not confined to one lifetime but several lifetimes. It is because of this reason, a persons mind has multiple layers and he exists in many dimensions. Sometimes, influenced by certain incidents, it awakens and endows the man with extraordinary qualities.

Mind has different forms and along with these, it has different sanskars. The physical sanskar of the mind is indulgence in the worldly pleasures. The sanskar of the inner mind is reflected in the maturity of love. The purity of Chid is the basic prasoota sanskar of life. Sometimes, this sanskar with the power of tapasya awakens to life and assumes the state of pure satva-sthiti, which leads to samadhi. The rajas guna becomes silent, goes off to sleep, tamas quieten and the seed shines in the pure 'satva'.

This is the gift of sanskar. It is the sanskar, which paves the way to Mukti and enriches it. A man turns into a Yogi because of his dormant sanskars. Intellectuals, scientists and philosophers are made by their respective sanskars. These sanskars are present in them in the seed form. In course of time, the fruition of these sanskars occurs. The fruition takes place when they come in contact with the place, time and the positive or negative aspect of incidents, which are as per the circumstances. That very day, I sat in the state of samadhi. Babaji had ordered me to lie like a python on the riverbank... I had obeyed his order.

Samadhi was my legacy. My mind was already familiar with that state. The only difference was that I was in another body. I had acquired some new sanskars along with the new body. When time gave a chance, the basic tendency came to life. Vyasti became one with Samashti. For many days, I lay in the state of samadhi. While I traveled in astral form, my gross form lay on the riverbank. There were no boundaries for me. I was not bound by geographical limitations, limitation of time and speed. The limitation of Lokas was not there. Just imagine the joy and freedom the incumbent experiences. The first man on the moon must have had the similar experience - an indescribable joy

and a sense of immense freedom - samadhi is also a journey, which transcends all limitations. I could cognize this state for my past had awakened - my inner mind had awakened. All my limitations had ceased. Caste, creed and religion had no relevance to me. I was an Atma - light has no caste or creed. But it has its own existence. While I was in samadhi, went on an excursion and visited many places. In the state of samadhi, I saw the purpose of my rebirth. The various bhoga of this body flashed before me. In this state, I also saw many familiar souls, many mahatmas who were absorbed in samadhi. I communicated with their astral forms. What I would do in the future - was also unfolded to me. I could see the kind of situations, which would come up and in the course of my journey and in what situations my body will have to go through bhoga.

My spiritual journey had begun. The time of your birth also drew closer. The purpose of my coming is to awaken you and everyone else. This can happen only when your minds are ready to be rekindled. The modern society has to show keenness towards spirituality.

You are about to be born? This news has come to me as a question. My guru has been the chief inspiration behind your rebirth. At the turning point of my life, you were there for me. I had derived inspiration from you for vairagya. You were in the inner feelings of love. You had to be there. Your sudden passing away invoked the antarbhav. Samadhi started with the message of your second coming. You will have to wait to become the aspirant of this path. I will have to come at every cross road of your life - to reawaken the 'self'. When I began this journey, I had Baba's grace and for you - I will be there.

I have been coming to you since your birth and will continue to come. Just as Baba was with me, I am with you in the journey of your life. Before I became a renunciant, I was caught in the mad race of modern life. Your present situation is similar to my former life - a life of modernity. affection on you.

I have watched your inner mind from your very childhood and showered love and I have tried to awaken the sleeping memories. Sometimes the Yogi in me took me to the Himalayan caves. In the Himalayan sanctuary, I went into samadhi and found release from the jigsaw of the universe.

Life is a journey - this I have learnt from the Himalayas. A man has to come to this karma Bhumi again and again, to undergo good or bad effects of his karmas. A nishkaam Yogi is the one who as per his sanskars has gone through all the effects of his karmas - like Lord Krishna. One who becomes a Yogi on his own, can awaken all his Kalas and use them is a Buddha. A person, who is an incarnation of sacrifice and selfless service, is a Mahavir. Matsyendra is a Yogi who has become nishkaam like Lord Krishna, He stands for the message of love. The blessings of Baba Gorakhnathji are with him. I sometimes wonder, despite all these, why should there be a sense of waiting in me?

It is not necessary that you have come in this world only for me. Why should my vairagya and your arrival coincide? Maybe the sanskars I your previous births are responsible for your present life's journey. Sometimes coincidences themselves become sanskars and it is only time which will reveal them. It should not be assumed that prakriti is pravritti. Again, it should not be assumed that pravritti is prakriti and can be ignored. If it had been like this, Babaji would have left me long time back. Further, he would not have tried to take me on the path of Moksha. He was already absorbed in Parmatma. Why did he wait for me? Why did he make such efforts?

All these questions rose in my mind and I also decided to continue with my efforts to awaken you. My aim was to awaken your inner mind. Your mind, your touch - I did not need. I had to merely awaken the pure sanskars, which were present in the seed form. Thence, make you go through the

purgation of mind, body and help you get immersed in samadhi and finally cognize the Atma.

But there seemed to be a great difference between a woman's mind and your mind. A woman is ana. She is like a deepshikha. Many insects are attracted to this flame and are burnt to death. Deepshikha remains unaffected. Thousands perish, but the lamp continues to burn. Whatever comes closer is destroyed because it is an agnipath - the path of fire. This is the result of coming close to a fire.

Even, you were shaping into a deepshika, you were moving towards the physical aspect of love. The love, which was growing in your life, wanted to mature into a tree. It was a love of mind and body - both. You began to have expectations from others. It is very natural for a human being to behave in this manner. When people do not receive love at home, they begin to seek this love from other people. With the result, they begin to love others more than their own kith and kin. This is very common among men and women. For instance, when a woman meets a man - a total stranger and accepts him in her life, she loves him more than anyone else.

I have chosen my golden path - I am a Yogi. I have kindled the lamp of love in many hearts. In the hearts of lakhs and lakhs of people, I have kindled the feelings of love, of faith. Many people have mounted my photographs in their house with great love and reverence and began to worship me. I became an ocean of love and affection. Like an ocean who welcomes the rivers, I welcomed everyone. Within me, I absorbed the nectar as well as the poison. I swallowed both - the respect and the insult. I remained in the state of samadhi, so that no one would make amorous advances towards me. I invoked the nishkaam bhav of Krishna within me. I invoked within me, the attitude of Buddha, that this world is a graveyard - a living corpse.

A woman is integral to this world. In this world, she plays different roles at different times. She is the need of a time. She is a beloved, a mother, a wife, a sister and a friend. She plays every role with an inherent sense of duty. It is only a woman who can suppress all her feelings, her emotions and her career for the sake of her duties towards her family. At the altar of her love for her family and her ideology, she sacrifices all her interests and feelings.

Sacrifice is not within the purview of prakriti. Prakriti's natural tendency is to create. Prakriti can never give up this tendency. Only a human being can do sacrifices. I began to move from village to village - with the chant of Alakh on my lips. On the other hand, you were involved in a relationship, which was far from the spiritual love. There was a distinct change in you. You had a certain motion and a flow and you had no control over this flow. Though the change was within you, but it had nothing to do with the spiritual journey.

I was aware of everything. The fire, which was burning within you, was making you feel like a woman. But you can never become an ordinary woman. Like an ordinary woman, you were in search of - love, happiness and peace. You were in search of people who could become yours and in this direction, you were gradually moving ahead. You were trying to make your place in the heart of your relatives and friends. But this was not your path. You were a woman, but you were not meant to behave like an ordinary woman, for you were different. Since I was there - in the path of your life, the incidents of life could not push you into the sphere of worldly karmas.

When the mind is on fire, its heat touches the body as well as the antarman. Love awakens a person inwardly as well as outwardly and the presence of a guru at that time, can transform this external love into a much deeper, spiritual love. This deeper aspect of love awakens the spirituality of a person. Spiritual love cleanses the Vyasti, sanskars of the Chid. It is this spiritual love, which helps man in realizing his 'self'. This is because spiritual love is a nishkaam prem. In this love, mind and

body do not synchronize. This love has the capacity to bring about the cleansing effect.

If perchance, instead of a guru someone with a bouquet of flowers is there, this love remains in the confines of mind and body. With the result, that life becomes an endless tale of compromises. This kind of love can be defined as a love of an ordinary man and woman. Procreation is the basis of this love. Such a love is evident in animals and birds. Devtas, Kinners and Gandharvas are also aware of this aspect of love.

Despite your involvements in all the bhoga, you could not become like one of the ordinary woman in love. Instead of love, you suffered the pangs of separation. This pain only reflected your innocence, your immaturity. In this pain, your innocent mind realized that this world is changeable. With time people change and unknown people become strangers. These experiences were new to you and they made you very nervous. You became afraid of your own self. When your very own saw you in this condition, they became sad. The flux of time keeps on changing; it never remains the same. If the flow of the river cannot change, it simply has no meaning. How can things change, unless there is a storm in the ocean and winds change their direction? Without autumn, the new leaves cannot come on the trees. These changes are natural. This is the leela of Parmatma and this is life. When life gets stuck, it loses its naturalness. Thereupon, everything appears as a show - a display.

In this high paced life, man seems to be always on the run. The deceit of man appears in his interaction with his fellowmen. In this scenario, every man is afraid of every other man. Behind this fear lies his own weakness. He is afraid lest his weakness gets exposed. In business, man tries to be fool the other man and is afraid that one day he might get caught. This feeling of guilt makes man stressed and this stress has to come out in some form or the other. The fear of rejection, the fear of hatred, the fear of estrangement - these are some of the fears amidst which a man is caught. But life takes a turn - from one side to another. The sun rises and sets. Similarly there are some faces, which are bright, whereas there are some other faces, which are dark. You have learnt a lot from these experiences and you have understood that love cannot be begged. Alakh is the voice of cognition of self. Alakh Niranjan evokes the need of Gods Grace. Thus with the chant of Alakh Niranjan on my lips, I stood on your doorstep and then, I came back.

The sanskars had awakened and I could recognize the souls whom I had known earlier. Even that soul reciprocated. The exchange of messages, the reunion saturated me with profound bliss. In my heart a spiritual music began to resonate and the trees in the mountains responded by bursting in to joy. The ocean invoked the waves of the past. The rivers whispered to the either side to flow in unison and the clouds said, "It is time to break into a torrent - for the floods have risen in the life. You have found your Golden path. When this fire will burn, it will change the molten gold into ornaments. You have to burn like fire. Your mind will be heated in this fire. Your karmaphal will be roasted in the intensity of this fire. Your bhoga will undergo a change. You will go through a series of changes. You will be in a state of motion. Heated in this fire, your swarn-path will become equipped with yoga. Thereafter, you will stop in the state of nishkaam bhav and this state is your samadhi.

This is your journey of the ocean. This is the kund of your yoga-agni. This is also your swarna - path as well as agni-path. Thus, armed with yoga, the time has come for you to embark upon your journey. For me, this journey is towards - Buddhatava and for you; this is the journey towards samadhi. On my path, my Babaji is there for me and for you, I am there. This can be termed as the guru-path. This is the guru's anugraha and herein lays the divinity of sanskars. The gurus are with everyone.

All humans are, from time to time awakened, by a guru. Certain events can be related to the presence of a guru. Guru always awakens a person in the guise of inspiration. everyone's life. Sometimes a guru comes as a Yogi or a Sanyasi. There are also times Guru in the form of chetna guides a man in the journey of his life. This happens in when he comes, as a husband, wife, son and daughter. Thus in these diverse roles, a guru imparts knowledge and guidance to all humans. A man meets a guru in every turning point of his life. But it is very difficult for a man to accept this theory. Wherever there love, the emergence of a guru is there. Where there is knowledge there is guru. Modernization has acted like a smoke screen and man is unable to see this and accept it. Man's mind has become strongly predisposed towards the psychic zone and he erroneously interprets it as Atma or Soul. Even the sanskars mool prasoota has been mistaken for mind. By unlocking various dimensions of mind, many have started creating miracles. These activities, which are related to the occult, have been projected as 'Supreme'. With the help of these miracles, many men have declared themselves as Gods. Guru had come to these men in the form of inspiration. But worldly bhoga or pleasures were of greater importance to these self-proclaimed Gods, so the gurus had to just wait for them.

This is why I want to discuss about gurus. I want to talk about those realized gurus who can take the aspirant to the ultimate state of samadhi. These gurus, if they want, can change the direction of wind and the flowing waters. Why don't they do so? When the entire world is craving for love and peace, why don't they help the suffering mankind? The great ascetics, who are immersed in samadhi in the caves of Himalayas, can influence the human vibrations, but still they do not do so. Therefore, I want that we should get together and do something for mankind and make them worthy of guru's grace.

What do you want? Do you want to become a flower of the roadside and disseminate before time or a flower who would enhance the beauty of an idol? Wherever you will go, you will come across many flowers. These flowers will blossom along with you. You are not the only flower. All flowers will have to go through the change. They blossom only when their time comes. All these are different paths of life. Life is a continuous process; it never comes to an end. It is only the life of cognition (which can be felt) that comes to an end This kind of life is known as - the Dehdhari Jeevan.

Your life is still on its way. The journeys have not come to an end, for you still have your body. Various circumstances and social ties will confront you with numerous questions. Life will still yearn to fulfill many aspirations. Love will also try to woo you with garlands and flowers. How will you cope up with these situations?

The situation of ambivalence - attachment and freedom can only be salvaged by death. At the crossroad of life, death is seen as a solution. Death is only a transition. There is no path, which does not come across this crossroad - namely death.

Only samadhi is a state, which is beyond death. Samadhi is beyond the reach of death and samadhi can be attained only through a guru's grace. But you don't know how to recognize a guru.

Is guru a human, a Siddha or a divine? There has to be someone, who is cleansing you with a series of events. Someone is surely purifying your thoughts either by touching your mind or your heart. Sometimes, he awakens the knowledge and at other times, he awakens your self-respect. There are also times when he ignites your fire of yoga.

Despite all this, your sanskars continue to slumber on. This is because, your ahankar is overpowering. You have not inherited this ego. People make this ego. They have nurtured it, so that they can make you their very own.

Ahankar is asatya Asatya is a kind of discipline. Truth can be discovered through this asatya. Satya or truth is hidden behind the veil of asatya or untruth. Only mistakes can lead one to the correct path. Hence, it is necessary to have ahankar or as well.

If you do not have any ahankar, you cannot have any dreams. Without ahankar, you cannot even live in this society.

In this context, it is necessary for you to understand what is untruth. In order to understand this, you will have to go into retrospection - think about the experiences of various paths you had undertaken, the people you have met, the various colleges you have attended, the temples, churches, gurudwara and mosques you have visited. After this gradually go back into the time and the place where you was born. I appeal everyone to think about the moment when they were born.

A newborn babe is innocent. When a baby comes out of the womb of mother, he is untouched by any knowledge. He is born only with his sanskars-only with the conscience (the Atmiya sanskars). At that time, he does not carry the weight of the prarabdh. A newborn baby feels the touch of many loving hands. The moment the infant opens the eyes; he sees the world around him for the first time. Inside the womb, the eyes were shut; he was in bliss with his own self. With birth, the external journey of a baby begins, The loving voice and the tender touch of affectionate hands are a part of the external journey. It is natural for a baby to respond to the external environment. While in womb, all the senses were inner bound.

With birth, all the senses, the gyan Indriyas and the karma Indriyas become active and respond to the external world. In this way, the journey of a human being begins. Birth means the arrival of a human being in this world. This world, unlike the womb is not a very small place; it is vast and has varied activities. With birth, the infant comes in contact with people. He sees them, feels them and hears their voices. In this way, he becomes aware of the world. This world only fosters the growth of a child's personality. But in this process, the child loses his existence, his personality. He is known by someone else's name.

A newborn first sees the mother and the mother becomes the most important person in the world. The love and affection of the mother is incomparable. But gradually, you come out of this cocoon and get interested in the colorful kaleidoscopic world. You become conscious of your body and the surroundings. This is how you lose touch with your 'self' and remain in the realm of body and the manifested world. You are constantly reminded of thirst and hunger. How to satisfy the different kinds of hunger - becomes the aim of your life.

In this way, the awareness of 'self' diminishes and only your personality remains. Instead of your 'self', you begin to show interest in your environment, in human relationships and the opinion of people in general. The sense of emotional and physical security evokes such feelings within you. Finally, this tends to become a kind of transaction - a relationship of give and take. A mothers sweet talks and kisses become endearing. When the mother showers praises on you and says, " How beautiful, how brave and how intelligent, you seem to enjoy the praise and feel smug". This is how ahankar or ego is born. Family and society are responsible for it's growth. The feeling of vanity can spring from a variety of human facets like - personality, beauty, knowledge, sciences and many more things.

Even religion feeds the ahankar. Principles, laws and diverse systems, rituals, customs and communal beliefs - are the ahankar, which are born from religions. A man is entangled in the web of these temporal issues. A major portion of a common man's life is spent in such mundane pursuits and the people, who preach these establish themselves as gurus. But all this serves only as a medium. This medium is beset with asmita (pride), ahankar and vanity. A guru, who has all these feelings within him, is not the real one.

This is just a way of life. It is only an experience, which can be accrued through a medium. In this case, the grace does not come. The state of void does not come up in these experiments. They do not dissolve the ahankar. Nevertheless, these people offer a path. One can associate oneself with this path and find an identity but nothing more.

The teachings of these gurus link you with the world and worldliness. Whatever they teach, involves you as a person and the world. These teachings do not relate you to God or Parmatma. If these preaching had taken you closer to God - there wouldn't have been any worldly compulsions. Ahankar breeds in the state of worldliness. In a relationship with God, there cannot be any ego or ahankar.

Ahankar is born with an achievement - for instance when you achieve something you are puffed up with pride and ahankar crops up. Therefore, very few can become gurus. But still many don the mantle of a guru. A true guru is the one, who relates you with Parmatma. Most of the gurus do not have the true worth to become a guru. They are gurus for namesake only. They propagate personality cult and worship. These gurus give initiation, sermons and claim to confer shaktipaat quite casually. These people lack the true worth of a guru. They teach the worship of personality. Thus numerous ahankars are born. Shunya or state of void is not within their foray. They have their own organization, t customs and traditions. They form a distinct creed; have their chosen Gods and Goddesses. These people live within their own rules and regulations. Through them, you can get a path; obtain bliss, darshan and Siddhis. Shakti can also be gained. But these are mere experiences, which belong to the realm of mind. These gurus can give discourses, talk about God, show you the path, but cannot be called Sadguru (the enlightened one). They can sing the praises of God, but they do not know about God.

If someone accidentally gets absorbed in his 'self' and the ahankar within him dies, he is dubbed as a crazy man and an atheist. This is because they are bound by their principles and beliefs. They do not want to come out of these self-prescribed principles of good and evil. They are happy within these systems and do not want to give them up. A person, who attains a state of shunya or void, transcends all these limitations. He is purged and is no longer a vikriti. He has found the source of Shakti. He has come in touch with adi-prasoota (the primeval womb) and has joined the Samashti Bhay (the wholeness) of the Maha Tattva. Despite attaining the state of a guru, he wouldn't want to become a guru. He would help you to get linked with your asmita and thereupon make you Atmamaya such a man can become a guru and can perform the act of shaktipaat - or the energy transfer. You can realize God through him.

These gurus are awakened beings. Their awakened state itself is the indication that they are linked with the Parmatma. When they pass by you, you do not recognize them. Their mere passing by your side is a blessing, for they are linked with the Parmatma. You cannot comprehend their talks, for there is no ahankar in them. In this world, we normally understand the language of ahankar only. Our language bespeaks of suspicion, confusion etc. In the talks of the enlightened ones, there is no trace of confusion or delusion. They talk about Atma and Parmatma. Therefore, there are no traces of their personality and personality worship in their talks.

One should seek the proximity of these gurus. When the gurus come closer - it is a shaktipaat, a Prasad, and a grace. This is because they are absorbed in Parmatma. Since they have human forms, they have human karmas. But their karmas are nishkaam - (desire less). They speak to everyone in the language of the soul. There is sankalp (reso-power) in whatever they say and whatever they say, never goes in vain.

In their oneness, they are many. An unfathomable ocean of love is within them. With them, time comes to a standstill. There is power in their energy. Hence, these gurus speak in the language of 'I'. They do not establish themselves as gurus. They are not interested in name and fame. One is indeed fortunate to come closer to these within you awakens and moves upwards, if an enlightened being passes by you. But it enlightened beings. Their single glance is a grace, a benediction by itself. The energy is difficult to recognize such elevated souls, for they do not perform miracles or use the power of tantra and mantra. They are Sudgurus - super humans. The betterment of all is their chosen path. Love for all living beings is within them. Seeking refuge in their loving benign presence itself is akin to salvation - a mukti.

The entire Jagat is a guru, for all the Jeeva are Atmas. All the souls are inter-related. The incidents continue to occur in human lives. The occurring of the incidents is an indirect indication of shaktipaat.

It is because of Shakti or energy that the incidents occur and when the incidents happen, they convey a certain message. There is a hidden purpose in these incidents. The upward and the downward flow of the energy are present in the incidents. These incidents impart knowledge, certain wisdom. Moreover, these incidents happen as per the person's sanskars and they happen in a natural course. These incidents happen all of a sudden. This is also decided beforehand.

In this way, even ordinary men become guru. In order to win peoples confidence, they produce a variety of proofs. They exhibit their Siddhis, sing the greatness of a guru and talk about themselves. They make use of their mental powers. They declare themselves as Avatars of some Rishi or Muni, because they want to be known as Sudgurus. These people are not gurus; they are just ordinary people. With the help of some magical tricks, they declare themselves as gurus.

These, so called gurus, acquire some Siddhis and force out their latent Urja or energy. They transfer their energy to a medium and thereby hypnotize the medium. By creating a tension in this energy, they even hypnotize themselves. A little pressure on this energy, takes them to their antarman or inner self. This is how they become gurus and are known as Siddha gurus. They even establish themselves as Sudgurus. But these people are not gurus in the true sense of the term. A true Sudguru - despite being a guru does not want to pose as a guru.

These days, the gurus are dealing with shaktipaat and awakening Kundalini in a casual manner. Invoking the souls and taking the help of great saints in writing books and other such instances are coming to light. Lately, a bazaar of gurus has come up. I have even seen them casting aspersions over each other. Consequently, the human minds have become polluted. Knowledge and the sciences are also affected by this pollution. All over the world, religion has gone through disintegration. Commercialization has become the order of the day. Every thing is displayed for sale. The higher the price, the better the deal - has become the slogan.

The gurus have also become businesslike. When I look at the present scenario of deterioration, I feel astounded. The Ganges has become polluted with human excreta and I really wonder how will the people ever distinguish the water of the Ganges from the other waters. The Ganges never

complains about the rot, the earth also does not complain; they have ample forbearance. The gurus on the contrary, are all vociferous, contemptuous and angry. They have given a commercialized their talks about Parmatma and charge a heavy fee for their misleading talks.

The gaudy procession of silver and gold embossed chariots, used by these gurus and their follower's amazes me. In the name of propriety, they are recklessly indulging in such vulgar display of their riches. In this respect, every thing seems to be fair to them. Intoxicants are also being used to simulate the bliss of meditation. As drug addicts, they talk about samadhi. Sex is also recommended as a golden path leading to samadhi. When I see the modern gurus, walking on the flower-strewn paths to reach the dais, I really feel sorry for the masses that go to listen to their discourses.

Breath is the divine instrument, which generates energy in the physical body. Breath is life. Breath serves as the bridge between the body and the soul. It is the chief source of energy. Breath helps in the attainment of exceptional Siddhis. As long as breath is there, the body is animate. But the moment the breath deserts the body, the body becomes lifeless.

Through the breath alone, many have attained the heights of gurudom. One day, I paid a visit to a sadhak's house, which I knew very well. He was a great devout, a man of deep faith. I was surprised to see a lady saint camping there. The banner of camp ran thus - Sudguru Deva-Sudguru Mata. The main theme of this camp was shaktipaat and Kundalini jagran. The entire camp looked like a well-decorated shop where the two products shaktipaat and Kundalini jagran were for sale. I could not express my astonishment and disbelief, because many respected citizens were present. Besides, the followers of this lady saint were also present. I could not possibly hurt their self-respect. The gurus, who preside in these camps, gain a lot. The organizers want such camps to become successful. The success inflates the ego of the organizers as also, make them richer. These people are not gurus, since they are full of ahankar, name and fame. Basically, such people can be called wanderers - for they have strayed from their main path. They themselves are lost. It is indeed strange that they are teaching the same lesson to their followers. A transfer of a small amount of energy, with the help of a certain technique cannot be called shaktipaat. Similarly, it is not easy to awaken a Kundalini. The Kundalini is the energy center in the human body. If it was that simple to awaken the Kundalini, then nothing else remains to be attained. A person can be Chidmaya - the pinnacle of the spiritual achievement. But Kundalini jagran is not a simple affair, as some gurus have projected it.

During my tour of China, I visited many hospitals. In these hospitals, patients afflicted with a variety of diseases were treated with the help of this energy. I spent many days observing their healing techniques. Many people used this technique known as Tai Chi. In the parks of Beijing and Shanghai; I saw many using this energy technique to heal patients. They used to concentrate the energy at a certain point and thereby cure the ailing people. In the villages, I saw some people concentrating this energy on their fingertips and roasting fish.

I have narrated the above to emphasize the fact - that the Chinese people who use the energy for healing are not gurus. They are just ordinary people who have learnt this technique. In India, one gains a little knowledge of these minor energy techniques and claims he to be a guru.

Whenever I see this situation, I became pensive. It is not easy to salvage the hungry and the poverty stricken people of India. Against the background of poverty, the Indian culture has also been contaminated. These gurus have not contributed for the salvation of suffering humanity. Whenever I think of Sudguru, the image of Lord Krishna and Bhagvat Geeta comes to my mind. Lord Krishna has said, "Come to me, seek shelter in me. I am all in all. I am one and many at the same time." Now we have to think about the level of the person who has uttered these words. Do you think these

words smell of ego-because many think that this kind of language reflects ego. For example, if I would speak in this vein, it would be termed as egoistical and if you speak like this, you would be called vain. But Lord Krishna's words cannot be put in this category. Lord Buddha also spoke in the similar vein when he said, "Go and seek refuge in Buddha". This language cannot be termed as egoistical. Kabir, Nanak, and Mahavir - all have spoken in the similar vein. Even Lord Jesus has said, "I am yours, I am everything to you. I am the messenger of God". To cite more examples, Dattreya, Atri, Gautam, Pullatsya, Suhkdeva, Markandeya and many rishis speak in this language. One feels very nice and satiated. But when the gurus of today talk in this manner - it brings doubt, misconception and confusion. A person who is in delusion and confusion cannot offer clear thought to the world.

It is important to understand the characteristics of a true disciple, a guru and a Sudguru. While I was in Vrindavan, I witnessed the pomp and show of the birthday celebration of a Sudguru. The entire ashram wore the look of a new bride. There was an air of festivity. Music wafted in the air. The disciples sang and danced in great joy. The guru himself was very well bedecked. The disciples gifted ornaments and various modern gadgets like video and refrigerators. When I saw the gaudy spectacle, I mused, "which birthday is being celebrated?" Is it the birth of a personality or the name, which has been given to him? The birth of a soul cannot be celebrated, for it is beyond birth and death. Is it the celebration of achievement of the guru status and the ahankar, which is the result of this position."

May be through the celebration, he wants to emphasize his position as a guru and its glory. This kind of behavior is very much akin to that of a king receiving gifts from his subjects. Why should they behave in this manner? Do they have the misconception of being a king and look upon their disciples as their subjects? I have never heard that the elevated souls like - Buddha, Mahavir, Nanakdevji, and Kabir, ever celebrated their birthdays? God men of today are heavily loaded with garlands, basked in the enthusiasm of their followers. The guru fondly remembered the past year's birthday when a car had been gifted to him. The disciples who stood near him could gauge his discontent and began to plan a gift, which could satisfy their guru. Some boys and girls, who were present at the occasion, had a look of surprise on their faces. Unspoken questions lingered on their lips like, "should the gurus be hungry of material things? Should they encourage personality worship? Should the gurus crave for wealth?" In the name of Sudguru, this is a gross exploitation. They wondered, if I also celebrated my birthday in the similar manner. I did not know the reply - so I just smiled. I wanted to say so many things to my friend - the saint, but stopped myself. I did not want to offend the feelings of his devout followers. All this fanfare was meaningless to me - a mere superstition. But to his followers, these things were of great importance.

The entire affair - the process of becoming a guru and the resultant glory is like an addiction. Such a guru enjoys being worshipped by his followers. It has an intoxicating effect on him. Moreover, they thrive on these worships. They are enslaved to it for life. When I saw all this, I could not help but remember an interesting encounter with a sadhu and I burst into laughter. Everyone was stunned by my laughter. My laughter seemed quite unbecoming in that atmosphere. My friend, the saint looked at me inquiringly and asked - has anything gone wrong? Smilingly, I narrated the incident which had prompted the laughter, "in the Himalayas, it was the day of guru purnima. In the caves of a Buddhist Mutth, the disciples were busy offering obeisance to their respective gurus. A solitary figure of a saint dancing on a secluded rock drew my attention. He danced in a spirit of abandon and sang these words, "Oh I am free! I did not get entangled." I stood there for a while and listened to his ramblings. After he had quietened down, he came and sat next to me. With curious eyes, I looked at him, but remained quiet. He broke the silence thus, "I am dancing because I do not have any guru. I am rejoicing because, he refused to become my guru. That day, I took his refusal as an

insult. Still, I pestered him and I showed my anger. He did not relent. But today am happy, because I am not indebted to him. He did not begin the process of give and take. By his refusal, he freed me from this bond. Had he agreed, I would have evolved differently. I had to behave as a disciple and fulfill all my duties sincerely. The guru in return - had to bestow his blessings on me". I concluded my sentence," I am laughing because the similar practice is evident in such celebrations. This process of give and take is endless. This is the reason of my laughter. Everyone, especially the disciples, was stunned by these words. My friend, the saint, was also stunned. Thereafter, I quietly, walked away from that place.

Even today, the interdependence of the guru and shishya continues. They compliment each other's self-esteem and sustain it. It is a relationship, which has dependence. This process can never come to an end. Everywhere, I can see the prevalence of this tradition.

Gurus are involved in their own customs and traditions. In the name of propriety, their actions forge relationships. These relationships have no meaning. Guru-shishya relationship has neither any social connotation nor spiritual connotation. Still, a lot of importance is attached to this relationship. In the sphere of education, the relationship between the teacher and student has a definite connotation. But in the relationship between the guru and the shishya, there is a subtle connection.

The concept of guru and shishya duo has also emerged in politics. In all fields of life, the balance of power is evident. This concept has made inroads in spiritualism also. No guru can have a son or an adopted son. Notwithstanding this, many gurus have such sons. These sons respect their gurus more than their own parents. To them, this relationship transcends all other relationships. One can understand the relationship of a son with his father and mother. These relationships have a certain identity. But in the relationship of a guru and shishya, the idea of light and darkness is predominant. An ignorant person comes to a knowledgeable one for light.

Since guru and shishya are seeds, it is difficult to decide as to who is a gyani and who is agyani. The two will grow into trees. Thousands of seeds will sprout from these trees. It is difficult to gauge which seed came first and the relation of this seed with the original seed. In the relationship of a guru and shishya, both have a distinct identity. Despite this, one is revered and the other receives the blessings. A shishya can recognize a guru because he is agyani. He wants to come out of the darkness and get rid of all his doubts. He is in search of a guru. Therefore, it is natural for him to be humble.

In the similar way, when the guru becomes aware of his position as a guru, he begins to have certain expectations from his disciple. He expects that the disciple should honor and revere him. In return, he bestows blessings on the shishya. Suppose a shishya violates this tradition, the guru becomes angry. He reprimands the disciple and condemns such situation, the ego of the guru as well as the shishya becomes apparent. This only reflects behavior as insulting and hence sinful. He feels humiliated by this disrespect. In such a the coming together of two people who are agyani. This kind of relationship has no basis. Sometimes, the balance of power in this relationship can be dangerous. Both the parties have forged this relationship, so they are bound to have certain expectations from each other. They are hungry for distinct identities. This rivalry has polluted the atmosphere of Akhara, as well as political organizations. Thus, a vikriti has crept in religion, politics and society. For example, a stronger disciple overpowers a weak guru. A husband dominates a wife and vice-versa. Similarly, a strong son tries to suppress a weak father. This is evident in politics, religion and society. When a guru is powerful, he dominates the shishya. The shishya on the other hand, secretly nourishes the thought of guru's death. If father and son, husband and wife, behave in this manner, one can understand. They are an ignorant lot, so the differences

can seep in their behavior. It is unbecoming for a guru and shishya to come down to this low level and indulge in power politics.

One day, a saint who was my friend came to visit me. During the course of his conversation, he told me about his two disciples. He said, "Just look at these two! They have separated. They have become gurus. Now they do not respect me as much as they used to do". At this, I said, "This had to happen. Just for you alone, no one ever comes. They come for their own sake. Whenever they get a chance, they go away. All of them come with an intention – the balance of power. They come to seek the blessings. No one comes without any expectations. It is good that they have left. Some disciples, who are ambitious to become a guru, will also await your death. When they were novices, you must have knowledge, they leave. But the guru still hankers after them. The disciple on the other said, "I am a Gyani - a Buddha Purush, whereas you are bhikshuks." When they have gathered hand, considers himself as the rightful heir.

The problem begins when the guru claims to be an enlightened one. His enlightenment is confined to books alone. He has himself not attained enlightenment. He has just collected some knowledge through various books and discourses. We can well understand as to why he talks about a code of conduct. Generally, his talks are replete with allusions from the Vedas and the Upanishads. The frequent references to the scriptures only reveal the limitations of his knowledge. He often quotes from Ramayan the and Bhagvat Geeta and uses these as a shield. He does not express his own ideas and thoughts. All his knowledge is borrowed. There are many sadhus who delude themselves when they think that they are enlightened ones. Such gurus often stake their claims on their disciples and consider them as their property. They do not teach them meditation and impart any knowledge to them. They do not know anything about diksha but readily initiate a disciple. In this way, diksha becomes a mockery.

A true guru is one who first imparts knowledge and then gives the Diksha. But this happens very rarely. These days, the gurus are keen to have disciples in an easy and simple manner. In the process of initiation, the head of disciple is sheared. His clothes are changed and some mantra is whispered into his ears. The chief intention of such gurus is to have as many followers as possible. This is the reason why no Buddha or Mahavir emerges. We see many gurus and sashays as also, the festivities of their ashrams. This kind of existence is borrowed life. In order to live, they depend on each other.

The dismal atmosphere of hypocrisy and sham is dispelled by the memory of the great sages of ancient times. These great sages had a characteristic lifestyle. Welfare of entire mankind was the motto of their life. They had benevolent feelings for one and all. They were free from the feelings of ahankar. Effulgence radiated from them. Their mere touch could awaken the dormant energies in a human being. The realization of truth would take place spontaneously. They roamed all over the country to impart the benefit of touch, benediction, grace and their presence. Today's gurus suffer from expectations, discontent and a variety of needs. As master storytellers, they offer promises of heavenly bliss. In this way, they delude the masses by stressing on the fact that mere listening to the stories from the Bhagvat and the Puranas, heavenly bliss and moksh was assured.

Eventually, these story tellers, elevate themselves to the status of guru and begin to enjoy a mass following. They have not cognized their 'self', but are adept in the art of praising the Lord. They narrate the spiritual stories in an emotional manner and touch the heart of the listeners. The festivities of guru utsav and narration of religious stories have become a common sight. Despite all these activities, human life continues to be in misery.

India is considered to be a land of gurus and Avatars. Ironically enough, this has not elevated the lot of the Indians. The future of this country does not show any signs of improvement. The pages of Indian history abound in references to gurus who have time and again showered their grace on humans and helped them. But today, there seems to be a dearth of such exalted souls. The gurus we have, are involved in the power game. They thrive in the patronage of powerful politicians. With the result, these gurus have begun to lead a humdrum existence. Self-realization does not seem to be their forte. Because of this reason, they are not at peace. They lack confidence and do not have faith in their own selves. Since, they are unable to deal with manifold problems of life on their own, they resort to the Geeta, Puran, Ramayan etc.

They teach the lesson of renunciation, but they are an antithesis. They preach a life of renunciation and selfless action. They talk about the path of mukti - the path of charity. But ironically enough, they themselves are an antithesis to their own teachings. They live in a state of fear, lest this reality comes to light.

In this context, I wish to narrate the convention of the sadhus in Maha Kumbh in Haridwar. I was also present in this gathering of honorable great sadhus. It was a gorgeous spectacle. Every guru surrounded by the disciples, moved in a grand style. The disciples sang the song of praise of their respective gurus and showered petals while they moved. Gurus presented the picture of wealth and opulence. If one guru had an expensive amulet in the hand, the other proudly wore expensive watches or an ornate bowl. All of them were famous gurus and had ample wealth. Each of them occupied a powerful position in a Mutth or an ashram. I was well acquainted with almost all of them. They had their own asanas, which were beautifully embossed with gold and silver. When I saw all this glitter of wealth, I could well understand the true color of religion and its history. The desecration of Hindu temples and shrines by the Muslim invaders reveal the reality of these guardians of religion. Where were all the siddha gurus, tantrik gurus and temple priests, when this sacrilege was being carried out? It is strange that all the so-called miraculous powers failed them at the time of dire need. May be all these sinful acts were considered the will of God, hence, the indifference by the gurus. A nishkaam guru is free from good and evil.

Parmatma showers his undivided grace on all living beings. When I heard the talks of these gurus, I thought that the similar power politics must have existed when the temples and shrines were ravaged.

When these temples were first constructed, the gurus of that period must have endowed the idols with a life force. Just as Parmatma has poured life in the human body, which is like a temple, the gurus also did the same with the temples. They poured life into the inanimate idols. This is a great science and should not be treated lightly. If it was really done, an inanimate temple cannot be destroyed. It need not be kept under lock and key. Descretion of these temples was due to the then power politics in the realm of religion. Probably, because of this reason, the priests overlooked the sentient aspect of the temples and only accepted the version of the contemporary gurus. The desecration of the temples was the outcome of the prevalent power politics.

Similar situation is being created by some unscrupulous elements. The followers of Buddha had also acted in the similar manner. The temples during the times of Buddha and Mahavir were in their untainted glory. Had they continued to remain so, the need to reconstruct the Mahavir and Buddha temples would not have arisen. The science of 'pran-pratishtha' creates new temples. But the priests, blissfully unmindful of this science, continue to put locks on the temples. In this way the Lord remains in the confines of the priests These priests only seek personal gains from the deities.

While, I was thinking on these issues, my turn to voice my thoughts came. No one had spoken about - Atma, self-realization and Sudguru. The discourses were centered on the Ishta Deva, Mutth and temples. Everyone spoke about power politics. One lady guru who knew me well, smiled at me knowingly. This lady guru had sought my protection, when she was a seeker of Atma. In this search, her father was the chief obstacle. Today, she has attained the rank of a guru. She could discern my dilemma, for she knew that this gathering was not for me, for I had a different mission. In this gathering, there were limitations of religion and caste and I was beyond all these. I spoke only when the subject of Atma and samadhi came up. My talk broke all limitations. I discussed Atman as a seed, which is latent in every human being. When this seed sprouts, it grows into a tree. This tree of life, in course of time, bears the flowers of dhyana and fruits of samadhi, love, peace and bliss are the final result.

After this stage, the fragrance and light spreads and awakens other human beings. The awakened man thus discovers the path of mukti. He gets united with the Parmatma. In this way, he transcends all man made barriers and opposition. This is because God is one and is for everyone. There may be diverse places of worship - like temples, churches, mosques etc. but it is the same God with different names is being worshipped in these places.

When the sadhak undertakes the introvert journey, he overcomes all distinctions of caste, creed and religion. The sadhak cognizes Parmatma when he awakens the energy center latent in him. As above, one can understand the energies, which were in the temples and the mutths. With this, the religious conflicts and feelings of animosity also disappear.

When the mutths, temples, churches, mosques and gurudwara receive the grace of an exalted guru, the environment responds with joy. People listened to me with rapt attention. The gurus of course, did not pay much attention to my talks. Only the lady saint, reciprocated with a smile. They were evidently not interested, for my talks were far from the routine power politics and communalism. Man's life, as it is, is full of strife. I did not want to create an uneasy atmosphere of stress. Instead, I wanted to give the audience some relaxation. To illustrate my point, I cited the examples of Lord Krishna, Mahavir, Jesus Christ, Prophet Mohammad, Guru Nanak and all the Sudgurus who had raised above all the parochial considerations and had been in close communion with Parmatma.

With the conclusion of my lecture, I understood the cause of human unhappiness. The religious conflicts, apartheid, sectarian conflicts, raise their ugly heads from time to time because; man has been tutored right from his childhood to behave in this manner. The seeds of fanaticism are sown in the tender mind of a child by the religious gurus. With the passage of time, these seeds become trees. The Jeeva loves to be under the shade of the familiar trees. The trees can be of caste, creed, knowledge, village, mother and father. Consequently, the Jeeva finds himself in a jungle, from which it is difficult to come out. This jungle leaves a deep imprint on the personality of man. The gurus, who project themselves, as the custodians of power politics are responsible for sowing such seeds.

While I thought on contemporary gurus and power politics, the memory of a certain sadguru surfaced. This story has been narrated in the Puranas in the following manner - Narad Muni, a great guru and a devotee of Lord Vishnu, while on one of his tours of Bhulok, came across a childless wealthy couple. They were good people and looked after the atithi with respect and helped fellow beings selflessly. The couple was overwhelmed to see the celestial guru at their door. With tears in their eyes and hope in their hearts, they fell on his feet and begged him to bless them with a child. Narad Muni, known for his sensitivity to humans, assured them that something would be done soon. He straightaway went to Lord Vishnu and praised the couple. He requested Lord Vishnu to bless

them with a child. Lord Vishnu looked into the account of their karma and said that the couple was destined to be issueless. The fate has decreed so. Even Narad Muni's persistent pleas could not help. Disappointed, Narad Muni went back to the couple and gave them the sad news. The couple did not break down; instead they accepted the verdict of fate stoically and went back to the service of the Lord and the people. Narad Muni continued to nurse this little grudge, which he had against Lord Vishnu. He could not figure out as to why the beloved Lord had turned down his small request.

In the meantime, a destined event occurred, which changed the course of events. A Sudguru happened to be living under a tree. He did not have any worldly belongings. He was always absorbed in his 'self' and was not aware of what was going on all around him. The passerby often left something near him. He had no fixed destination. Wherever his sanskars prompted him to go, he went and this time he got up and walked towards the house of the couple. With his divine insight, he understood all the woes of the concerned couple and Narad Muni's promise and Lord Vishnu's refusal. In recap, he saw the chain of all the previous events. He smiled and went to the house of the couple. He chanted the words, Alakh Niranjan - the number of breads you will give, you will be blessed with the same number of children. The couple came out to give alms to the saint, but never wanted anything in return. They had long ago, reconciled to their fate. With great respect, they put two chapattis in his begging bowl. The saint took the alms and proceeded on his journey. But in due course, his blessings bore fruits - in the form of two kids. After many years, Narad Muni also went via that place. He was surprised to see two kids playing in the courtyard of the same couple, who were supposed to be childless. The impossible had happened. He immediately went to Lord Vishnu to express his displeasure. Lord Vishnu pacified him and said, "Why did you ever come to me to confer the blessing?" You are a saint, you could have granted them the blessings. Look at that saint, in exchange of two chapattis, he gave them two kids. The saint, who blessed them, is free from ahankar. He is not even aware of this divine gift. All his actions are selfless. He has dedicated himself to the betterment of entire humanity. He is absorbed in Parmatma. The saints who have received the grace of Parmatma are known as Sudgurus.

A saint, who has made the welfare of the humanity his mission, is a guru. But, if the guru, works in this direction, with selfless dedication and absorbed in Parmatma, is a Sudguru. This is because, he has become one with prakriti. Like air and water, he has learnt only to flow. Like the earth, he is fertile. He is for everyone. He is not concerned for his own welfare. The Martina Shakti is awakened in him. He could discern my helplessness, as also their sanskars. He was also aware of your desire to help the childless couple. So he did what I wanted to do. Narad, Why should you be surprised at all? Such gurus have the power to do anything in the world.

Even a few words uttered laughingly, by these gurus, can enlighten the humans. Their mere glance can bring about enlightenment. Since they have these divine qualities, they are like Gods. They are well acquainted with Paramtatva, but they do not make an exhibition of it. I smiled to myself, when I remembered such Sudgurus. One can only find a Sudguru through the grace of God. There are times, when man comes across a Sudguru. But he is so much involved in worldliness that he fails to recognize such exalted souls. With the result, he continues to remain in the darkness of ignorance. Man is always entangled in the role of a doer of actions. Due to his sense of duty, he is prone towards worldly activities. Variety of social and familial obligations pressurizes men to such an extent, that freedom is a far-fetched dream. The desire to free himself comes to him but he surrenders to his role of a doer of duties. He reconciles to life and accepts it as the will of God.

These days the religious discourses, mostly revolves around the aspect of human life. Such talks steer a person towards weakness and superstitions. Many gurus project themselves as reincarnation of many esteemed saints and befool the gullible public. They use the name of great saints to

propagate their own views. Thus, there is no difference between them and a common man. They are aware of the fact that their discourses lack substance, since they have borrowed the names of other saints. Because of this reason, they are uneasy and unhappy. They have not been able to treat the human life like a laboratory. If the Jeeva encased in the human body is not awakened, the human incarnation is futile. Sometimes, a worldly person is drawn to asceticism and detachments. But a Jiva's jagran is possible only through guru Kripa. If at all the Jeeva awakens naturally, it results in self-delusion.

While discussing about guru, I have made a small digression to make sure that you do not accept the universal thralldom as ultimate goal of human life. This is because! feel that in the manifested world, there appears no difference between a guru and shishya. I find them to be the two sides of the same coin. The one who puts forward the question is the shishya and the one who gives the reply is the guru. Though they are different, yet they are focused on the same bhav (idea). They have distinct identities, different characteristics, but in the two, the Atma plays the role of shishya and guru. Their spiritual aspirations relate to the inner journey. In this situation, Parmatma plays the dual role - the role of a guru, as well as that of a shishya. In this way, the Parmatma teaches the awakening of Jeeva. This is because everything is present in a state of Sushupti. Nothing dissolves. The seed does not lose its existence. Everything present is in the form of an atom. At the time of total dissolution of shristi, there is a pause in the continuous flow of kaal. There is the fear that everything might disappear in the state of shabd-vyavahaar, i.e. the primeval sound. This is because whatever is shabd-vyavahaar is actually drishya-vyavahaar. Therefore, he projects himself in twin forms as guru and as shishya. In the form of guru and shishya, Parmatma helps in bringing the secret knowledge to light. One who is a Sadashiv, Parmeshwar endows the two with - Chitta, anand, and gyan, Iccha. When these energies are awakened, the Atma reawakens as guru-the vakta and shishya, the listener.

The word 'Guru Shabd' means antarguru. It refers to all the Sudgurus and Aadi gurus etc. So, whenever the reference of gurushabd comes up, one should not apply it to the worldly gurus. When, you start thinking on these lines, do not use your logic. The logic cannot help you in achieving your goal. It acts as a deterrent. While discussing antaryatra, Rishis and the Munis could not describe the Lord's Grace; they surrendered it to logic and went back in antardhyan. With the result, those who were keen on spiritualism and spirituality took advantage of the above and started giving discourses on the subject of self-realization and realizing God and salvation etc.

These days, every guru claims to be a Siddha. After reading a couple of books and learning few Yogasanas, he launches himself as a guru - the caretaker of spirituality and mundane problems of people. The number of gurus who can offer the technique of self-realization and awakening of Kundalini is increasing day by day. I personally know many such gurus, who despite their own ignorance are offering promises of enlightenment to the gullible.

The ancient gurus were entirely of a different class. As enlightened gurus, they preached to educate people to make them worthy. Whatever they taught and preached was divided into two categories - the Arya gyan (the knowledge of Arya) and Upadeshika (related to preaching). Some of the ancient Rishis were, Durvasa, Sanak, Vishnu, Kashyap, Vishwamitra, Bhrigu, Vyas, Sukhdeva etc. Even Lord Krishna learnt the various advait techniques from the great Rishi Durvasa. Rishi Durvasa, as the legend goes, was known for his angry nature. He used to fly into rage at the slightest provocation. Rishi Durvasa and Dattatreya were brothers. The two brothers were highly exalted gurus. They treated their lives as a laboratory and explored their inner worlds extensively.

Today, we need gurus, who have the endowment of Durvasa and the characteristics of Dattatreya, who derived wisdom from the simple life of dogs, snakes and cows. Dattatreya also learned the lesson of waiting, patience and sacrifice from a prostitute. Her love is for everyone, but she does not belong to anyone.

Durvasa was a Tantrik and he was a devotee of Shri Mata (Mother Divine). Dattatreya too was a Tantrik and a Yogi. Agastya was a Vedic Rishi. He excelled in sankalp power Treso-power and was well versed in spiritual science.(His wife, Lopa Mudra was also a Yogi of high order. It was Agastya Muni who had given Lord Ram the powerful weapons known as Vaishnav Dhanush, Bramha Dand, the fallible arrows and the Khadag (sword).

The great Parshuram's guru was Dattatreya. Parshuram's spiritual power, sankalp power and Vijay Dhanush (arrow) - all these gifts came from Dattatreya. Durvasa was Nandkeshwar's disciple. Nandkeshwar, himself was lord Shiva's devotee and disciple. Guru Vashisht was also Lord Shiva's disciple. All these gurus were endowed with extraordinary Siddhis. These enlightened gurus contributed a lot to the betterment of this world with the help of their siddhis. They participated actively in the destruction as well as the creation of the Jagat. With their Tattva BAL, they created many powerful weapons. These self realized individuals purged themselves in the fire of yoga and understood Chid's mool prasoota (natural womb) and thereby cognized themselves. They basked in the inner-radiance. They did not believe in theories, but gained the real time knowledge.

The ancient sages conducted experiments on the theoretical aspect of the gyan- vigyan and understood the fundamental Tattvas. Armed with this practical knowledge, they entered into the profound state of samadhi. As Sudgurus, they preferred the state of samadhi than the dais and the paraphernalia associated with the present day religious discourses. They were true Sudgurus, for they could understand the need of the time. Today, it seems, there is an influx of gurus and Sudgurus. The devotees are overburdened by the demands of their gurus. Moreover, the Gods and Goddesses are kept under lock and key. Most of the devotees are restrained from entering the premises. These gurus consider themselves as the custodians of the morality of the world, yet they have done nothing to alleviate the sufferings of the masses. Thus, we can deduce that an ordinary man, despite his aspirations cannot become a guru, he can only become a symbol. A man cannot proclaim himself a guru because of certain extraordinary events, which have occurred, in his life. Sometimes the rise and fall of energy or the sudden contact with energy can cause such events. Such happenings are beyond the understanding of a common man. With the result, the man who has undergone the extraordinary experience is elevated to the level of a guru.

One does not become a sadhu simply by discarding the clothes of a common man and donning the saffron robe. One, who has ceased to flow and is immersed in the inner self, is a Vakta (the one who speaks) but has become Maun (quiet). He is illumined and can be called a sadhu (saint). In the Diksha (initiation), the guru kripa (the grace of the guru) definitely has an effect on the Shakti and the Diksha gyan can drive away the ignorance. But this gyan (knowledge) can be considered as a borrowed one. It is only with the help of the Sudgurus grace, a sadhak can make efforts to cast aside the darkness of ignorance and realize his true self and seek Mukti (liberation). Therefore in order to cognize the Samyak state, it is important for the sadhak to know his Self. At this stage, we are bound to think that the Sudguru with his kind benediction and compassion releases his disciple from the bond of the two - Purna gyan Shakti (the power of knowledge) and Shakti. Thereupon, the sishya (the disciple) awakens and attains enlightenment. This awakening is known as Buddhatav, samadhi and Shiva Pad.

Sometimes, a Jeeva who is endowed with sanskar does not need the help of a guru, for because of his cumulative karmas finds himself in the awakened state. There are many Maha Purusha who have found enlightenment without a guru's help. But these are exceptional cases. Normally, it is difficult to find a path without a guru's help. Saints like Shukdeva, Shukracharya and Gautam are rarely born on this earth.

Guru and shishya are important in their respective places. One is a vakta and the other is a shrota. But both are the reflection of the same Atma. One gives out gyan and the other receives the knowledge, by cleaning the ignorance in the flowing waters of the knowledge. Knowledge is like the river Ganges, which is forever flowing. A sishya has to bathe in the river of knowledge and purge his body and mind from the dirt. Hence, the sishya has to go through the process of malpak. A sishya has to bow before a guru and to accept his prasad. He should pay obeisance to guru and dwell on his greatness. Guru is like Ganges, which brings about the salvation. He is Knowledge incarnate. Guru by virtue of his anugraha can help the disciple to overcome the worldliness and attain the plane of Chid. It is only the guru who can release man from the cycle of life and death. Guru is the manifestation of the Lord himself. He is the center or the source of Shakti. Salvation comes from guru, for he has cognized the truth. He can identify the disciple and he is well acquainted with his previous births. He can discern the clouds of darkness, which are hovering over the sishya. He knows the Jeevas who have to be shown the guidance. He also recognizes the Jeevas whose sanskars can be awakened.

A guru can be compared to a dictionary, which contains answers to all the queries of Jeevas. He is a Sudguru, Siddha guru, manav guru, Deva guru and Parmeshwar guru. The guru, who can stoke the fire of Chid and suffuse the incumbent with it's light, is a true guru. It is very easy to be called a guru, but difficult to imbibe the characteristics of a guru. Today the gurus have chosen the easier path. They have installed themselves as gurus and have acquired a flock of disciples. In this manner, a new section of people, known as gurus have emerged. This new category of people who claim the fame and glory of gurudom, survive only on a bag full of tales and discourses. The frequent references to the names of ancient sages are made only for the sake of enhancing the text of the lectures. Thereafter, these discourses are known as guru vani. Such gurus remain confined to traditions and never even struggle to come out of these. To them, bhog is yoga and daan is yagya. They justify karma by stressing on its nishkaam bhav. In the name of offerings, they take back whatever they had renounced. The celebrations of guru's birthdays and death anniversary as mukti divas are the festivities of these ashrams, mutths and temples.

A majority of people become the followers of the gurus. They look upon these gurus as their ideal. Perhaps they are afraid of the disciples and their superstitions. These days, gurus of these categories are spread all over the world. In the name of charity and service to humanity, they have been able to wield their influence. With the help of modern techniques, they have established themselves as the wise one to show the path to the religious minded people. In this set up, the disciples also eagerly await their turn to ascend the throne of the guru. This is the law, which governs this system.

One who has absorbed himself in Parmatma has the right to be known as guru. He, who has come back from death, enjoys the status of a guru. A guru, who indulges in mysterious talks, materializes gold and silver ornaments, Rudraksh and vibhuti and claims to be an Avtar cannot be called a true guru. A true guru does not desire wealth; he is a Parmatma. He only knows the path of salvation. He has nothing to do with magic and miracles. He does not associate himself with ghosts and demons. His single glance serves as a benediction.

All this show and hypocrisy often make me wonder - why all this deceit? This amounts to deceiving oneself! It is strange that men who are not they realized offer empty promises of self-realization to the gullible. They become gurus and induct the followers into a certain sect, a cult. In this way, they make the members, a slave of orthodoxy and rob them of their freedom. A guru, who preaches conversion into a different religion and practices them, is not worthy to be called a guru. A true guru is above the mundane considerations of religion and creed. What kind of a guru is he, if he forcibly converts a human being into a Hindu, a Muslim and a Christian and robs him of his religious freedom? All this has become a business - a politics related activity. The entire universe is weary of this upsurge of fundamentalism. In future, religious fundamentalism will be the cause of many events.

Do you think that the change of religion brings about a change in the mind and soul? Can one become happy? Can a man change his sanskars and attain enlightenment by changing his religion? Why should all the priests, popes and imams, indulge in the politics of religious conversions? Don't you think that they are befooling people in the name of religion? Don't you think that they are sowing the seeds of a religious war? This religious fanaticism will one day embroil the world in a war like situation.

I am saddened to see my friend - a Yogi trapped as a guru in a religious sect. Before he became a guru, he enjoyed the freedom of a bird. But today, he is within the bounds of the religious community. The people worship him and he feels smug in this newfound status. His smiles reveal his ahankar. If he wants to come to me, he cannot do so. He cannot afford to make his sishya feel let down. In this context, I am reminded of Lord Krishna and Gautam Buddha - they never became gurus. Even Jesus never agreed to become a guru he always said that, " I am a witness - a messenger of God"... Buddha said, " You go to Buddha's - I am a Gautam. From Gautam, I have become an enlightened one". First of all, in your present state, you must awaken yourself. The word Buddha means an awakened one. Go to a guru, who is a Buddha Purush or the awakened one. Thereafter, you can join a sea of awakened humans. Krishna also stressed the need to seek refuge in the 'T'. He said that Krishna is only a personality - but his awakened state is not a personality. My Yogi friend overlooked the wisdom of the exalted souls and became a guru. He is not an awakened one, but he is freely giving initiation to all. This only reflects the guru's ahankar and misuse of the position of a guru. His disciples are traveling all over the world and singing the glories of the guru, his Siddhis and many more achievements. Their main intention is to induct as many followers as possible. These gurus want to exploit the people and enslave them to their philosophy. If you are close to such a guru, I would advice you to seek a true guru. Otherwise, your entire incarnation will go waste.

The traits of a true guru are as follows:

1. A guru can awaken a sadhak by his Kripa (grace).
2. Gurus Diksha in the form of Shakti has the power to purify a person.
3. One can get rid of bhoga by coming in close association with him.
4. At the time of purifying the sadhak, a guru can help him in the attainment of Shivattva (a state of supreme silence).
5. It is important to note that a guru if he desires, irrespective of the sanskars, can make the aspirant undergo all bhoga in his present life time. In this special situation, he can take you to the Urdhwa Loka and cause a change in your future births.

Manjari! I have said all these to emphasize the importance of an awakened guru, for he is the one, who can awaken you. He will coax the river of love, which is within us and divert its course to the mighty ocean - the Parmatma. Just as all the rivers originate from the sea, all the love originates from the Parmatma. A guru can change the physical love into a spiritual love. With his Purna gyan Shakti, he will bring you within his compassionate fold and awaken the Jiva within you. His sankalp Shakti will cause turbulence in your thoughts.

His samadhi Shakti can bring about the salvation of a Jeeva. The mere touch and glance of the guru is enough to awaken the consciousness of a Jeeva. The meeting with a guru itself is indicative of a glorious future ahead.

When the guru appears before you, the mudras begin to occur on their own. Manjari, it is therefore necessary to become the sishya. In the state of sishya bhav, your thoughts related to love would undergo a change and become spiritual. As a sishya, you will imbibe the thoughts and philosophy of the guru. When you will begin to flow in the devotional tide and dwell on guru's swaroop, you will be released from the bodily and the worldly bhoga.

A new change will be discernible in your sanskar. It will stall the downward flow of the energy. Your desires and feelings will change and the dormant possibilities will begin to take shape. You will then understand the power of the guru, which has brought this significant change within you. With the result, you will come out of the worldly muck and realize your inner world.

The purpose of the human life is to cognize this truth. This should become the sole aim of your life. All actions not related to this aim will lead you towards bhoga. You have to choose the path, which will lead you to the sasvat satya - the eternal truth. No one should treat you as the fertile land, meant only for procreation. You should not surrender to the domesticity and be satisfied with the role of the wife and a mother. How can you imagine yourself, as a tool to satisfy the physical, emotional and social needs of a man? This is neither the definition of love nor the purpose of human life.

Guru is the embodiment of love. Devotion should be towards guru. He knows you and can illumine your path. He is your Sanskaric path (the path of sanskar), for he has known you in all your previous births.

Marriage is a different kind of relationship. In this relationship, the woman, becomes the property of a man. In this way, man often exploits her. He is the husband as long as you are of use to him. He loves you because he looks upon you as his personal property and the one who has furthered the family tree by giving birth to his children. This social structure fulfills only the mundane worldly requirements. The life, a common man leads, does not reflect the ultimate truth of human life. It is something, which is beyond the general outlook of a man. Why do you want to lead the life of a common man? Is this the sole purpose of your existence? Why don't you want to emulate the life of a Buddha or a Mahavir?

There are many people, who along with the prevalent social code of behavior have something new. They were not content with the humdrum human existence, with its hackneyed valued system like - husband as the Parmeshwar or wife as a property. Even you can become a Kabir, Nanak or Meera. No husband can become your lord and master. He is just your husband, not your God. Similarly, any one cannot become your guru. He may have the name and the status associated with the title of a guru, but the higher qualities of a guru may be missing in him. Thus, a man's relationship with his guru is like his other relationships. The guru becomes the guru of the family. He tells Puranic tales, discusses the Bhagvat and stirs the emotions of piety in you. But he cannot liberate you from the

universal thralldom. Story telling is an art. A guru, who is well versed in this art, can leave the listeners spellbound. The so-called gurus these days are expert storytellers and emotional persons. In the course of the narrative, he pours out his love for God. The listeners are also swept by the tide of his emotions. Devotional songs create an atmosphere of anand or bliss. The devotees find themselves overwhelmed.

An ashram has its own set of rules and regulations. One, who enters this world, finds he caught in a situation, which is very much similar to the life of do's and don'ts, he has left behind. As an ashramite, he has to abide by the discipline of the place. Any violation on his part is punishable. The penalty in the form of severe penance becomes a curse itself.

These gurus are endowed with siddhis in their speech. Propaganda and a good organization are required by them to keep the faithful in tow. In the name of religion, they befool the masses. They advocate a sahaj-Marg and influence the minds of the people. By and large, people shy away from hard work. They understand this fact very well. They also understand that religion is closely linked with superstition. It is evident all over the world. The Parmatma's name can also make the superstition convincing. So it is only the Avtar, who can forge the superstition. Hence a guru, who is a great storyteller, begins to consider himself as a re-incarnation of Rishi Vyas and fosters his self-realization on an emotional plane. Thereupon, he begins to play that role effectively.

In this manner, he begins to project a borrowed image. His personality is a borrowed one. He is not what he appears to be. He has superimposed the borrowed personality on his natural one. He enacts the new role, all the time for his followers. Thereby, he loses touch with his natural personality and deludes himself in believing what he is not. Thus, his entire life becomes a tale of borrowed existence.

You must be aware of the jagrans, which are organized in the praise of Gods and Goddesses. During the Jagran, people get overwhelmed with emotions and begin to shed the tears of devotion. The audience is momentarily hypnotized by the devotional frenzy of the singer. It is assumed that the frenzy and the devotional ecstasy is the indication of the arrival of the Goddess. The vision of Bhagvati Ma, has blessed everyone. The devotees often undergo the similar experience while listening to the narration of the Bhagvat. At that moment, the listener is stirred by the profound feelings of vairagya. He feels that he has come very close to Moksha. With the result, he becomes a slave to the moment of those feelings. That moment passes away and it becomes a beautiful memory of the past. Time and again, he tries to relive that unique moment. This effort enslaves the listener to the feelings of the narrator and he surrenders to him. This kind of life does not hold any promise of salvation, but steers the listener towards an emotional bondage.

These gurus are not awakened ones. How can they awaken their disciples? They only flow in the tide of bhakti prem. Manjari! Whatever you have received from the guru who is steeped in devotional love is not enough. Only the awakened guru can sever the subtle Mayaic bonds. Meeta! This world is Maya itself. The Jagat is the reflection of Mother Goddess Maya-Prabhu's Maya. It is a Maya Jagat of Shakti (power, energy). In this manifested world, everything is Mayaic. All the karmas are related to Maya. The Akhand Pad where you have to go is far beyond this Mayaic Jagat. It is also beyond this pure luminous Jagat loka - the energized Maha Maya Jagat. The one who can help you transcend these stages and make you to reach the luminous mandal - is a guru.

Guru and sishya are the twin facets of the same Atma. To show and to see are within the same activity. The one who is showing is a soul and the one who is seeing is also a soul. There is only a little difference between the two. A guru is a little ahead of the sishya. When the sishya covers the

distance between them, the guru and sishya become one. The Shakti in the form of guru exhibits itself and the same Shakti in the form of sishya witnesses it.

There used to be a distinct distance between you and me. But, today, this difference is no longer there. As an awakened guru, I have awakened you also. This Jagriti is your attainment. Formally, you were afraid of coming towards the spiritual lamp. Now, we three form an equation which runs thus - 'I' - 'you' and 'that'. It can be written in the following manner - my center (Kendra) - your Kendra and the third Kendra - the three states of the Chid. The three equations of Atma merge and become one.

Manjari! If I had not come in your life, you would have chosen a path not meant for you - the path of domesticity. Therefore, I wish to give a piece of advice, which would help you to remain steadfast on your path:

"Love is faith. It is not an expression. Love is the aim of life, the meaning of life. Love is the attraction, it has the hypnotic quality. Absence of attraction to love implies repulsion. The fire of love when ignited produces energy. Love is a creative energy. This worldly tree has sprouted from love. Faith is the Prasoot Bhumi, the soil for the spiritual love. At this point, the love undergoes a change and is drawn towards the guru. The result is the awakening of the 'self'. The love is then transformed into devotional music, The devotional songs stir the very depth of the devotees and they begin to sway in the divine melody. Love is the path, which can help the heart in cognizing the Atma.

Love is satva. The word Satguru has originated from the word sat (satva). It is often seen that the word guru and Sudguru are used as synonymous words. For instance, the mahants, priests and sadhus in temples, mutths (monastery) and ashrams, are addressed as Sudgurus. The prefix 'Sud' denotes realizes and pure. But people who use this word are unaware of its significance. Does the guru also understand the underlying significance of the word Sudguru? In some places, even an As Sudguru (not a true guru) is given this title and he is falsely projected as one who is endowed with Siddhis and such other attainments. These days, such instances have become very common. Many have donned the saffron robes and established themselves as gurus. They have exploited the superstitious psyche of the society. This kind of practice is thriving. There are very few persons, who try to break free from such situations. A majority of people seeks guidance from them. In this way, their lives are at the disposal of these gurus. In India, people in general, have a lot of expectations from religion. They live at the mercy of God and guru kripa. Whether the guru takes them on the spiritual path or makes slaves out of them - they are not bothered. The devotees do not shy away from guru seva, because they think that they are bound by the sanskars to render this service. Thus pseudo Sudgurus exploit this situation for their personal benefit. We are all aware of this exploitation. The miracles of psychic nature are created to be fool the gullible public. Even an Indian beggar is taking the unsuspecting housewives for a ride. The tantriks are using his tantrik power for personal gains. They are not interested in the welfare of the society and the nation. India is no longer a golden bird of yesteryears. It is going through a period of economic recession. But these gurus are indifferent to the economic crisis of the country. Indian culture has also received a serious dent. Some people have replaced the flag of this country by a flag of secularism. Today, these so called Sudgurus have insulated themselves from all these problems. They preach that one can attain the heavenly glory by living as a bhikshu. At the same time, they condemn those who advocate a life of action and self-realization. Hypnotism and a couple of magical tricks are declared as miracles. Influenced by these miracles, the credulous public have accepted them as the reincarnation of Lord Ram and Lord Krishna. The modern Bhagvans have become gurus and are enjoying the royal treatment befitting a king. There is a strong contrast between the saints of ancient

times and the Sudgurus of today. The ancients were the image of renunciation and the modern so-called saints are the image of royal luxury. The king of yesteryears ruled with the power of his weapons, today, the gurus exploit the guru and the sishya relationship. In this manner, they are very much like a king ruling his subjects.

In the course of time, these gurus become disenchanted with the monotonous life revolving around the few techniques of miracles. Thus they seek entry into the field of politics. They try to win an election to try and become a member of the parliament.

Even the small time tricksters have attained the comfortable life of the palaces by hoodwinking the public. In the newfound role of the Avatars of Siddhas, they have isolated themselves from the darshan seeking public. Nevertheless, they bless the people by making special appearances. What a vast difference between the Sudguru and the gurus of today. The enlightened guru of the ancient times, with the help of his sankalp Shakti gave a new direction to the universe. He attracted the universe to the spiritual consciousness and helped in the spiritual awakening. Sudgurus and Buddha Purush belong to everyone, not to a selected few. Why should a Sudguru of today, hide behind the curtains?

Manjari! I want to ask you and the others, who are the devout followers of these Bhagvans and Avatars. Have these Avatars come only to be with a couple of chosen people? Do our Shastras i.e. Geeta, Ramayan, Puranas, Bible, Koran, Granth Sahib subscribe to this view? Why don't you talk to your gurus and Avatars about this?

Many modern Avatars have suffered from diseases and died miserable death like a common man. Many have either been killed or have committed suicides. The large wealth they had amassed is still a matter disputes between their disciples. The similar fate might befall your Avatars and Sudgurus. When the fate will strike, their miracles are not going to work. Despite knowing all this, you still want to cling to this path? Do you still want to wait with a false hope to attain something? Your entire life will be wasted in this waiting.

Meeta! I want that all of you should awake from this self-created euphoria and put a stop to this religious exploitation. Don't think that Parmatma is a man. The day you will awaken to this fact, you will give up singing these songs. You will cognize your asmita (. How can you expect a bhogi and a rogi to be an Avatar? A man, who himself is leading a life of limitations, cannot offer you promise of freedom. Still, you all have elevated him to the status of a Sudguru?

For instance, look at the sun. It has no limitations. Did the exalted beings like Buddha, Mahavir, Nanakdeva, Ramkrishna Paramhansa, Kabir and Jesus etc ever live within limitations? Did great souls like Gorakhnath, Matsyendranath and other Siddha Purush ever blessed their devotees by giving them miniature statues, gold and silver chains and vibhuti? Does a Parmatma create miracles in order to make his followers have faith in him? Did these Maha Purush ever expect their disciples to lead their entire life in serving them? They were above all these mundane considerations. Why do you want to follow a tradition, which has never existed? Manjari! Unless you create awareness amongst the common people, you cannot stop this religious exploitation. It is high time that the men and women, who are entangled in the web of the Asudgurus, should realize this and break free from them.

A Sudguru's grace can help man in two attainments - the bhog and the Moksha. It is impossible to be purna without the balance of the two states. The state of equanimity of bhog and moksha itself is Jeevan Mukti or the life's liberation. One aspect of this state is known as bhog and the other aspect

is called moksha. Hence, the equal blend of the experiences of bhog and then moksha is metaphorically speaking, the Mukti path or the path of liberation.

It is your strong desire, which takes you to a Sudguru. The inspiration, which underlines this intense desire, is the blessing of God. Similarly, the willingness on the part of a devotee of an Asudguru is also the will of God. Whatever has to happen, will happen. The destiny unfolds itself. The gurus who receive deep love and devotion from followers, finds himself in the throes of Maya. Thereupon, their malpak becomes difficult. These sadhaks are so entangled in the web of Maya that the thought of Para Mukti is beyond their reach. The Mukti, which they talk about, is confined to the Mayaic web of words only. These sadhaks are deeply involved in their own devotional feelings. The feelings of devotion find expression in the acts of charity. Thus, they continue to remain in this state and do not evolve any further. To them, sansar chakra (the wheel of the world) is of supreme importance. Since, they remain under the left sided energy of God, they cannot give up the feelings of attachments. Therefore, such sadhaks have feelings of deep love and faith for the Asudguru.

But Manjari! One should not assume that not a single sadhak from this category would awaken. If a sadhak, despite his association with an Asudguru, has a deep desire to reach a Sudguru, Gods Grace will help him to do so. This desire is the outcome of sadhana and knowledge. In the natural tendencies of a Sudguru or Asudguru, the will of Parmatma is present. This is so, because the path of energy develops gradually. The shaktipat also takes place gradually. There are many Asudgurus, who despite their incompleteness, have used the name of the Sudguru's and quoted from Shastras to keep their followers in tow. Some of them do attain the grace of Sudguru. This is because in the Bhav and the flow of the feelings, mind is present. These are the expressions of mind. The bhav purges the thoughts. The blessings of the Sudguru and the in-depth study of Shastras cause this significant shift.

Gurus and Shastras explain the meaning of the Purna Satva, with the result, that the things that are not there, seem to be there. This may not be moksha but the desire to evolve-reflects the activity of Maya. Finally, it is the Parmatma's will, which is present in all these activities.

The motion, the activity of that Kendra - of the related Tatva is responsible for all these happenings. This Kendra is the basis, the point from which all these have emerged. The effect of mans fruit of action is a great contributing factor. The Sudguru and the Asadguru, both have the same Kendra. Sometimes, in the same Kendra, the light is not strong enough to pierce through the denseness covering the Chid.

Therefore, knowingly, he adopts the Asad path. Somewhere in the flow of this Bhav, there is a seed of satkarma due to the past association with a Sudguru and Shastra, which sprouts one day and matures into a tree.

Siddhis can be attained through the medium of one of the three i.e. Dhan, Tatva and Arth. In this manifested world, every element has its special motion. A Yogi with great patience can perform an action in accordance with these padarthas. Siddhis are of two types - Para and Apra.

When a Yogi uses arth as a medium, he identifies with the Devta. By synchronizing with the Devta, a Yogi can carry out the work. One can attain Siddhis by establishing a contact with all the Tattvas. But these are Khand Siddhi. A Khand Siddhi is called Para and attainments are Sakli Karan and Shivattva. Apra. But this does not come in the category of Maha Siddhi. In Maha Siddhi, the In Saklikaran, a Yogi experiences a terrible burning sensation, followed by a soothing coolness. At

this stage, the Yogi gets the darshan of his Ishta Devta. At that time, he gets absorbed in the universe and becomes one with the universe. Thereafter, he is known as the Jagat guru. After this stage of fulfillment, the incumbent has to transcend this stage and reach higher stage - this is Shivatva (soul of Param Shiva). Every human is capable of reaching this stage.

MIND

(The seat of perception and feelings)

Man tries to live a full life, but the life he leads is never a full life. It is an incomplete journey. He is caught between the two worlds - the world of dream and the world of possibilities. Thus, all his efforts to lead a complete life fail. At times, he is deeply involved in dreams and begins to look upon the virtual reality as the true Reality. All these are the reflections of a fluctuating mind. The mind indulges in whatever it accepts. His life centers on the intoxicating preoccupation for a time being. Mind has the amazing capacity to accept and tolerate everything. It seeks relief in everything. It influences all the human activities like eating, drinking, sleeping, etc. Mind affects the sleep. During his sleep, man oscillates between the state of sleep and dream. While asleep, he wanders in the world of dreams. Sometimes his entire night is spent in dreams.

The needs of a newborn are taken care of by nature. Mother's breasts are filled with milk to feed the new born. The mothers love gushes out for the child. But, with time, the child grows into an adult and outgrows the blissful state of carefree days. As a matured adult he has to face many problems of day-to-day life. His needs also increase and he finds different means to satisfy the same.

Man's yearnings have different faces. Sometimes he yearns for a beloved and his entire life succumbs to her charms. There are some men who only love wealth and are busy amassing more and more of it. There are others, who are paranoid with position and power. Some of them love art and art forms. Other aspects of life seem secondary to them. Also, there are people who hanker after everything. Since the yearning for all things (money, power, art, etc.) is so intense that these become an inseparable part of their lives. Eventually, these dreams become the sole aim of their lives. The hope, of realizing their dreams some day sustains them. Thus their entire lives are wasted.

Meeta! Owing to these entanglements, man is unable to realize his true 'self'. He does not even have the time to do so. The sequence of incidents give cue to man. These incidents knock at the door of each and every human being. The truth of life is often brought to focus by these incidents. But the mundane involvements do not spare man to read these hidden messages. At the crossroad of life, he does not know which path to choose and so, when he chooses a path, he accepts it as his destiny or his sanskars. This is a very common attitude of human beings. Man leads a life full of compromises. As such, his life is full of double standards. He believes in something but behaves in a different manner. He projects an image to society, which is contrary to his beliefs. Gradually, the circumstances overpower him and he surrenders. He accepts this surrender as his destiny.

Dreams are inseparable from human life. It is very rare that a man does not dream or indulge in a daydream. In human life, dreams have their own significance. Dreams can sometimes unfold the truth of life. Destiny too can be manifested in a dream. All dreams belong to the sphere of mind. When you are transported to the world of dreams, you are so involved in the dream that you begin to feel as though everything is real. But when the waves of the yearning ebb, the dream breaks and you return to the harsh reality of life. The beauty of the dream world remains as a dull ache in your heart. Indeed, the world of dreams is beautiful. When mind says something, it must have surely experienced it. It must be either having its sanskars or painting an image of a new future. This is because man is within the control of mind. When mind craves for something like beauty, wealth, etc, it wants to acquire it. Sometimes the temptation to acquire something is so strong, that the absence of relevant sanskars does not make any difference.

You live in a world of your own. Thus look around and observe the people who form this world. You will find that sometime or the other, man tends to forget his surroundings and slip into a dream world. This daydreaming happens to any man and at any stage of life. It has no age barriers. These flights of fancy cover various stages of life. A man can visualize himself in desired forms. This drifting into certain dreams indicates the hidden desire of a man. Involved in this dream world, he becomes totally oblivious of his surroundings, incidents and people. This state his mind is due to the images of his deep-rooted desires. The journey into the dream world, most of the time, remains incomplete. Mind ardently desires to go in to this journey, but circumstances thwart its completion. Do you think it is wise on the part of man to lead his life based on probabilities? Do you think, he should ignore the divinity within him, in pursuit of the dreams? Human life is not to be confined to the world and worldliness. Worldliness is not the truth of human life. This world is like an organization, a garden, and a sprawling market. One has to run this organization, tend to this garden and carry out the business of buying and selling. Life cannot be judged on these parameters only. But, a large majority of humans are having this attitude.

You must have sometimes felt that while talking, reading and writing, your attention wanders away to far off places. Physically, you may be present, but mentally, you are elsewhere. All these reflect the mind and its myriad journeys. As such, why not coax your mind to act as per your wish. You are the master of your mind. The mind is not your master. Why should your mind make your life's journey incomplete? It is because you have accepted the dictates of your mind. You have given all your rights to your mind. But mind is not the heir apparent - so, why should a man forfeit all his rights to mind? You have to make your mind understand this. Just as you handle an innocent child, you should handle the mind. When a child refuses to listen, the mother chastises him. Mind can also be handled in the similar way. You have to break free from the control of mind and then only, you will be able to look upon life from a different perspective.

A total devotion to a deity only speaks of the involvements of the mind. Some people have an abiding faith in a particular deity, where as there are some who do not have the similar faith. This is because their mind refuses to accept it. Your love cannot become someone else's love. But someone else can share it, for the mind accepts it.

Just as someone can stake a claim on your property, you can also stake a claim on his property. It is the mind, which prompts man to act in this manner. It does the business transaction - the buying and the selling. This transaction is apparent in the ways of the world and worldliness. Human mind has sharp business acumen. It compromises with losses and gains with equanimity. It can adjust with the changed circumstances.

It finds happiness even in the act of robbery. With little penitence, it absolves itself from the sense of guilt. Therefore, every man is happy or unhappy in his own particular way. When he is happy, he expresses it by throwing around his wealth. But when he is unhappy, he tries all the remedial measures to bring back the sunshine in his life. All these measures have a good share of the dreams too. In this situation, he violates the norms of good and bad. Thence, mind becomes - a bhogi and indulges in bhog (enjoyment) related activities and commits a theft etc. When it becomes depraved, lecherous, it commits acts like-rape. In this state, it does not even spare the close kins - and the result is incest.

The mind when subjected to the similar experience, it begins to understand the meaning of sin and virtue. Hence, everyone is a doer and the sufferer also. This fear forces man to run away from himself. Thereupon, the entire life of man appears only as a tale of compromises.

Man is in search of happiness and love. Various pilgrimages to mosques and temples are undertaken to quench this thirst. The celebrations like - birthdays, marriage anniversary, death anniversary give the impression that life is like a bazaar, which sells happiness. There is bliss somewhere, which mind has experienced... Mind yearns to recapture those moments of bliss or anand. This explains the reason of having so many utsav (celebrations) in the journey of the human life. Man seeks anand or bliss in beauty, in sensuousness and sensuality. The different festivals of art and music are designed to assuage the thirst of happiness.

The search of man for happiness can be compared to a flower in search of its fragrance and a fruit trying to look for its own taste. A deer wandering aimlessly in search of the scent which is hidden within its navel - is an apt simile, which explains mans restless wanderings. The mind of man in general is deluded into believing that anand is somewhere hidden which needs to be explored. In this journey of life, right from birth to death, it is engaged in this search. Finally, when it is worn out, it gives up and runs away and seeks refuge in escapism While indulging in various actions, mind gives birth to many sanskar and it is caught in its endless cycle. Consequently, man is born in this world again and again and goes through the journey of life, birth and death. This journey becomes an endless journey. The journey of the body may come to an end, but the journey of the mind remains. Flowers bloom and wither away, but fragrance and the idea of beauty remains in the mind. In the similar manner, the body perishes but the sanskars remain.

What can you gain by going through this repetitive cycle? Why not make your present life fruitful by taking your mind on an inner journey. Let your mind fall in love with your antarman. Stop swimming on the surface and learn to go deep within. Begin a journey of new love - the spiritual love. Instead of celebrating your own birthdays, celebrate the birth of your spirituality.

You are like an ocean. Like an ocean, you contain everything. Can you reach the shore only by swimming in this ocean? Will the waves of the ocean allow you to do so? Whatever medium you choose, you cannot reach the destination unless you learn to sink. You will have to go within your depths and reach the bottom.

Mind is the upper layer of this ocean. The waves symbolize its restlessness. Mind is so involved in this restlessness, that there is no escape from it Why not take your mind on an inner journey? Let there be an affinity between your mind and your heart. The heart should reach out to the soul. This coordination will result in supreme bliss. You will become one with your own 'self' - your ultimate beloved. You can enter this ocean through any gate, for waves are everywhere. Mind is influenced by each part of the body. You can begin by arresting the mind from any chosen point. You can change its direction, for you have the relevant sanskar. Mind is aware of this because it has already undergone the experience. You have to merely show it the right direction.

The mind of every human being has had this experience. But different customs and traditions have entangled the mind in many ways. Life of beauty, senses and splendor has dazzled the mind. The pilgrimages of the many mutths and temples, the religious tales of the Puranas and the easy methods for evolution propagated by many, have weakened the mind. It has become blind to your inner glory.

The center of beauty of all kinds lies in the astitva (existence) of man. The journey of beauty begins from the personality and merges into the astitva. It is the journey of external towards the internal. This journey culminates in the dissolution of the personality in the astitva.

Fragrance and taste, words and language, are all temporary. All things are in fragments and so, can dissolve in something or the other as per their inherent tendencies. One can dissolve in the other and vice-versa. I can dissolve in you and you can dissolve in 'T'. Integration and disintegration co-exist. You have to only embark upon this journey.

The importance of astitva is emphasized in all religious places like temples, churches, mosques etc. The organizers of all the religious places speak about temple as a medium to reach God. They talk about the prana pratistha of the idol in the temple. Besides, they talk about faith. Finally, all the talks end up to mind and then from mind to Heart and from Heart to Soul. The journey is from Vyasti to samashti. This is a kind of flood, which rises once in a while and when this happens, it breaks all restraints. Just as a river in spate, it breaks down all the barriers. This flood either occurs in the mind, or you have to make it happen. Everything is washed away in this flood. When the tide recedes, nothing remains except the mind. In this solitary state, the mind can cognize the meaning of what is truly mine.

This mind has steeped itself in varied sensations, like the scent of the flowers, sweetness of fruits and the adulation of beauty. It has to be purged of these sensations. It has to become like a garden and pick up all the blossoms. The field of the mind has to be thoroughly cleaned up. The mind has to be made to realize that its true gardener is someone else. When the mind cognizes this, it should begin to cultivate the garden all over again. Then only the mind will realize its astitva, otherwise, it will return to its old ways. It will begin to interact with the world as it used to do. It is, therefore necessary for the mind to go through this process and cognize its astitva. Your mind is aware of this truth. This awareness indicates the presence of the sanskars. These sanskars have to be awakened.

Meeta! Do you know when does the water stop flowing? The fire stops burning? The wind stops blowing? These happen when man controls it and moulds it according to his needs. All these elements have constituted this human form and contributed to the activity of the mind. The gross world is comprised of these elements. The gross world is influenced by the mind.

Why can't you control the mind, which is so similar to these elements? Unless man controls the mind, it will continue to make man dance to its varied tunes. Man can control water, fire, do experiments with the rays of the sun, but surrenders to the whims of the mind. Mind is also a flow in itself. Why can't the flow of mind be arrested and canalized in the desired direction. I have been reiterating that this body is a Bramhand Pinda in itself. Within this body, there are many rivers, oceans, skies, stars and innumerable Jeevas etc. Every day, there is continuous birth and death of Jeevas. Mind does not care about all these things. In the body there is the sun. This sun has its own mandals (galaxies) and it never sets. When it sets, the inner world plunges into darkness and everything comes to a standstill. At this point, the mind also becomes ineffectual. The akash of the mind is also illuminated by the light of this Sun. The heart also gets its life energy from this light. The Indriyas, flow like rivers due to the inner sun.

Yet, man is deeply influenced by mind. It follows all the dictates of the mind meekly - the feelings of love, hatred, anger, compassion and devotion, are all monitored by the mind. The mind can behave in this manner only till the inner sun shines. Why should you remain detached from this sun? Man thinks that mind is everything. All his ups and downs are related to the mind. This is just 'not true'. People in general, lead a life totally controlled by his mind-their daily activities like eating, drinking, sleeping etc reflect the dictate of the mind. Man errs, when he thinks that there is nothing else beyond mind. I advise you to come out of the realm of the mind. You must carefully carve your mind as per your requirement and absorb it within the astitva.

In order to achieve this, you would need some one's help. You can be compared to a caged bird, which needs help from outside. No matter how many austerities a caged bird practices, it cannot come out of the cage on it's own. Someone has to come and liberate the bird from its prison. At the same time, that divine helper should not only give food to the bird, but also help to release it. Your 'self' is also within the cage of the human body. Mind has fed it and kept it imprisoned.

For centuries, it has remained in this state - in the prison of flesh and blood. The chains of customs and traditions have shackled it. It cannot come out of this prison so easily. The only one, who can do so, is your guru. He is your Sudguru. He is the one, who loves you truly. A love, which changes with time, is no love at all.

Love is mukti. Only a guru can release you from the prison of flesh and bones. Love is the guru - the Sudguru. Love is surrender, worship. Love does not obey the mind. It can violate all the norms of customs and traditions. Therefore, love and teach others to love. You must spread the message of love all around. Love is God. Love is a path, which liberates. Without love, there cannot be any enlightenment. A guru can chisel you like a diamond, churn you like an ocean and suffuse you with radiance.

A guru can help you in the completion of your journey, awakening consciousness, saturating your entire being with love, initiating the process of malpak, as also illuminating your ardhha chetna. A true guru cannot be associated with yoga, devotion, story telling, preachings, narrating Bhagvats and satsang. He is far from all these. He is the very embodiment of love. He instills in you the sense of longing. He showers love forever. He is always immersed in his 'self'. His total absorption in the 'self' reveals his love. This love symbolizes his yoga, devotion, journey and his enlightenment - the cognition of his 'self'.

The whole world revolves around bhog, yoga and the give and take of karmas, karmaphal and sanskar. The sankalp is active in your gurus. This sankalp is also one of the aspects of the mind, which is concerned with the world and worldliness. So long as you are in the midst of sankalp and vikalp, you are not ready to know your 'self'. Instead, all your activities are for others. You learn to lead a life, which fulfils the expectations of others. You begin to accept a life with others and try to find anand in interaction with others. In this manner, you use others and the others use you. All these constitute, the manifested world of the mind. This is the science of the mind. The effect of all the planets and the Kaal chakras (time cycles) are present in the mind. Man's life is affected by their rise and fall. Sometimes, they are favorable. There are times, when they abandon you. At the bottom of this Kaam Beej (sexual energy) is the centralized energy. You must have awakened under the influence of these sexual energies. The Shiva mantra must have contained the energy seed or the Shakti mantra must have contained the energy seed. The effect of the Kaam Beej (sexual energy) will be longer on you, because sun, the basic source of life energy, is in the house of these energies. The stars too play a significant role in feeding the dormant Kaam Beej within you. This combination puts you on such a path, from where it is difficult to return. Due to this, your guru will have to keep on waiting for you.

If you observe common people with their external mind, you will discover that:

1. These people spend their entire life in the attainment of wealth.
2. Their thirst for fame and fortune destroys their energy.
3. They wrongly consider bhog as yoga and accept sex as the medium to attain God.

To them, anand is the only truth of life. Life itself is a big celebration. But all this is only the

endless journey of the mind - the sankalp of the mind. The association of the former gurus is also responsible for your present life's perspective. They were the gurus of your mind, of your bhog. They themselves are deep in bhog. Only when they have risen above this stage and abandoned this utsav, then only they can think of Mukti or liberation. Thereupon, the journey is to move beyond the mind. It is a journey, which goes into the subtle level of the mind. Further, this journey can take you to the prasoota Bhumi.

It is for this reason that the astrological make up of the proposed matrimonial alliance is examined carefully. The natal chart of some indicates detachment and ascetism. These people are not found suitable for marriage. In the natal chart, stars that act, as a catalyst to the Kaam Beej, are good for matrimony. These gurus of astrology want you to lead a life of bhog. Since these gurus influence you, you follow their advice and act accordingly.

In this way, they help the Kaam Beej, to sprout and grow into a plant. In due course, the plant matures into a tree. Men who indulge in moha and bhog easily influence this tree. The leaves of this tree begin to absorb the radiations of the planets, which are in harmony with them.

It is for this reason that the effect of the full moon differs from person to person. straight line. When the sun, mars, Saturn and moon enter the house of specific zodiac During the lunar eclipse, floods are caused when the sun, earth and moon, fall in a sign, man's behavior pattern is profoundly affected. When Mangal, Jupiter and Saturn come together, many human lives get distorted. Some of the stellar combinations can cause extensive destruction. There is a great upheaval. In a similar way, one can well imagine the upheaval of the human mind.

In the face of the natural calamities, man is helpless despite his great scientific achievements. This is because the sankalp of the mind is up to the point of scientific development only. The sankalp is the minds dissemination. It is fostered by ideas, touch, hypnosis and expressions. Mind monitors the body. It is the mind, which absorbs the sexual energy from outside because this tree of the mind has grown from the Kaam Beej. Aguru, who uses Kama, as a medium for yoga is a bhogi. The shishya of a bhogi guru is also a bhogi. The yoga of such a guru is confined to worldly pleasures, which results in depletion.

These days, there are many a gurus and shishays of this category. They are successful in the zone of mind. The presence of Kaam Beej is a boon for them; for it adds to the enhancement of the mind's domain. They presume that the Goddess of learning has chosen 'them' to narrate the religious tales to the world. In this way, the listener gets hooked to the magic of narration. This art of story telling helps them to become famous and spread the empire of the Kaam Beej related activities. In this, the introverse motion of the Kaam Beej, the introverse flux of the Shakti Beej and the introverse journey of the Shree Beej, are not active. There are some who are propagating the path of sex to attain samadhi, while there are others who project yoga as a means of meditation and Dhyana as a method of attaining samadhi, anand and bliss.

The music of the drums ritualistic pooja - the awakening of chetna through the clanging of bells and the blowing of conch shell - create a mood which relates to the mind, (outer world). But the inner world is empty. All these only endorse the attitude of bhog. The Sahaj yoga and Raj yoga claim to be easy methods of attaining the spiritual insight. But these do not promise a release from the subtle fetters of the mind. In either case, the mind reigns supreme. The preachers of these methods are the gurus, Sudgurus and Siddha gurus of mind. There is no escape from the mind. Whether they are gurus of love, bhakti or both, bhoga is predominantly active.

Manjari, this explains the involvement of the cosmic forces in providing stimulus to the Kaam tree in the humans. But this is neither a path of salvation nor of samadhi. These are just twin directions of mind.

In the first instance - the mind through worldliness, tried to attain something. When it cannot do so, it turns towards spirituality. When the obsessive love became elusive, the mind finds refuge in spiritualism. Thereupon, it begins to narrate - the stories of lovers, the devotion of the Bhakta and the glories of the gurus. Here, it does not In this way, plead like an unrequited lover; instead, it celebrates the painful sweetness of separation. the mind wants to make the best of the situation. In both cases, there is no achievement. In the first case both guru and sishya were involved. In the latter case, it is someone's guru as well as someone's sishya. Both situations go through similar process. As a guru or sishya of - Kaam, bhakti, diksha and shree, there is no release from bhogas (indulgence in pleasures), because all are creations of the mind. They have the action, initiation and process, which is happening repeatedly. For example - sometimes you are a guru or a sishya, a bhokta (enjoyer) or the bhogya (the enjoyed), a father or a son, a husband or a wife, a lover or a beloved. This process is a continuous journey. Whatever is happening is for a certain purpose. Every incident is the result of a cause. It has the motion, comprehension, union, separation, light and a sound. Whatever happens, is driven by a cause for it to happen. In some, there is an attraction, where as, some are made of dreams. Something is dissolved into something or mixed with something else. There is separation, as also steadfastness - all are taking place under the blue vault of sky. All these incidents contain the Saakshi Bhav, a balance, an inspiration, symbols and enthusiasm. Subsequently, there is speed and there is attraction.

These have the sound and the knowing of sound. They were active, are active and flowing towards a certain direction: Whatever direction you are moving to, is already present within your inner space. The day or night, northward direction or southward direction, all bear witness to all these incidents. But above all, it is the mind, which is of supreme importance. Mind as a witness and it surpasses everything else. It is the mind, which makes you dance to it's tunes. It's importance and usefulness cannot be debated. It can be stupid also. Sometimes, the mind falls in love and out of love also. It convinces you and convinces itself about the changed situations.

Mind is the reservoir of experiences. It has been with man since his very existence and has gone through innumerable experiences. It has been using you all through. It is a gyani and vighyan. From love, it can switch over to hatred. You have no control over the mind and its fluctuations. Herein lies the reason for your fear and apprehension. All your past experiences are buried in the deep recesses of the mind. It never frees you from. It gives you a peep into the past and glimpses of the future. You and your present are at the disposal of mind's tomorrow. You are made as per the sanskars of the mind. You are there for the sake of the mind only. Mind is your biggest saakshi. It has many friends. It is related to all the planets. The influence of the planets is in its conception. The planets influence the formation of the mind. Because of this reason, your success and failure depend upon the success and failure of the mind. But this does not mean that the mind is all in all. You have accepted the mind to be everything. You have faith in your mind. You have struck a deal with mind. Therefore in both the situations, your mind plays the decisive role. Your mind can be a Yogi and it can be a bhogi. When it is oriented towards yoga, it mingles with people who have the similar leanings. It savors yoga related activities. But when it is in the reverse role - that of a bhogi, it indulges in all bhog related activities. In this manner, from a Yogi it can turn into a bhogi, for it knows how to convince itself to accept the changed status. When it is in this state, it is excited and active, with the result that it forgets everything. For instance, it can push you to destruction. But, it can also pull you out of this situation. It can be strong, weak or industrious. It can be greedy as well as charitable. It does all these things for its own sake. It constructs temples, houses, and mutths for

its own satisfaction. Mind is behind all these activities. The science of the mind, the gyan of mind and the sankalp of the mind - are responsible for all activities.

Mind is the knower of all things. When it comes across a thing of its liking, it dances with joy. When this does not happen, it plunges into depression. Therefore, you are totally dependent on mind. As a result, you are inclined towards bhoga.

Manjari! Bhoga is not the only purpose of human life. Even your love is not merely limited to the realm of the mind. You have to know your mind, for, beyond this mind lies your true abode. It is because you were there even before your mind. The trees, the mountains, the plants and the birds etc, do not have a mind. These do have Prana, Kaam and Shakti. All these had awakened in the primeval womb. But there is something else, which precedes the primeval womb. Without the gracious benediction, the jagran cannot take place. The grace removes Sushupti, the dormant state. Your inertness, consciousness, stillness, waiting and faith - reflect that you have gone through all these experiences.

Ever since, mind has evolved, man has remained in its captivity. It does not perish with man, but continues to live on and this mind retains all the memories of life's continuous journey. It knows the beginning of a life's journey, knows the history of your association with different people, the people you have loved or betrayed. It knows who is your guru and whose guru you are, it knows the people with whom you are associated with and what all you have learnt from this association. Your coming in this world is due to your karma. If this basis hadn't been there, you wouldn't have come to this karma Bhoomi. In this cycle, the mind plays a predominant role. These are the reflections of the diversity of the mind. AS an example, mind behaves differently in a full moon vs dark moonless night. Similarly, the mind of a child and a youth are different from each other. The mind of a bhakt and a lover behave in a different manner. But the underlying emotions - the surrender and the faith remain the same. All these do not happen simply, because you desire them. There is a limit to your desires. The limit of your achievements is predetermined. Behind these desires, there is some force, some attraction, which is at work. This is the reason why many desires remain unfulfilled.

Sometimes, even without making a wish, you are bestowed with everything. At the unexpected turn of events, you relate it to your destiny. But what you do not realize that at some point of your life's journey, you had all these things. Since you could not enjoy all of them in your life's span, the wheel of time has returned them. The cosmos retains a record of your actions in the astral or the causal form. With your awakening, the sanskar also become active. At the same time, all the planets in their respective positions become Conducive to this activity and sometimes they can also act as a deterrent.

Besides, the gurus who have the affinity of the sanskar also contribute to this activity. You are in some form or the other connected to a guru. In the past, someone was your guru and has showered his grace on you. In the present, someone is also your guru and you have the guru's blessings. You may forget them, but they never forget you. Your prarabdh pushes you ahead and your sanskar karma gives you a peep into your true 'self'. In this way, you stand between the two. Sometimes, you feel influenced by your 'self' and there are times, when you get deeply involved with the world. On one end, is your sanskar Beej and on the other end lies your prarabdh karma. Your present karmas are in the process of turning into a seed. You were there. You are here. You will be there. In the past, wherever you must have been, you were under this space and today also; you are under the same blue sky. Along with you, there must have been a multitude of men and women. Today also, it is a similar scenario. In these milling crowds, you know very few people. Your yearnings for some are there, but these remain unfulfilled. These yearnings are reminiscent of your past unrequited

love. You had made someone suffer and today you are experiencing the similar pain. Can this longing be termed as love or merely an unfulfilled desire? May be, this is a part of your incomplete journey.

The world all around you presents a spectacle of people - coming and going, loving and hating, becoming friends and foes etc. But why all these myriad changes? Don't you think man is moving in a cyclic motion?

There is someone within him who - brings forth the flow of knowledge, sings the songs of love and sows the seed of bhakti. All these happen, because there is someone who makes them happen. Behind birth, death and the multitudinous aspects of human life, the presence of a someone is there. This someone is present with mind, body and the Chid. Unless you have freed yourself from the sanskar of mind, body and Chid, you cannot attain liberation.

This is a ceaseless journey of life. Life has to flow on. Whether it flows in the mountains like a rivulet or between the two banks, it has to flow on. One can attain mukti when this flow ceases. Your successive births are only for the above purpose. If you can pause you would have attained freedom. Hence, you have to arise and awake. When you first awoke from the anandi prasoot bhum, it was an awakening of a different kind. Your awakening in the womb of your mother was also an awakening but a little different from the former one. When you will awaken, your chetna will awaken. It will be another awakening.

Now, Meeta, you have to be awake.

Manjari, you have to be awake.

Someone is waiting for this awakening. When you will cease to flow, your cessation will turn into a samadhi.

1. When you will cognize this, the cognition will be your self-realization.
2. When you will renounce, your renunciation will release you from the sanskars and you will have a glimpse of yourself. This glimpse will be the darshan of Ishwar.

This will happen when the Sudgurus, waiting for you, shower their grace on you. Thereupon, the world around you will appear to be your own. It is only the guru's benediction, which can help you in the realization of your divine self.

Manjari! I want you to rise above the prarabdh karmas of bhoga and yoga. What do to you. you gain from these emotional entanglements? These have never been of any importance In future also, these will never be of any importance to you. Do you think the purpose of your life is to merely surrender your total identity to someone else? This cannot be your life's ultimate truth. You have a purpose in this world.

I have known you since the beginning of your life's journey. You did not go beyond bhoga, whereas, I surrendered the bhoga aspect of my life to yoga. You have strayed from your path and you are still lost in the maze of this worldliness. If you still continue to remain in this state and overlook the need to awaken, you will be lost forever.

I am free, I am liberated. I have attained the state of pause. You have not yet attained the state of pause and liberation, for you are linked with someone else's sanskars. Like me, there are many Rishis who are waiting for all of you. From their cosmic abode, they are, from time to time, trying

to awaken you. Their words of wisdom are treasured with us as the legacy of these exalted souls. All their sayings and doings were for your benefit. You had also participated in these actions, for you were there at that time. You were also one of the seekers. Today, because of the prarabdh karmas, you have strayed from your path. You are Overpowered by your mind. It is no longer in your control, as it used to be in the past. Your mind has been your undoing. You are a Rishi, a Yogi of the previous birth. The present journey is linked with the journey of the previous lifetime. Hence, you have to return to your original abode. You have to resurrect all the actions, which you had done in the past. Once again, you have to become a seeker. I am aware of that past. I have seen the glimpses of my past life. I am repeating the words, which were spoken to me while I sat on the banks of the Pindar River. At that time, I was a seeker, not of my past life, but of my future life. I was running away from past, from my own self. I wanted to dwell in the dreams of the future. I wanted to attain Shiva and Vishnu. During that time, my sadhana rested on the worship of Kali. My desire was to seek the presence of Goddess Durga. My worship was rewarded by miracles and revelation of Gods and Goddesses. These divine visitations never satisfied the hunger, which was burning within me. They, on the contrary, fanned this hunger. With the result, I danced, cried, laughed like a distraught man. At that time, I was all alone. I slept in a cave, which was close to the banks of Him Nad - The source of Pindar Ganga. A little higher is a mighty waterfall. When the sun rises and sets, the cascading water on the mountains present a colorful sight. Similarly, the divine visitations, made me dance with a joyous ecstasy. These outbursts of joy left me tired. Exhausted, I lay and began to wonder, "Am I still in the realm of feelings? When in the past I was in love with someone, I had the similar experiences. Is the lover in me still alive"? This thought bothered me greatly. Till then, you were Manjari, Meeta etc. But, today, you have become a Goddess. The men and women of man are the Gods and Goddesses of today. This only reflects the change in the direction of mind. The change in the course of the mind is along with the flow of the feelings. My mind like a river had not stopped flowing, only the destination had changed. For example - man, you were Pali, Lakshmi or Manjari. But today, you are in a different perspective. You are no longer Krishna's Radha, for there is a perceptible Disha Parivartan (Change in the direction of your mind). The childhood pranks of Lord Krishna on his consort - Radha, are not there. They have been replaced by Rukmini - by Satya Bhama. These examples are the manifestations of the experiences of different feelings and a change in the tendencies. Thus, from all these changes, it can be deduced that:

1. Mind has joined love with shradha (faith).
2. Mind has joined love with bhakti (devotion).
3. Mind has joined love with Mamta (motherly love).
4. Mind has confined love within boundaries.

Finally, we can say that all these reflect the flow of the mind. The words remain the same; only the ideas and the meanings have changed. But I am still there, where I was man. Earlier, I was madly in love with you. Even today, I am in love but with Krishna, with Shiva. My love has undergone a characteristic change - it has become devotional. I am deeply engrossed in the bhakti (worship) of Gods and Goddesses. Previously, I was involved in the love of someone; even today I am engrossed, but in someone else. But, this is not my journey. This is an outward journey. In this state I feel as though something is emanating from me and joining someone.

The coming together of the memories of two is creating something. One is unimportant without the other. The two have to be together to attain. In the absence of one, attainment is not there. This is a jagran. This is the outward flow of my energy. This flow is more potent than the embrace, the touch of the beloved. This relates to the sphere of emotions, of feelings. So this cannot be termed as my truth. This cannot be the path of my attainment. In this way, I cannot go back to my original abode.

This thought, bothered me, I had the darshan of the Gods and Goddesses in mountains.

Now Meeta! Can this be your truth? Manjari - is this that bliss? All of you must think, "Can this be the destination of human life?" There is something happening in your lives. Your mind is either in search of something or has found something of your liking. Whatever mind has liked, admired, loved - you has accepted. All these experiences have been enough for you and you have never looked beyond them. It is because, whatever happens in life, has a purpose. There is a reason behind the new, which happens in your life. A temporary joy should not be defined as the truth of life.

Mind is selfish. It cares for its own interests. It does not do anything for you. Mind is like a king. When mind takes charge, things become very difficult. It designs limitations and violates them when it feels like. It never helps you in a creative manner. It only makes you feel that it is helping you. This situation is akin to the rule of your government. The representatives of the government befool the public by making empty promises. They claim to be totally dedicated to the service of the people and the country. But this is a mere superficiality. They are the lawmakers, but they want to take away your freedom and force you to live within restrictions. But strangely enough, they change these very laws when it suits them. They are the chief cause of anarchy in the country. Politics is like a dirty drain. Only slimy creatures live in this drain. Beautiful flowers do not blossom in the murky water. Dirty drains do not pour out nectar. These waters are not meant for drinking. But you are still drinking these waters. All these are like reflections of the dirty mind. The politicians dangle the public on hope. The general public is ensnared by their rhetoric and false promises. They feed your expectations and you are pushed into such a situation from which you cannot escape. If you abide by the rules, you are within their control and if you go against them, you are penalized. But when something goes wrong with them, they alter their rules to save themselves. After all, it is their rule. They can do, whatever they wish to do. Mind also functions in a similar way. It identifies the different variations. Unless, you are able to break free from the control of mind, you cannot seek peace or bliss.

Mind does not want to lose its rule and sovereignty. Because of this reason, it has made you a bhogi. It has convinced you to accept it's ultimate sovereignty.

Mind is both good and bad for you. If used correctly, it can be highly beneficial. Manjari! I have realized that I am in the grip of the vortex of feelings. The darshan of Gods and Goddesses is an insight into the possibilities of mind. These revelations are mind's attainments of my spiritual journey. The love and excitement of yesteryears has mellowed into the devotional love of today. The two states belong to the mind. I have to break free from the confines of the mind. When this thought flashed into my mind, I felt that I had come to a halt. Thereafter, I began to see the plethora of birds, trees, flowers and waterfalls from a new perspective. Everything appeared beautiful, but not overwhelmingly beautiful. This change occurred because I had got in touch with my inner self and the domination of the external mind was not there. In the newfound situation, I understood the effectiveness of my own energy. As a result, I found myself surrounded by many mahatmas, who were immersed in profound samadhi. I was simply stunned to see the great souls. I had not seen them all the years I had been in the area. I was never blessed by these the exalted beings. It was my mind, which was responsible for my non-awareness of the great sages. Lost in the world of bhav, I had accepted the Ishta deity (the chosen deity) as the manifestation of truth. My search had been confined merely to the Gods and Goddesses. When the awakening occurred, I found myself in a different world.

I learnt a lot from these mahatmas. With their blessings and guidance, I embarked upon my journey - the journey leading to my 'self'. The antaryatra journey began with my awakening. Hence

onwards, I stopped being a tree and journeyed towards the seed. I detached myself from the world and the worldliness. The Jagat and the body are within my field. The two serve as the medium for my Jeevan Yatra (life's journey). Only this yatra can take me to my destination. Herein is the flux-the force and my entire individuality rests on this flux. I am allied with this speed. So why should I give this up? I have to seek my soul. The entire Jagat is filled with souls. Hence, the universe is a sacred place. But there may be diverse opinions about this. I do not consider this world or any geographical location as my own. I am only known as the inhabitant of this world. My birthplace is the birthplace of my body alone. A certain portion of this world is my karma kshetra. But the aim of my life is to discover myself. The attainments of the world have no meaning for me. What can I gain by becoming a Gandhi, Vivekanand, Dayanand, Kabir, Nanak, and Gorakh etc? I cannot discover the truth. I have to discover my own 'self'. Whatever they have discovered was their truth. It possibly cannot be my experience. The truth discovered individually by these great souls have elevated them. They had respective karma bhumi, sanskars and seed. How can all these become mine? They belonged to a certain age, which has passed away. Whatever, they spoke or preached fulfilled the need of that particular period. I am the need of the modern age and I am trying to fulfill this need. Why should I be laden with their thoughts? Why is history trying to perpetuate their thoughts? Don't you think that borrowing has become the trend of the day? There are some who are trying to make use of these names for personal gains. It sounds very strange when someone is declared as an Avtar. The word Avtar evokes the image of a person whose life is not his own, but a borrowed one. On one hand, people talk about Nirvana of these great souls and on the other hand they worship Avtars of their great men. Don't these contradictions make you feel that there is something wrong somewhere? Someone is trying to be fool the people by using the identity of these famous men. In this way, he is not only hoodwinking the public, but himself also. The Avtars of - Shiva, the Goddess, Sai Baba, Hairiyana Baba - are some of the names which are talked about. It is possible to hypnotize the souls and the minds of man, affect changes in the human nature and to use the body of a dead man as a medium. But it is not possible for a soul to enter the body of another living being.

How can a sanskaric tree impose itself on another sanskaric seed, which has matured into a tree? Only when one tree is chopped down, a place to plant another tree can be created. Then how can these people establish themselves as Avtars? Perhaps a magic trick, a miracle, hypnosis and the name of a great soul - all these factors have exalted him to this status. They are far away from the truth, yet they have achieved fame and the glory. I am not talking about - Lord Rama, Krishna, Jesus, Buddha, Mohammed and Mahavir, they were born Siddhas. They undertook their journeys and attained the enlightenment. I am only talking about the Avtars of today who are basking in the glory of the great sages of the past. Don't you think that this borrowed life reeks of falsehood? The Avtar of Bal yogi has become a bhogi and the so-called Avtar of Hedakhan Baba and Mahavtar Baba died an ordinary death. The Avtar of Sai is living the life of a common man. There are many such examples of Avtars of many deities who are seeped in worldly pleasures and pass into anonymity. Don't you think that these people are wandering aimlessly and are a blotch on the concept of a 'guru'?

The wheel of time and along with it the discontented minds of the masses enable such people come up. The great souls whose names are being exploited by the present day Avtars are still present and are active at subtle levels.

Sometimes even Lord Ram's miracles became ineffective. Lord Krishna, at times feared the powers of miracles. The great Karna in epic Mahabharat battle was deserted by these powers. Even Lord Krishna could not invoke all the Kalas when the need arose and became a victim of the fatal arrow of an unknown hunter. There comes a moment in a man's life when his mind becomes restless and it

loses its grip over concentration. At that moment, all his Siddhis desert him, due to which the miracles also cease to manifest. When this happens, man becomes desperate and longs for death. I have seen many mahatmas who await death because they have lost their powers or Siddhis. Religion has become a profitable business. Mind has many aspects. There are gurus who have made mind their domain. Though they are unaware of their 'self', yet they are able to attain something from the psychic zone of the mind. e.g. they can ease the pain, look into the future and slightly lift the veil of the past. All these activities are energy work of the psychic mind. This is the mysterious zone of the mind. The occult science of mind has enthralled multitudes. By virtue of this, many have established themselves as spiritual gurus. They themselves do not know how to meditate, but they make hypocritical claims to teaching meditation. Similarly, they are ignorant of the basis of Shakti, but they do the shaktipat on others. Without understanding the subtle aspects of Kundalini, they teach the art of Kundalini awakening to the masses. This practice of Kundalini awakening has flourished not only in India, but also in the western countries. This situation has arisen because Religion has assumed the proportion of Mafia. People are indulging in smuggling religion and selling the name of God and the faith of the believers. It is happening because, they are aware of your weaknesses and your faith. They educate themselves to attain the status of a guru. Thus, they operate with the stamp and certificate of attaining the supremacy of guru! They think that they have received the blessings of the Lord.

Meeta! All such Aloukik activities come within the sphere of the mind. In this sphere, the cognition of truth is not there; only scholarly discussions on this subject are carried out. Such discussions appeal to masses. They are made to think that it is easy to achieve the goal, without making much effort. It appeals to people for it does not need much effort. In the name of religion, this practice is thriving in Japan. Many religion-related fanfares have come up and the so-called miracles of psychic nature are being performed. Many persons, who have received the initiation from me, are also engaged in such practices. Religion has become a profitable business. Disenchanted by such activities, I often wonder, "Why should these things happen? Is Religion confined to these activities only? Can realization be simply given to someone? Is realization some kind of property of forefathers that is automatically transferred to the descendants? Is it possible for everyone to attain realization?"

Just think about this!

Long time back, a Japanese group of sadhaks had come to me. They had the hunger of a seeker, they wanted to know and become something. This particular master and his wife visited me many a time. The master, though he had a wife, was alone - almost like a tapasvi (renunciator). But his wife longed for love. She had often sought my blessings for the marital bliss. When I found this sadhak to be a keen aspirant, I decided to do shaktipat on him. The day I gave him diksha, I did the shaktipat on him. He awakened. My shaktipat increased his life span, for he would have probably committed suicide at the age of thirty - four. He did whatever I told him to do. Today, he is a successful master. In Japan, he is the best among the modern gurus. In order to instill faith in the people, he even gave his blood and sold his hair. He became famous and collected a lot of wealth. But at the same time, his reputation also became sullied. He got what he had always wanted.

However, he did not get the truth, which he had so keenly desired. He could not discover the truth, for it is with me, his guru - his guide. But today, he is a different person. He has become a guru, a guru who is interested in amassing wealth. Even Rajneesh had love, bhakti, devotion and wealth, but he couldn't find the freedom. The gurus, who sold realization as a commodity, are themselves lost and unrealized souls. They became merely as brands in the market of self-realization. Whatever Rajneesh spoke, was centered on celebration of anand. These two are only expressions of mind. The

numerous techniques of Meditation, which Rajneesh created, revolved around utsav and anand. Many others have also adopted a similar path. Instead of delving in the deep recesses of 'self', they bask in the adulation of their personality. All these have certain limitations. In these cases, there is no explosion of energy and only a little energy can be discharged.

Rajneesh's journey was only a journey of discovery, which continued throughout his life. His discoveries were related to the experiences of those great men and one day, he passed away from this world.

1. These paths do not lead to samadhi.
2. They do not lead to the Prasoot Bhumi (the natural womb) of Shabd (the word).
3. They do not lead the sadhak to the ocean - which is knowledge.

These can lead you up to a certain point, but not beyond.

I stayed back, but my disciples went ahead. Hence, I returned back to my dwelling - the Himalayas. My disciples, on the contrary, established themselves as elevated souls. They opened a market in the world, whereas I remained in my caves. This does not mean that the people never worshipped me. For many years, even I had spread the bazaar of samadhi and spiritual attainments. People had thronged around me with devotion but gave up all these, for I had a different mission. I had made certain promises to those Rishis and I wanted to adhere to them. These promises I had made to those Rishis after a long journey of fourteen years.

During the journey of the karma Bhumi, I came across all of you, who have been waiting for me. You were the companions of my Shakti Beej and you continue to be on that path. Now, I am on a higher path - the path of yoga Beej. I am in the state of samadhi, where time stands still. But you are still with the flow of time. I have come to lead you to a golden path. All of you have to awaken to undertake the introverse journey. If you are desirous of undertaking this journey, then go ahead. As far as the path of prarabdh is concerned, I am not there. My coming has a purpose. I have been sent to fulfill this purpose. My coming has a limitation, which is predefined. This defined limitation can neither go backwards, nor forward. I am there with you, in the seed of this limitation. I have peeped into my past and I know that some of you were there with me. Since then, we have been co-travelers in this journey. We were together either as males or females. Sometimes, I was the guru and you were the sishya and vice-versa. Once again we have come together. But, we are on different plane. I have reached the summit and am ready for explosion - and you are still at the bottom. Your energy is on the verge of bursting - I want to raise and support you. I cannot come down, for I have awakened. I am illuminated and you are within its circumference of light. This is possible only when you will look up. I am not for the left sided devotion.

You are yet in the Karmic bondage, for you are in the process of going through the effects of your prarabdh karmas. The time has come for you to do something. The cleansing or the malpak can only take place when you have awakened. Only the malpak can weaken the prarabdh. Subsequently, the sanskars can be purged. I am there for you to help you. In the past, I was there with you and today also, I am with you. I have come only for your sake.

I can sense the depths of your love. I am your dearest friend. I am your soul's companion. Your self cognition is in me, only you have to be ready. If you do not awaken how and cross the threshold, you will have to go through this journey all over again. This new journey, on this endless path, will create new sanskar, and new tendencies. But on this new path, I will not be there for you. In the past, I was with you in various roles - your husband, your love and your ideal too. But all these

belong to the mind's journey in retrospection. In this journey, we had created sanskars. We were in the Beej forms and in this seed form, I was there and you were there. In my Beej, your sanskar seed was there. We have grown into trees. As a tree, I have contracted to the seed stage, where as you are still moving onwards. Therefore, you must stop and be ready for the malpak. Just as I went through the fore of yoga, you must also do the same.

Don't you aspire for freedom?

Don't you aspire for the truth?

Don't you ever want to awaken your inner 'self'?

If you will remain un-awakened, you will become like Master Asahara - bereft of bhoga and yoga. You will neither attain the inner radiance nor the knowledge of the inner mind. I will not stay indefinitely, for my journey will come to an end. I will be freed from the fetter of the karma bhumi. Thus released, I will just be 'Me' and nothing else. The reign of my mind will come to an end - the sanskars of my mind will perish and I will be free from its domination. I want to awaken you before I go. The time is gradually approaching - it is my sankalp - the sankalp of the great souls. I am also awaiting the arrival of that day, for I want to free myself from the bhogas of worldliness and its entanglements.

Everyone is caught in the vice like grip of entanglements. In this web - the gurus, disciples, leaders and the priests - all are caught. The leaders and the priests play the same game - the game of the welfare of the people. To them, this game has become a profession. In order to play it effectively, they adopt measures to bury the truth. In the name of welfare, they are cheating the public. The leader gives lengthy speeches - laced with rhetoric and empty promises. The priests also talk, but differently. Instead of speeches, he narrates tales and spins a web of hope around the hungry folks. The duo treats you either as a subject or as a devotee. They want to rule over you. The love of the chair is so great in them that they do not want to abdicate. Only their descendents are the rightful heirs and nobody else.

The slogan of the leader is eradication of poverty and exploitation. The leader harps on poverty and exploitation whereas the priest instills fear in the heart of the devout by talking about sin and hell. This is how you are being exploited. In the name of revival of culture, you are being tossed to and fro by this self appointed guardians of religion and culture. Do these people come to your help at the times of crisis? Did you ever gain in any way from the political leaders and the Pujari's and Mahants? Did you get anything from these religious conversions?

Meeta! The deforestation has disturbed the ecological balance - the rains have become scanty, the snow has melted and the vegetation has been destroyed. The level of oxygen has gone down and the level of carbon dioxide has increased. This is because the vegetation, which absorbs carbon dioxide, has become scarce. Consequently, man has become a prey of diseases. None of these political and religious leaders have ever been of any help. It is a pity that they have destroyed nature's beauty and have created the artificial nature, within the four walls of their homes. But your condition has remained unchanged. Meeta! I know for sure that this world is not my real home. I have come to this world only with a purpose. It will not be easy for me to awaken you, for there is fear in your minds. A life without the bhogas is a scary thought. This is not your true home. Whatever is there has been made available to you. You are in the process of getting ready. All the feelings related to this readiness are gradually surfacing. You are growing into a tree and there is someone who is waiting for your balmy shade. What I can perceive is that you want to seek refuge in the emotional

proximity of someone. But don't you want to explore your inner 'self'? This world is not devoid of Sudgurus - this is true. Even in this world of sanskars - the presence of a guru is also there. There are some who invite you to participate in the celebrations and experience the bliss and there are also some, who inspire you to derive the inner bliss. The deforestation and the new plantations, the cleansing of the polluted waters, the drive to prevent the damming of the rivers and the environment - all these only drive home the hidden agenda - politics and personality cult. You are being exploited - not only by threats, but also by love. The fear of social limitations, the fear of your personal reputation, imprisons you. With the result, you are not in a position to break free from the worldly bonds. Manjari! You have had your share of the world and now the time has come for you to awaken. I have been with you all these years. I have come to you like a lightened lamp and I am trying to awaken you. I don't want to see you settle in the domesticity and increase the beauty of someone's garden like a plant. I do not want that you should be used only as a means of procreation.

Meeta! You are energy. You are an individual and your world is the expression of this identity. When you have already attained everything that you desired, your hankering for more is meaningless. All the gurus with whom you were associated in the past births are awaiting your return. They want you to know yourself and return to your own home. Manjari! I have come only for this purpose - to awaken you from your slumber, because I have been with you in your previous incarnations. Now also, I am there for you.

We all began our journeys together. But, some exalted souls like Buddha, Atri, Pullatsya, Mahavir, Jesus, Kabir and Nanak etc completed their journeys earlier and therefore, became enlightened. I was close to them and so they awakened me. Likewise, I am close to you and have come to awaken you. All these great men know you and the path that has been chalked out for you. So they have asked me to awaken you. If it hadn't been for these great souls, I would have returned home after being awakened.

They have asked me to return for you all, for I am closer to you. I have descended to your level, but I am still observing you from a higher plane. I have come from the mountain peaks, the source of the rivers and the void of the firmament. I have come with only one purpose - to awaken you. I want you all to come with me, for the time of my return has come.

I have come to this world again and again. But every time, I have got entangled in the cycle of Birth and death and the parabdh karmas. You have all have lagged behind. Many a time, you have mistaken this Mayaic world as your true home. But if you repeat the same mistake, you will go into the state of Sushupti.

This world is a Jagat. Something or the other is always happening in this world. The motion of time, birth, death, creation and destruction are continuously happening in this Jagat. The fruit of actions are also there in varied degrees. As long as you are there in this world, you will often come across a Krishna or a Radha.

The truth of life is not to get married and settle down, to lose yourself in domesticity should not your aim. You must withdraw from all these worldly attractions of relationships and realize the immense potential latent in you. You can get the glimpses of your incarnation. Whatever, you had done in the past, is recorded in ether. You are there and your past companions are also there. The only difference is this that you are not what you were in the past. But your mind remains the same. Your Atma, karma Kshetra, dharma Kshetra and the Antariksha, have not changed. Your birth is the result of your past sanskars.

The moon, the sun, the rivers and the ocean have witnessed the dawn and the passing away of many eons. They remain the same. Similarly, the mind also remains the same - a reservoir of all the impressions of the Jiva's journey. It is only the body, which changes. Everything else remains the same. The inner space and the outer space are similar in every respect - for example, just as the Antariksh has the Sukshma, the Tanmatras (subtle energies) the inner space also has Tanmatras energies, and the Prasoot Bhumi's movement is directed towards the space. You are the mixture of the two - the inner space and the outer space. Therefore, the physical transformation of these two is in you. The cosmic physiology has created you. If you are the gift of the cosmic physiology, why can't you recognize your quantum Beej? Why can't you recognize the quantum growth of your path? You are an epitome of the cosmic phenomenon. Whatever is happening with you is influenced by the purity and impurity of the cosmic environment. You are allied to those who were active before you, are presently active with you, as also will be with you in the future. Herein is the nucleus of the activity of my Antariksh. The inner space of many Rishis and Munis has been active in this manner. This is also the nucleus of your energy. But whatever is happening in this world is related to its space. All happenings are confined to the universe and the cosmos. Everything is dependent on the primeval womb of the universe. Everything is affected by the nucleus of the space. In turn, it is related to your nucleus, my center and the center of all these Rishis and Munis. All things are interrelated.

Since we are all linked to the gravitational centers of the stars, we are all influenced each other's center. For example, all minds are related to moon, and other planets. Energy is present in an active form in everyone. This energy is in diverse forms. The energy in everyone flows in a certain direction. It has the potential to accept or reject; it can create as well as destroy. The entire universe is energy itself. Therefore whatever happens and wherever it happens, affects everyone.

The effect of the incidents on this earth reaches the stars, the planets. The turmoil in the ocean is related to the Sun and the Moon. The sun and the moon also have the effect on your mind and body. All the stars affect you by their movements. Birth and death are also related to the stars. The movement of the stars affects the human mind - sex energy, quietness, anger, suicidal tendencies, renunciation etc. Some stars can make you rich and some others can make you poor. Your high and low moods can be attributed to the stars. These stars have always been there. The influence of the stars was active in you in your past births. In this birth, the stars affect your actions.

Nothing seems to have changed - the mind, the subtle Indriyas, the Tanmatras, Chid, the soul and the stars (which are like eyes, looking upon everything) - are the same? When nothing has changed - why can't you discover yourself? Everything is all around you - all are within your inner space. You have to merely try to understand yourself.

You have to observe your responses to the varied aspects of nature, like the full moon light, dark lunar night, ocean, dark clouds and the gentle showers. These are indicative of the changes, due to the vacillating moods of nature. When you are in the midst of a crowd, analyze your feelings carefully. All these reactions and feelings remind you of your long forgotten past life. These are the intimations of what you were in the past birth and your karma path. These also give you the knowledge of your present sanskars and also the reason for your restlessness.

There are certain dreams, which come to you again and again. The frequent daydreams give you a peep into your past life. These dreams are the links of the past. No dreams are ever meaningless. There is a reason behind every dream. I know many people whose dreams have invoked the memories of their past births. I could even decipher the dreams, which are trying to awaken your past life. Similarly, many diseases of the present life also give the cue to your past incarnation. The

cause of many diseases is rooted in the past life. For example, many phobias like - the fear of deep rivers, fire, a particular place etc are linked to the memories of the past life. Your love and admiration of a certain person, place, fragrance and your preference for a certain food, are the reminders of the past journey.

Different incidents in your life are related to the mind. The incidents of gross nature are related to the mind whereas the astral incidents are linked to the Chid. These two, the mind and the Chid are the cause of your birth, death and all your sanskars. These serve as the bane of your existence. You have reached the present state because of the sanskar formed by mind and Chid. They are the very treasure house of your sanskars. All the information of your previous births is in this treasure house of sanskars. If you want, you can extract as much information as you want, for they contain the total information about you, your feelings and emotions etc. If this had been so, you wouldn't have, grown into a tree from a tiny seed.

Science has made great progress in the field of mind. Many experiments are being conducted in the psychic zone of the mind. Dreams are being analyzed. Research is being carried out on the natural and the subtle aspects of man. Modern age is an age of many scientific inventions. Modern scientists have successfully placed instruments on the planets, which can take in the photographs and collect allied information about the same. Television radio and communication modes are examples of scientific growth. Feats. The development of munitions and missiles reveal the satanic aspect of man. These newly invented missiles are, in fact the resurrection of the weapons of the ancient times of Ramayan and Mahabharat. These weapons of the past have reappeared for the defensive as well as offensive purpose. In the modern times, the resurgence of these weapons is the gift of the mind. The science of mind has presented these as the inventions of today. These weapons, like missiles etc, are reminiscent of the divine weapons of the past. The divyastra were the result of the intense tapasya. Despite the intense sadhana, the Rakshas were far behind the Devta's depth of knowledge. A similar situation exists today.

All the scientific achievements and inventions of man cannot lead him to his divine state. Man has invented many ways to destroy the world, but has not been able to discover his own 'self'. I have seen scientists, who have made extraordinary discoveries, pining for the love of an ordinary woman. Excessive drinking has made them go haywire. I have come across cases in which scientists of high caliber are afraid of a simple domestic cat and they cannot free themselves from this phobia. There are many intellectuals, poets and artists, who also suffer from some ailment or the other. These people know the outer world, but do not know their inner world.

If man can awaken the mind and seek its help in doing experiments, why can't he discover his own 'self'? This is your mind; you can have control over it. This mind knows the path to your original home. So take charge of this mind and let it not wander elsewhere. The mind contains all the information of the journey of this human frame from the primeval stage. I have even seen my inanimate stage, when I was a tree. At that time, I was just a tree; my mind had not evolved. I am even aware of your inanimate stage. I am also aware of my different births. I have seen myself as a ferocious lion, as a woman and an ascetic in deep penance - buried on seashore. I saw myself as royalty. In all my different incarnations, have seen you all in inert, inanimate and animate forms. I even knew the great Rishis like Bhardwaj, Durvasa, Gautam, Kanad, Vishwamitra and Bhrgu etc. They had different names in different life times. These great souls were in different roles in their subsequent births, for example - if in one life time, they were sometimes lost in the world of eroticism, at other times, they were worshipped by people in the left path (Vang Beej), to gain Siddhis and esoteric powers. They were sometimes influenced by the Shakti Beej or were active in the Shaiv Beej. These great souls in each successive incarnation were active in different aspects e.g.

in one lifetime Shakti Beej influenced them and subsequent birth manifested their awakened Shaiv Beej. I saw the enlightened souls who became - Buddha, Mahavir, Gorakhnath and Nanak. I also saw the leelas of Jesus, Mohammed, Ram and Krishna. I even connected myself with the left sided flow of the great sage Vyas and the austere penance of Sukhdeva.

Meeta! I also found you floating in this life's ocean. In the flashes of the past, I tried to reflect on the occult knowledge of Dattatreya and Durvasa and learn the secret behind divya - astra of Parshuram. I pondered over the Kaam Shakti (sex energy), of Lord Indra. Manjari I found you in King Vikramaditya's passionate embrace and in another image, I found you as a yogini, involved in Matsyendranath's path of bhoga. In the galore of the shifting images, I saw you as a handsome young man, moving in the forests, as also a beautiful damsel pining for the absent lover. I could pierce through the veil of time and go into the past. I have cognized my mind and my mind has cognized me.

The scientist with travel in the space, make inventions in the field of atomic energy, why can't you awaken the subtle elements which are within and travel in the subtle level? In both the outer and the inner realms:

1. The activity of the energy is there.
2. The two realms arise from the human mind.

The outer realm deals with the physical science where as the inner realm is related to the spiritual science - the subtle aspect. If your science can take you into the space, why can't my spiritual science take me into the space? If your science can have a station in the space, the Rishis too can have a station in the space! If the space is within the reach of the science, it is also within the reach of spiritual science. The two arise from the same source - the mind. One contains the force of energy; the other has the energy in the subtle form.

This mind can function as long as you are there - for it is your mind. All the facets of man are within this mind e.g. this mind is a scientist, Yogi, historian, the worldliness and the renunciant etc. I have toured many countries and have tried to study and understand the intricacies of human mind. It is not that people are ignorant of the mind, or do not try to fathom its depth, for I have seen many universities conducting experiments on thoughts. I have also seen many experiments being conducted on energy from sea waves - a manifestation of mind. I came across the experiments on thoughts in Russia and how fish responded to thought waves. The birds and the animals moving freely in the animal sanctuary and humans sporting in the sea, only reflect the uninhibited mind. I have also probed the minds of the scientists in the space ship and the sadhaks who are in deep meditation. But till today, the scientists have barely understood the human mind. This is the reason why you cannot resist the temptations of this world and its many attractions. The mind cannot easily give up the Mayaic world, which is it's own creation.

Manjari! Just imagine the infinite capability of the mind. The mind is your past and it is your mind, which takes you to your future. The mind is the Siddha. It is your energy. Mind is related to the space. Due to this relatedness, it comes under the planetary influence. The mind's waves are the cause behind your energy's explosion or dissemination. The activity of the mind stands for the external manifestations of your energy and its inactivity denotes the cessation of the life energy. Therefore, all of you should try to know about your original home from your mind. You can seek help from your mind in discovering the path for the Antar Yatra (inner journey). This mind can help you in getting touch with people with whom you were associated with, in previous births. Today, these people are elevated beings; they have become gurus and Yogis of high order. Among them,

there are many who are closely associated with you. Owing to this close association, they can recognize your soul. They had made prarabdh karma as their path. As exalted souls, they are exhorting you to arise and attain the elevated plane. Now the time has come for to awaken and illumine you. If this awakening does not take place, the present incarnation will become a sheer waste.

Manjari! Give up the helplessness of mind and its involvement in the prarabdh karmas. This mind's journey has been continuous. Every time it has come, it has wanted to go back to its own home. In this round, do not choose the life of prarabdh karmas. Keep away from the material pleasures and the sensuousness of the physical world. Do not succumb to the ephemeral glories and sensual pleasures. Don't get carried away by the tidal wave of emotions. Don't get caught in the rut of marriage, for the sake of procreation. You have to only stop. Just put a stop on your mind and this (coming to a stop) will result in your victory. The control of the mind will result in the conservation of energy. Let your mind travel within and go on an astral journey. This journey will be your own journey. This journey will be a journey of penance and self-control. Here, you don't have to swim, for there are no banks. In this journey, life and death are not there for this journey is towards immortality. This journey takes you to the Prasoot Bhumi. It is the journey of the Vyasti and Samashti. I have come to inspire you and awaken your within. I have been your companion since the seed stage - the primeval stage.

Just as my guru is on my Prasoot path (the path of natural womb), so am I for you on your Prasoot path. All these great gurus who are self immersed - are all on this path. They are in the Brahmamaya state and are beyond the mind. They are free from the wheel of time. The teachings, philosophy and the techniques propounded by these great sages, are still alive. These great sages never wrote down their scientific achievements in many fields. Sage Durvasa was a proponent of occult science, Vishwamitra solar science, Rishi Bhardwaj Vayu and Agni science and the spiritual science of Parashar. Vyas and Sukhdeva are present in the space, in the form of vibrations. The knowledge can be obtained from them by contacting them. The place of their worship and anusthan, the place of those rare experiments, can be known. You can rediscover all these places, since many of you were also there when these important events took place. For this, you have to awaken the mind and relive the past. This is possible only when you have awakened and freed yourself from the prarabdh karmas.

Do not become an avtar, for you will be lost forever in the pomp and show of personality worship. Even as a Siddha, you will find yourself in entangled. Do not project yourself as a wise narrator of tales. Your entire life will become a tale of borrowed wisdom. As a Yogi, do not become merely a healer, lest you run the risk of becoming a bhogi.

If a saint indulges in charitable acts, his indulgence becomes a life long affair. As a Buddha, do not try to spread the Buddhata for an anand can betray you. Do not become excessively austere like Mahavir. Like Mahavir a son might cheat you-in-law. In view of above examples, my advice is - simply be a Buddha, Mahavir, Gorakhnath, Kabir and Nanak. Jesus Christ as a messenger of God, had to face the obstacles called Judas. Meera, in her intense longing had to drink poison. Hence, do not nurture the poignancy of separation. If you want to love, be like Radha. The devotion of Hanuman is worth emulating - these two are examples of selfless surrender. Since they had evolved minds, it was possible for them to do so. If you wish to evolve, you can follow their example. All the three koshas - the annamaya, pranamaya and the manomaya were within them. But they did not go for the first two, the anna and prana koaha, instead they chose they identified themselves with the manomaya kosha. When the manomaya kosha evolved, they understood its effectiveness to delve in the inner realm. They understood the power of the mind and used it scientifically to embark

on the inner journey, which would help them to cognize the purity of Chid. The experiments of these celestial beings can be known, provided you are keen to explore them.

Meeta! These gurus are waiting for everyone. You have just to make a sincere effort to take the first step. Shut your eyes to the outer world and awake within and you will find the self-discovery. The external world is the revelation of the outer sphere of the mind, which relates to the prarabdh karmas. Your astitva is within you and herein is the inner journey. Your outer world has the path of Kambeej and Aishwarya Beej, whereas the inner world contains the wealth of 'self', the path of liberation and the path of surge of elevating energy. In the outer world from the seed, you grow into a tree; in the internal world you return to the seed state. The journey of 'self' begins from within. The outward journeys are related to the world and the inner journey is related to the soul. You are a soul; therefore relating yourself to the outer world has no meaning.

In the mad race of life, man comes across many problems. In order to overcome these problems, the mind brings out the solutions. Different needs of man are fulfilled by the mind. Obstacles, struggles and their solutions are the patterns of human life. Behind all these activities are contemplation, inspiration and effort. Sometimes his efforts are fruitful and at other time, fail to yield the desired result. Human life is full of immense possibilities. It has its ups and downs. It alternates between two phases - darkness and light. All your efforts in various directions, begins with optimism. You traverse diverse roads, but when you don't reach your destination, you come back home. When you begin something, you have hope and expectations and when you return empty handed, you feel helpless and sad. But despite these odds, you do not give up. The idea to do something to redeem the situation comes to your mind and someone comes in your life as an inspiration. You begin to look up to this someone with hope and trust. When something positive begins to take shape, your faith in that person is awakened. He is like a lamp, which is spreading light in the darkness of your life. Light and darkness co-exist in human life. Human life is like a circle - you come back to the point from where you had begun your journey. In this way, human life is hustled forward and backward. Human life is oscillating between light and darkness, fear and fearlessness, happiness and unhappiness. It has so many unanswered queries. It wants to know about the place from whence it began its journey, where it is going and the purpose of its journey. All these questions indicate the desire to know one 'self'. In the midst of probabilities - you see and hear many things. People come to you with expectations in their hearts.

Life is full of contrasts. If someone is building a wall, the other is breaking it. Someone lights a lamp and the other extinguishes it. There Sushupti and awakening. You are a part of this picture and if you have stopped, the life itself will stop for you and vice-versa. Have you ever wondered as to who is behind the flux, the flow and the cycle of life? You, I, or anyone else - all have a name and an identity. Action, purpose, speed are within me as well as within you. The one who has no name, no form and no identity - who is he? He is with you, everyone and me. He is omnipresent. Someone has given me a name and entrusted me with a task. Similarly, there are many who have been given a name and a task (purpose). He, who has given me a name, has an identity, his cognition and his particular state. What identity I had before this identity and where was I? Likewise, what identity you had before the present identity and where were you? All constitute the past and this past has a long history. It encompasses the history of Pralay and regeneration. It traces the origin of life from the very beginning, the history of anant (eternity) - the anandi prasoota and the emergence of Jiva from Bramha, covers our past lives. All of us have come from the past and are moving towards the future.

This journey is towards future, for there is a hidden desire in us to attain something, to meet someone and to receive something from him. All these things are emerging from the womb of the

past and are moving towards the future. The past is enveloped in dense darkness and this dense darkness is the womb of present. The man, who has given birth to today (present) never comes. In the womb of past darkness, there are thousands of lamps, which are glimmering. These lamps dispel this darkness from time to time.

Manjari! Don't you want to know who are these illumined people and what was their past? Surely, they are somebody and must have been somebody in the past also. They were there long before we came. We cannot be independent of them. We cannot sever our link with them. We have some kind of relationship with them. They had given us something and are still giving us something. They want to awaken us and make us go through the process of malpak. Awakening is the result. Thereafter, the divine eyes open and we begin to see in the darkness. Whatever we see, we begin to comprehend. Our thoughts, body, feelings, become one and we begin to praise and worship those ancestors. Thence, we begin to address them with various names; a chain of names is formed. We begin to look upon these names with guru bhav, because whatever we have received, has come from them. They are the progenitor of gyan vigyan. We wouldn't have become the enlightened ones without their benediction.

They were there in the past and are there in the present. Since then, we have journeyed a long way to reach this juncture of life. Between then and now, there is a distance. There is something, which is the cause of this distance. We are acutely aware of this distance. But, we are their very own and despite the distance, we are close to them. While we are asleep, we are closer, but when we are awake, we are farther from them. In this crowd, we lose touch and in the solitude, we feel their proximity. Between the distance and the closeness - there is a thin line, which is the relationship or the relatedness. This link sometimes snaps, but again rejoins. There is someone who is behind the two phases - the light and the darkness, life and death, waking state and the state of sleep and plethora of other activities. The earth, sky, stars, planets, birds, animals and all of us, are all permeated by Shiva, Vishnu, Bramha, Krishna, Rama, Kali, Lakshmi, Christ, Mohammed, Mahavir, Nanakdeva, Kabir and Gorakh. All of them are awakened beings, they have knowledge within them. Each one has their distinct identity. They have undertaken their journeys from a certain point. Who is behind their journey? Everyone always has someone. Vishnu has Lakshmi, Shiva has Parvati, Bramha has Sarasvati, and Ram has Sita etc. even with you, there is someone. Earth, water and sky - all have someone. We are not Shiva, but Shiva is with us. Vishnu is with us. Shakti is with Shav and the meaning is with every word. Our personality has the astitva.

GLOSSARY

Achetan - Unaware or unconscious
Advait - Monist
Agyani - Ignorant
Ahankaar -Ego
Ahinsa - Non-Violence in thought, word and deed
Aishwarya Beej - The latent desire or the seed to gain fame and wealth
Akash - Sky as also subtle space
Alakh Niranjana - God is supreme
Anand - Bliss
Annamaya Kosha - Physical body sheath
Asatya - Untruth
Asmita - Pride, Sense of 'I'ness
Anandi Prasoot Bhumi - The primeval womb - A state from where everything has manifested
Anant - Eternal, Infinite
Andaj - Born from an egg
Antarbhav - Inner mind, inner feeling
Antariksha - Inter planetary space
Antaryatra - The inner journey
Anugraha - Grace of the Guru
Anushthan - Religious ceremony done for a specific purpose
Astitva - Manifested existence
Atma shakti - Power of the 'self'
Atma-maya - Immersed in the 'self'
Atmiya Prem - Love of the soul
Astral - A subtle state of existence
Avtar - Incarnated God who is aware of his reality
Beej - Seed with a potential to frutify when the time is ripe
Bhakta - Devotee
Bhakti - Devotion
Bhav - Feeling
Bhikshu - The one who begs for alms
Bhog - Worldly pleasures
Bhogi - The seeker of pleasures. Mostly refers to sexual gratification
Bhogta - The one who enjoys the pleasures
Bhulok - Planet earth
Brahmanda - Cosmos
Buddha - Enlightened one
Budhattva - Enlightenment
Buddhi - Intellect
Chaitanya - A being with awareness
Chela - disciple
Chetan - The soul aspect of the cosmos. It joins the inanimate world to bring it to life
Chetna - Consciousness
Chid - Subtle mind
Chidmaya - Union with chid
Chir tripti - Ultimate satiation
Damru - Small hand held drum, held by lord Shiva

Darshan - Glimpse, vision
Deh-dhari - The one with a physical form
Devta - Gods
Dharma - The laid down norms of religion and piety
Diksha - The initiation ceremony
Disha Parivartan - A change in one's direction (of thought)
Divyastra - A divine weapon
Divya Chakshu - Divine sight also interpreted as the 'third eye'
Dik Kriya - Process of divination
Drashta - Seer
Drashya - The one who is seen
Drishya Jagat - Visible world
Flux - Movement
Gati - Speed, Movement
Grahasthi - Householder
Guru Bhav - Reverence for the Guru
Guna - The quality of Karma - These are Sattva, Rajas and Tamas
Gyani - The one with knowledge
Ishtha - Deity that one worships
Indriyas - Body senses
Ishwar - God
Jada - the inanimate aspect of the manifested world
Jagat - Manifested world
Jagran - Inner awakening. It also describes the ritual done for awakening the power of a deity
Janani - The one who gives birth
Jeeva - An incarnated soul
Jeevan Yatra - Life's journey
Kaam Beej - The seed of unfulfilled sexual desires
Kaaran - the causal level
Karm Bhoomi - The stage of the physical world in which the incarnated souls does its karma
Kathas - The religious stories of the past
Kalchakra - The wheel of time, it is also a branch of astrology
Karuna - Compassion
Karmphal - fruits of Karma
Kendra - The centre of the focal point
Kosh - Subtle body sheath
Kripa - Blessings, grace
Kundalini - The serpent power or the part of shakti which needs to be raised to Sahsrar for awakening
Lakshman Rekha - The limit which can not be crossed
Leela - Drama
Loka - Dimensions, Planes in physical or subtle worlds
Mahant - The head of a spiritual organisation
Mahashunya - The great void experienced during intense state of meditation
Mah-Kaaran - A level more subtle than the causal plane
Maha Pralay - Total annihilation
Malpak - Purgation
Mamta - Motherly love
Manav - Human being
Mandal - Subtle group of energies or a circle
Manomaya-kosha - The sheath of mental body more subtle than pranamaya kosha

Mayic - Illusory. Manifestation of Maha-Tattwa
Moksh - Freedom from life and death
Mool Prakriti - Fundamental nature
Moun - Silence in thought, word and deed
Mukti- same as Moksh
Nari - Female
Nature - Dormant aspect of the manifested world
Nishkam - devoid of all desires
Nishkam Karma - Selfless action
Paap - Bad action or Sin
Parivartan - A change in the thought. Also a change in the lifestyle
Parmatma - The supreme Lord
Pinda - The complete human body system including the gross and subtle sheaths
Pind-daan - Ritual done for the well being of the dead
Prakriti - Nature
Pralay - Massive destruction
Prasoot Bhumi - Mother nature's womb from which everything has emerged
Pran - Life energy. Breath is the gross aspect of Pran
Pran pratishtha - To establish subtle or energy from an inanimate idol
Pranmay Kosha - Energy body sheath more subtle than Annmaya Kosha
Prarabdh - Destiny driven by past karma
Prasad - Boon
Prasoot Path - The inherent path
Pravritti - Tendencies
Prem - Love
Puja - Ritualistic worship
Pujari - Priest in a Hindu temple
Punya - Good action
Puran - Ancient Hindu scripture
Purna sat -The total truth
Sandeep Purush - The divine spark, which joins prakriti to make prakriti animate
Quantim Beej - Subtlest seed
Rajbhog - kingly luxuries
Rakshas - Demons
Raslila - The divine dance of Lord Krishna
Realization - to know and always to be one with the inner 'self'
Sadhak - A spiritualist who does sadhana
Sahaj Marg - The easy path
Sakshi bhav - To be a witness
Samadhi - A hyper state in which the 'self' is one with the subtle worlds
Samashti - Bramhand or cosmos both manifested as also unmanifested
Samashti Bhav - To see everything to have a common origin
Sambhog - sexual union
Sangam - A confluence of rivers
Sankalp - Reso will power
Sanskar - The inherent tendencies of the past incarnations
Sanskrit - Cultured, refined
Satsang - Religious congregation
Shabd - The word
Shakti - Primordial energy

Shaktipat - Transfer of subtle energy
Shav - Inert, like a corpse
Shavat - Like a corpse
Shishya - Disciple
Shraddha - Faith, reverence
Siddhas - Highly evolved saints endowed with mystic powers
Srishti - Cosmos
Sudguru - revered guru who has the capacity to illumine the disciple
Sukshma - Subtle
Swabhava - Inherent nature
Swadaja - Self created
Swarna Path - The golden evolutionary road
Tanmatras - Subtle energy points in the human body
Tantrik - An adept in occult practices
Tattvas - Basic building blocks of the manifested world
Tapasya - Penance
Tirthankar - Realized one
Trishanku - Neither here nor there - suspended in the sky
Utsava - Festival
Vaasna - Intense desire, mostly refers to sex
Vadhik - Hunter
Vaidya - A doctor practicing traditional Indian medicine
Vairagya - Desire for renunciation, detachment
Vang Beej - the left sided path
Vibhuti - Sacred ash
Vigyanmaya Kosha - Body sheath more subtle than Manomaya Kosha
Vigyani - Scientist
Vikalpa - Counter logics as also alternatives
Vikriti - Distortion
Viraama - Death, coming to a stop
Virat - Macro
Vishaya - Sex and such desires
Viveka - discriminative mind
Yoga Beej - The seed with the propensity to take one in to the path of yoga
Yogini - A highly evolved female ascetic

**In cessation of your deep union,
watch yourself.
That is the ultimate truth.
Rest a manifestation.
Pilot Baba**